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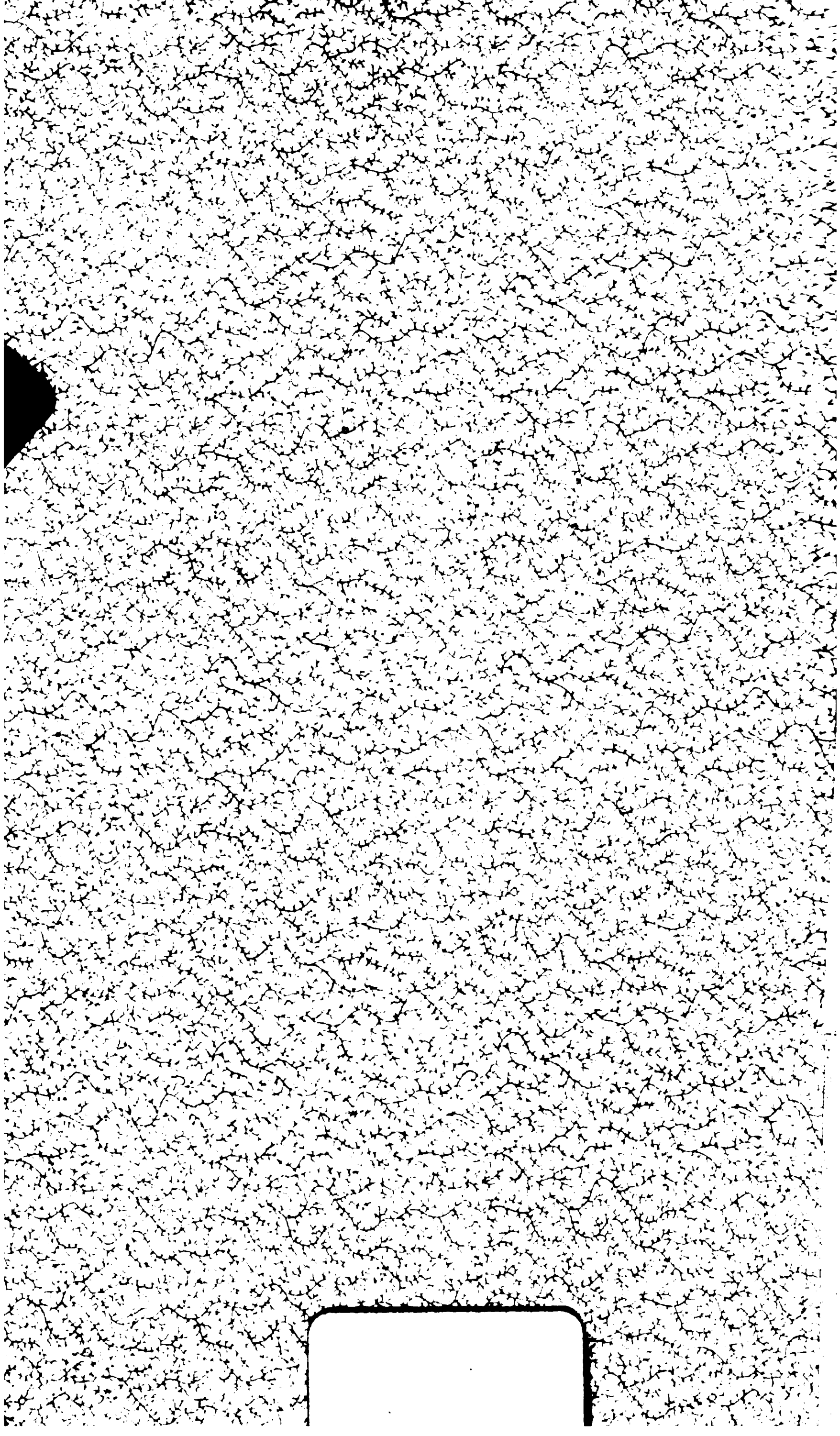
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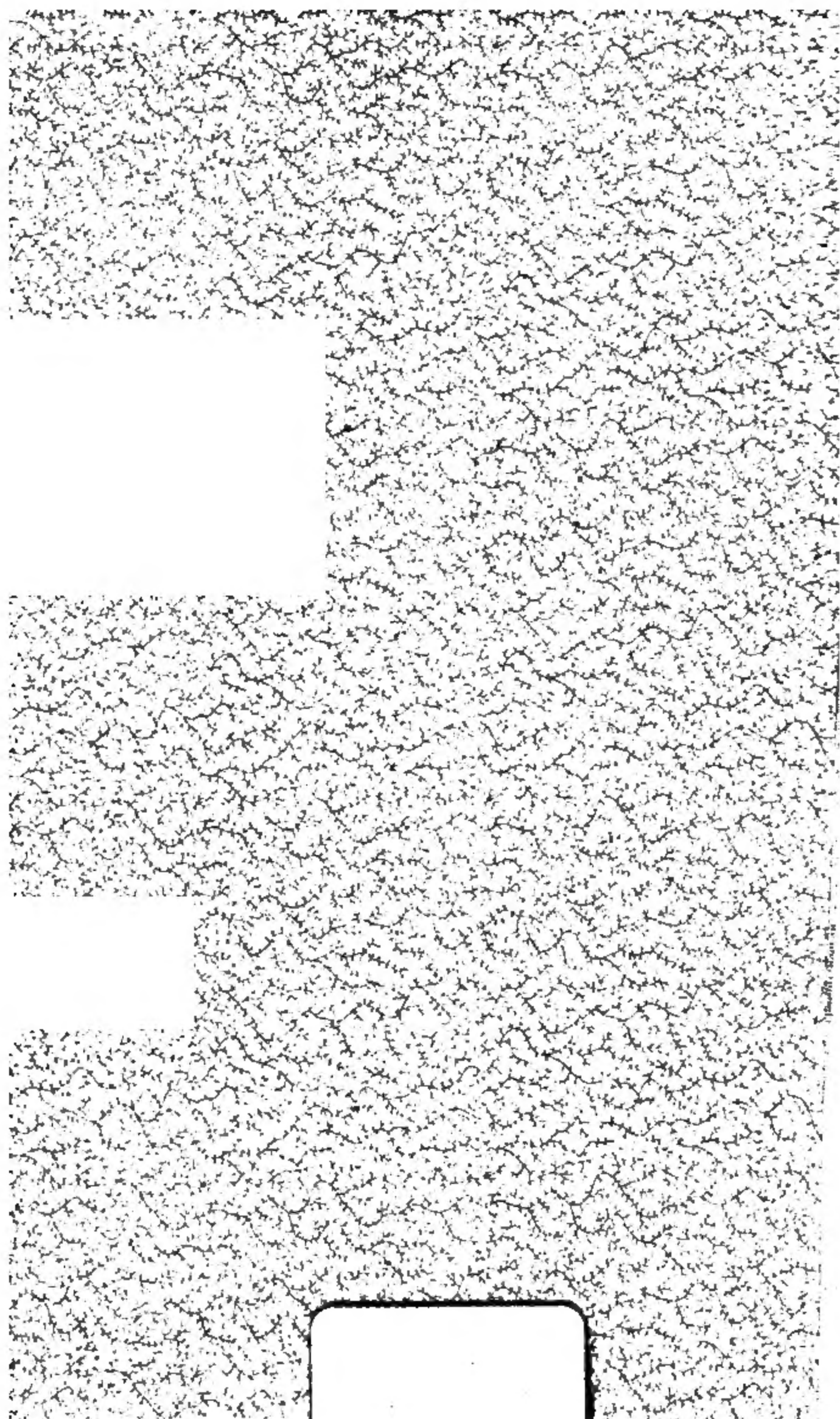
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*"Nobis autem egregium imprimis videtur, ut in magnis, ita in parvis, agitare
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THE MONTHLY REVIEW,

For JANUARY, 1802.

ART. I. *The Works of James Harris, Esq.* With an Account of his Life and Character, by his Son the Earl of Malmesbury. 2 Vols. 4to. 3l. 13s. 6d. Boards. Wingrave. 1801.

RECOLLECTING with gratitude the satisfaction and improvement which we had formerly derived from a perusal of Mr. Harris's works,—his *Hermes*, or Inquiry into Universal Grammar, three Treatises, Philosophical Arrangements, and Philological Enquiries,—we took up the present volumes with eagerness, because they promised us an account of the life and character of that learned and ingenious writer. This promise interested us the more, also, as it proceeded from the pen of his son; whose talents, so conspicuously exerted in public life, we have often viewed with esteem and deference. We have now to state that the noble editor has ably executed the task in which he engaged: but we must add the expression of our sincere regret that he has not indulged his own feelings, and those of the public, in delineating at greater length a character which united, in a remarkable degree, the amiable and the respectable virtues; and in expatiating more on the occurrences of a life which was spent in promoting the best interests of society. The memoirs of such a man were not likely, however detailed, to be tedious; and Lord Malmesbury has made them too concise to be perfectly satisfactory. We rise from a perusal of this biographical sketch discontented, not with what has been done, since the account is written with much feeling and propriety, but because more has not been performed.

The memoirs are prefaced by the following observations:

‘ There are few readers, I believe, who do not desire to know something more of an author than is commonly to be learned merely from his own writings. What he has been in private life, and in his domestic retirement: what appear to have been his habits of study, and of relaxation; how he has conducted himself as a member of society, so as to have deserved either praise or blame;—all these are natural topics of enquiry concerning every writer who has attained considerable literary eminence. To gratify a curiosity so

reasonable, is one motive which has engaged me in the present undertaking: but, I will confess, it is not the only one.

‘The pride which I feel in being the son of such a father, and the gratitude and affection with which I must ever recollect him, have also powerfully induced me to pay this public tribute of respect to his memory. To his early care of my education, to his judicious introduction of me to respectable friends and patrons, to his constant good advice and excellent example, I am fond of attributing whatever credit I may have acquired in the various active employments that have fallen to my share.

‘I reflect with the highest pleasure on his having seen me, during many years, engaged in the service of my country; and I can with truth say, that such advantages of rank or distinction as I have been fortunate enough to acquire, which he did not live to witness, have, from that very circumstance, lost much of their value in my estimation.’

Such sentiments reflect distinguished credit on the heart of Lord Malmesbury; and they are very different from the cold suggestions of a prudential selfishness, which we have observed scattered through the life and correspondence of a late celebrated historian. As we proceed in this interesting memoir, we are informed that Mr. Harris was the eldest son of James Harris, Esq. of the Close of Salisbury, by his second wife, the Lady Elizabeth Ashley, who was the third daughter of Anthony Earl of Shaftesbury, and sister to the celebrated author of the *Characteristics*, as well as to the Hon. Maurice Ashley Cooper, the elegant translator of Xenophon's *Cyropædia*;—that he was born July 20th, 1709;—and that he received the early part of his education under the Rev. Mr. Hill, master of the grammar school at Salisbury, ‘who was long known and respected in the West of England as an instructor of youth.’ At school, Mr. Harris remained till the age of sixteen; he was then entered as a gentleman commoner at Wadham college, Oxford; and having completed his academical studies, his father removed him to Lincoln's Inn, ‘not intending him for the bar, but, as was then a common practice, meaning to make the study of the law a part of his education.’—When he had attained his twenty-fourth year, he had the misfortune of losing his father: but this event, by making him independent, enabled him to engage in those pursuits, and to adopt that mode of life, which were best suited to his inclination.

‘The strong and decided bent of his mind,’ observes Lord M. ‘had always been towards the Greek and Latin classics. These he preferred to every other sort of reading; and to his favourite authors he now applied himself with avidity, retiring from London to the house in which his family had very long resided in the Close of Salisbury. His application during fourteen or fifteen years to the best writers of antiquity

antiquity continued to be almost unremitting, and his industry was such as is not often exceeded. He rose always very early, frequently at four or five o'clock in the morning, especially during the winter, because he could then most effectually insure a command of time to himself.

Though Mr. Harris afterward became so distinguished for his intimate acquaintance with, and attachment to, the Aristotelian philosophy, yet the following anecdote assures us that his study of the Stagirite did not commence very early :

‘ I have heard my father say, that it was not until many years after his retirement from London that he began to read Aristotle and his commentators, or to enquire, so deeply as he afterwards did, into the Greek philosophy. He had imbibed a prejudice, very common at that time even among scholars, that Aristotle was an obscure and unprofitable author, whose philosophy had been deservedly superseded by that of Mr. Locke ; a notion which my father's own writings have since contributed to correct, with no small evidence and authority.’

Mr. Harris's fondness for the cause of literature did not detach him from more important pursuits ; he acted regularly and assiduously as a magistrate for his own county, and gave ‘ in that capacity occasional proofs of a manly spirit and firmness, without which the mere formal discharge of magisterial duty is often useless and insufficient.’—His first literary production was printed in the year 1744, and contained three treatises, 1st. concerning Art,—2d. Music, Painting, and Poetry,—and 3d. on Happiness. We remember the pleasure which we received from the perusal of these essays, and particularly of the last ; which appeared to us at that time, (and we have since seen no reason for altering our opinion,) to give a very satisfactory view of the Stoical system on that important topic ; and Lord Monboddo, speaking of the Dialogue on *Art*, praises it as containing “ the best specimen of the dividing, or diæretic manner, as the antients called it,” that was to be found in any modern book with which he was acquainted.

In July 1745, Mr. Harris married Miss Elizabeth Clarke, daughter, and eventually heiress, of John Clarke, Esq. of Sandford near Bridgewater in the county of Somerset, by whom he had five children ; two of these died at an early period ; James, now Earl of Malmesbury, and two daughters, have survived their father.—In 1751, he published his *Hermes*, or a Philosophical Inquiry concerning Universal Grammar. Of this work we gave an account in our sixth volume, and we feel no inclination to retract the praise which we then bestowed ; though we are aware that of late years the merit of this elaborate performance has been minutely examined, and

much questioned. Our opinion, however, is sanctioned by that of Bishop Lowth; who, on the subject of grammar, is *instar omnium*. "Those," says the learned prelate, "who would enter deeply into the subject of universal grammar, will find it fully and accurately handled, with the greatest acuteness of investigation, perspicuity of explanation, and elegance of method, in a treatise entitled *Hermes*, by James Harris, Esq. the most beautiful example of analysis that has been exhibited since the days of Aristotle."—We are informed, by the present noble editor, 'that what first led his father to a deep and accurate consideration of the principles of universal grammar, was a book which he held in high estimation, and was frequently quoted in his *Hermes*, the *Minerva* of Sanctius. To that writer he confesses himself indebted for abundance of valuable information; of which it appears (continues his Lordship) that he knew well how to profit, and to push his researches on the subject of grammar to a much greater length, by the help of his various and extensive erudition.'

We shall now present our readers with the following short, but interesting, account of the manner in which Mr. Harris usually passed his time in this part of his life:

'From the period of his marriage until the year 1761, my father continued to live entirely at Salisbury, except in the summer, when he sometimes retired to his house at Durnford near that city. It was there that he found himself most free from the interruption of business and company, and at leisure to compose the chief part of those works which were the result of his study at other seasons. His time was divided between the care of his family, in which he placed his chief happiness, his literary pursuits, and the society of his friends and neighbours, with whom he kept up a constant and cheerful intercourse. The superior taste and skill which he possessed in music, and his extreme fondness for hearing it, led him to attend to its cultivation in his native place with uncommon pains and success; insomuch that, under his auspices, not only the annual musical festival in Salisbury flourished beyond most institutions of the kind, but even the ordinary subscription-concerts were carried on, by his assistance and directions, with a spirit and effect seldom equalled out of the metropolis. Many of the beautiful selections made from the best Italian and German composers for these festivals and concerts, and adapted by my father sometimes to words selected from Scripture, or from Milton's *Paradise Lost*, sometimes to compositions of his own, have survived the occasions on which they were first produced, and are still in great estimation. Two volumes of these selections have been lately published by Mr. Corfe*, organist of Salisbury cathedral; the rest remain in MS. in possession of my family. His own house, in the mean time, was the frequent scene

* See M. Rev. vol. xxxvi. N. S. p. 148.

of social and musical meetings; and I think I do not hazard too much in saying, that he contributed, both by his own conversation, and by the company which he often assembled at his house from various parts, to refine and improve the taste and manners of the place in which he resided.'

Mr. Harris was chosen a representative in parliament for the borough of Christ Church, in the year 1761, which seat he retained to the day of his death. In the following year, he accepted the office of one of the Lords of the Admiralty, whence he was promoted in 1763 to be a Lord of the Treasury: in 1774, he became Secretary and Comptroller to the Queen, and this appointment he held during the remainder of his life.

'Although assiduous in the discharge of his parliamentary duty, and occasionally taking a share in debates, Mr. Harris never contracted any violent spirit of party. He abhorred faction of every kind; nor did he ever relinquish, for public business, those still more interesting pursuits which had made the delight and occupation of his earlier years. If they were somewhat intermitted during the sitting of parliament, he renewed them with increased relish and satisfaction on his return into the country. Those who saw him in London, partaking with cheerfulness and enjoyment of a varied and extensive society, and frequenting dramatic and musical entertainments, while, during his stay in Salisbury, he always exercised a respectable, but well-regulated hospitality, were surprized that he could have found time to compose and publish in 1775 another learned work. It contains, under the title of *Philosophical Arrangements**, a part only of a larger work that he had meditated, but did not finish, on the Peripatetic logic. So far as relates to the arrangement of ideas, it is complete; but it has other objects also in view. It combats, with great force and ability, the atheistical doctrines of chance and materialism.'

The last work, which proceeded from the pen of this ingenious writer, was his *Philological Enquiries*; on which we bestowed, in our 66th volume, a tribute of sincere and merited praise. We then made an observation, the justice of which has since frequently occurred to us, "that the character of the author stands forth to view in every page of his performance; marked with peculiarities indeed, but peculiarities of the most amiable and respectable kind. As we read, we seem listening to the conversation of an elegant scholar, a gentleman, a person of the greatest candour, sincerity, and worth; desirous of impressing his own liberal sentiments on the minds of others." Of this last production of Mr. Harris's pen, Lord Malmesbury observes:

'It is a more popular work than any of his former ones, and contains rather a summary of the conclusions to which the philosophy

* See M. Rev. vol. liv. p. 244.

of the ancients had conducted them in their critical inquiries, than a regular and perfect system. The principles on which those conclusions depend are therefore omitted, as being of a more abstruse nature than was agreeable to his design ; which was to teach by illustration and example, not by strict demonstration. Indeed, this publication appears to have been meant not only as a retrospective view of those studies which exercised his mind in the full vigour of his life, but likewise as a monument of his affection towards many of his intimate friends. I cannot therefore but consider it as a pleasing proof of a mind retaining, at an advanced age, a considerable degree of its former energy and activity, together with, what is still more rarely to be found, an undiminished portion of its candour and benevolence.

‘ Before this last volume was entirely concluded, my father’s health had evidently begun to be very much impaired. He never enjoyed a robust constitution ; but for some time, towards the end of his life, the infirmities under which he laboured had gradually increased. His family at length became apprehensive of a decline, symptoms of which were very apparent, and by none more clearly perceived than by himself. This was evident from a variety of little circumstances, but by no means from any impatience or fretfulness, nor yet from any dejection of spirits, such as are frequently incident to extreme weakness of body, especially when it proves to be the forerunner of approaching dissolution. On the contrary, the same equable and placid temper which had distinguished him throughout his whole life, the same tender and affectionate attention to his surrounding family, which he had unceasingly manifested while in health, continued, without the smallest change or abatement, to the very last ; displaying a mind thoroughly at peace with itself, and able, without disturbance or dismay, to contemplate the awful prospect of futurity !’

How exalted is the praise attributed in this passage, and how elegantly simple is the language in which it is conveyed !—Mr. Harris died on the 22d of December 1780, in the 72d year of his age.

“ Peace to the mem’ry of a man of worth,
A man of letters, and of manners too,
Of manners sweet as virtue always wears,
When gay good-nature dresses her in smiles.”

We shall terminate our extracts with the character of this amiable scholar, as drawn by his son ; which, we think, cannot be considered in the light of panegyric, though delineated by a partial hand. What Mr. Gibbon says on the subject of dedications is in some measure applicable to biography. He observes that “ there are but two kinds of dedications, which can do honour either to the patron or author :—with the first, the present subject has no kind of connection :—“ the other sort,” continues the historian, “ is yet more honourable. It is dictated by the heart, and offered to some person who is dear to us,
because

because he ought to be so. It is an opportunity we embrace with pleasure of making public those sentiments of esteem, of friendship, of gratitude, or of all together, which we really feel, and which therefore we desire should be known." If Lord Malmesbury had spoken in higher terms of commendation than the unbiassed opinion of the world could approve and sanction, yet even then it must be remembered that Mr. Harris "is dear to him, because he ought to be so." In the motive, and in the relationship, we should acknowlege more than an excuse.

' The distinction (says Lord M.) by which my father was most generally known, while living, and by which he is likely to survive to posterity, is that of a man of learning. His profound knowledge of Greek, which he applied more successfully, perhaps, than any modern writer has done, to the study and explanation of ancient philosophy, arose from an early and intimate acquaintance with the excellent poets and historians in that language. They, and the best writers of the Augustan age, were his constant and never-failing recreation. By his familiarity with them, he was enabled to enliven and illustrate his deeper and more abstruse speculations; as every page almost of these volumes will abundantly testify. But his attainments were not confined to ancient philosophy and classical learning. He possessed likewise a general knowledge of modern history, with a very distinguishing taste in the fine arts, in one of which, as before observed, he was an eminent proficient. His singular industry empowered him to make these various acquisitions without neglecting any of the duties which he owed to his family, his friends, or his country. I am in possession of such proofs, besides those already given to the public, of my father's laborious study and reflexion, as, I apprehend, are very rarely to be met with. Not only was he accustomed, through a long series of years, to make copious extracts from the different books which he read, and to write critical remarks and conjectures on many of the passages extracted, but he was also in the habit of regularly committing to writing such reflections as arose out of his study, which evince a mind carefully disciplined, and anxiously bent on the attainment of self-knowledge, and self-government. And yet, though habituated to deep thinking and laborious reading, he was generally cheerful, even to playfulness. There was no pedantry in his manners or conversation, nor was he ever seen either to display his learning with ostentation, or to treat with slight or superciliousness those less informed than himself. He rather sought to make them partakers of what he knew, than to mortify them by a parade of his own superiority. Nor had he any of that miserable fastidiousness about him which too often disgraces men of learning, and prevents their being amused or interested, at least their choosing to appear so, by common performances, and common events.

' It was with him a maxim, that the most difficult, and infinitely the preferable, sort of criticism, both in literature and in the arts, was that which consists in finding out beauties, rather than defects;

and although he certainly wanted not judgment to distinguish and to prefer superior excellence of any kind, he was too reasonable to expect it should very often occur, and too wise to allow himself to be disgusted at common weakness or imperfection. He thought, indeed, that the very attempt to please, however it might fall short of its aim, deserved some return of thanks, some degree of approbation; and that to endeavour at being pleased by such efforts, was due to justice, to good-nature, and to good-sense.

‘Far, at the same time, from that presumptuous conceit which is solicitous about mending others, and that moroseness which feeds its own pride by dealing general censure, he cultivated to the utmost that great moral wisdom, by which we are made humane, gentle, and forgiving; thankful for the blessings of life, acquiescent in the afflictions we endure, and submissive to all the dispensations of providence. He detested the gloom of superstition, and the persecuting spirit by which it is so often accompanied: but he abhorred still more the baneful and destructive system of modern philosophy; and from his early solicitude to inspire me with a hatred of it, it would almost seem that he foresaw its alarming approach and fatal progress. There is no obligation which I acknowledge with more thankfulness; none that I shall more anxiously endeavour to confer upon my own children, from a thorough conviction of its value and importance.

‘My father’s affection to every part of his family was exemplary and uniform. As a husband, a parent, a master, he was ever kind and indulgent; and it deserves to be mentioned to his honour, that he thought it no interruption of his graver occupations, himself to instruct his daughters, by exercising them daily both in reading and composition, and writing essays for their improvement, during many of their younger years. No man was a better judge of what belonged to female education, and the elegant accomplishments of the sex, or more disposed to set a high value upon them. But he had infinitely more at heart, that his children should be early habituated to the practice of religion and morality, and deeply impressed with their true principles. To promote this desirable end, he was assiduous both by instruction and example: being himself a constant attendant upon public worship, and enforcing that great duty upon every part of his family. The deep sense of moral and religious obligation which was habitual to him, and those benevolent feelings which were so great a happiness to his family and friends, had the same powerful influence over his public, as his private life. He had an ardent zeal for the prosperity of his country, whose real interests he well understood; and in his parliamentary conduct he proved himself a warm friend to the genuine principles of religious and civil liberty, as well as a firm supporter of every branch of our admirable constitution.’

Though we have trespassed at some length, in this article, on the attention of our readers, yet we feel confident that the excellence of the character delineated, and the merit of the performance, will more than justify us. As we entertain the
highest

highest respect for the memory of Mr. Harris, we are happy in this opportunity of testifying it; and, as we have now derived unalloyed satisfaction from the perusal of his memoirs, we were desirous of imparting to others some of the pleasure which we have experienced. The noble editor must by no means be forgotten on this occasion: he has performed a delicate task with great ability; and, indeed, we know not which most to applaud, the ardour and tenderness of his filial sentiments, the justice and propriety of his observations, or the simplicity and true pathos of the narrative.

These volumes are very handsomely printed, and are decorated with two portraits of the author: the one taken when he was a young man, the second engraved from a model made by Gosset when Mr. Harris was at the age of sixty-seven years. The prints, also, which were prefixed to the respective works as they were published, are here preserved. Vol. I. contains the *Three Treatises*, and *Hermès*. Vol. II. the *Philosophical Arrangements*, and the *Philological Enquiries*.—The work is dedicated to the King in a strain of good sense, and in terms of manly but respectful freedom.

ART. II. *The Lamentation. A Poem.* In two Parts. To which are added other *Miscellaneous Pieces*, in Blank Verse and Rhyme. Crown 8vo. pp. 200. 6s. Boards. White. 1801.

MYTHOLOGY tells us that, in days of yore, the man who slept on the top of Parnassus became a poet:—he slept, he waked,

“And lisp’d in numbers, for the numbers came.”

Now whether this part of the mountain has been swallowed up by an earthquake, or worn out by continual usage; whether the identical spot, the once favoured soil of inspiration, be so overgrown by weeds as to be rendered impervious; or whether the would-be Bard—now anticipates his nap, and falls into his trance in the middle or at the bottom of the hill;—may be matter worthy of the investigation of the speculative inquirer, who feels himself anxiously solicitous to account for the degeneracy of the race of poets. To us these desultory ideas have occurred from venerable recollection of the sublime worthies of antient days: but we are ready to pay the due tribute of praise to all our modern Bards, whose merits we would not appreciate by the rules of invidious comparison; and we shall readily allow that, if the poems before us do not rank in the first class of excellence, they are yet far above mediocrity.

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The poetical oglio here presented to us supplies a variety that may suit every taste; and the author tells us, in his preface, that his subjects have been produced under the very different impressions of joy and sorrow. Hence flow Lamentations, Elegies, Pastorals, Songs, and Sonnets.—The volume opens with the poem which, as being most considerable in size, gives title to the publication. Here we travel through the most dreary and gloomy paths of human life. The muse addresses an invocation to melancholy; and the pensive mind, obedient to the summons, accompanies her to the end of the journey. This poem, however, is correctly moral and religious, and will meet the approbation of the reflecting reader. The destructive vice of gaming is reprobated with a virtuous indignation:

‘ O love of play ! thou certain source of woe,
Thou ceaseless torturer of honest hearts !
Thou cause unfailing of tormenting thought,
How many noble souls hast thou destroy’d !’

In page 42, we have a pleasing illustration of the superior state of happiness resulting from the retired life of virtuous innocence, when contrasted with the scenes of vice and pampered luxury:

‘ O then for ever let us fly those scenes !
Which vice and odious cunning represent
On the throng’d theatre of human life :
For ’tis in cottages, and not in courts,
At frugal tables, not at sumptuous feasts,
In still retirement, not in busy crowds,
That virtue and that happiness reside.’

From the miscellaneous compositions, were it not that our boundary is circumscribed, we could select more than one poem which pleases us:—the following, on Lelia, obtains a preference:

‘ O had I Titian’s skill to trace
A picture without fault or flaw,
A perfect form or perfect face,
I then would Lelia’s portrait draw.
‘ Or had I Milton’s pow’r of song
Where strength with melody combin’d,
I’d sing in numbers soft, yet strong,
The nobler graces of her mind.
‘ For none but Titian’s art could paint
Her eyes, her mouth, her shape, her air ;
His art alone could represent
So sweet a form, a face so fair.

‘ An

And Milton's Muse alone could tell
Her graceful ease, her polish'd art,
Her soul where all attractions dwell,
And prostrate lays the proudest heart.'

Among the Songs, we find several that are sprightly and convivial; and the poet seems to celebrate the juice of the grape and the charms of his mistress equally *con amore*. His devotion to both is pleasantly manifested in the following lines; though here the little blind Deity is a more principal object of worship than the jolly God:

- ' You ask for a song, and, by Jove!
I'll sing one as well as I'm able;
The theme I have chosen is Love,
A theme known to all at this table;
For where is the soul that escapes
The subtle and searching sensation?
It comes in all manners and shapes,
And fills the whole range of creation.
- ' It spares neither aged nor young,
But travels the blessed world over,
And though never told by the tongue,
The eyes are still sure to discover.
'Tis th' essence of spiritual flame,
The source of each tender *emotion*,
A feeling that fills the whole frame,
And speaks in each feature and *motion*,
- ' It warms ev'ry thought of the soul,
It opes a new world to the senses;
Fair fancy it frees from controul,
And breaks down stupidity's fences.
It opens the mind of the sage;
The growth of bright genius it quickens,
Gives warmth to the coldness of age,
And health to the bosom that sickens.
- ' If sometimes the source of much pain,
Its joys in proportion are greater;
And though long we suffer in vain,
Reward will come sooner or later.
Thus Phyllis once broke my repose,
But Myra is not so hard hearted,
Her kindness has banish'd my woes,
And cur'd all the wounds that once smarted.
- ' Now, as for myself, I declare,
The passion I ne'er will let languish;
For sweet are the smiles of the fair,
Tho' frowns are my torment and anguish.

- O those who have known well as I,
 The value of Love's sacred pleasures,
 Find charms in the glance of an eye,
 Surpassing the world's richest treasures.
- The sex, then, in bumpers I'll toast,
 While wine I can purchase or borrow ;
 For comfort without them were lost,
 And life would be nothing but sorrow.
 They e'er shall be prais'd by my pen ;
 Their healths I will drink in my glasses ;
 For who cares a straw for the men,
 So long as he's lov'd by the lasses ?

We are glad to leave the author merrier at the conclusion of his volume than we find him at the beginning : but, before we part, we must comply with our usual custom of adding a few mild strictures, where they are requisite. In his blank verse, he is too frequently prosaic : *e. g.*

- ' I early rose, yet found my friend was up
 At work already in a neighbouring field.'—
 ' The cloth remov'd, an hour was spent in chat.'
 ' Happy I am, as one descending in the vale of years
 Can well expect to be.'

In his rhyme, the poet's ear has often failed to perceive the effect that the simple transposition of a word produces, in the harmony of numbers : while his alliterations are still more obviously harsh and unpleasing ; as in the line, page 189, in a poem on sleep :

' Which—whilst waking.'

It may be said that such faults are trifles : but, with respect to a writer's reputation,

—————" *He nuge seria ducent*
In mala derisum semel exceptumque sinistrè."

ART. III. Mr. Marsh's Translation of Professor Michaelis's Introduction to the New Testament : Vols. III. and IV.

[Article continued from p. 405. Rev. Dec.]

IN that part of this work which relates to St. Luke's Gospel, the Professor discusses, at length, the various questions which have arisen respecting the life and character of this evangelist, the time and the place at which he wrote his Gospel, the person to whom it was addressed, and the motives which induced him to compose it. The present author thinks that this book is not wholly free from errors. He says that Luke was neither an Apostle, nor an eye witness to the facts which

which he relates; and hence he infers that when St. Luke differs from St. Matthew or St. John, who *were* eye witnesses, the mistakes are on the part of the former. He points out some of these inaccuracies; and on one of them he makes the following remarks:

‘ In the short extract, which St. Luke has given from the sermon on the mount, he has inverted one of the precepts delivered by Christ. According to Matth. v. 40. Christ gave the following command, *Τὸ θελοντι σοι κριθῆναι, καὶ χιτῶνα σου λαβειν, αφες αὐτῷ καὶ τὸ ἱμάτιον*: but on the contrary in St. Luke’s Gospel, ch. vi. 29, the command is given thus: *Ἀπο τῆ αἰρόντος σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ καλύψῃς*. To those who are unacquainted with the Jewish laws, the form in which St. Luke has recorded this precept, will appear to be the most natural, because an outward garment (*ἱμάτιον*) must be taken off before the under garment (*χιτῶν*). But Christ alluded in this instance to a Jewish law, according to which a creditor could summon a debtor before a court of justice, and if he were unable to pay, could claim from him his under garment: but the outward garment was sacred, and could not be seized, even if the wearer had pledged it as surety for a debt. The meaning therefore of the precept, as recorded by St. Matthew, is this: that if any one has a claim upon us, we should rather give up even more than the laws require, than dispute that, which can with justice be demanded. This is a very rational precept: but in the form in which St. Luke has delivered it, and in the connection in which he has related it, the precept implies that not even robbers ought to be resisted, and hence objections have been made to the Christian religion. But the objections will cease to be of weight, if we admit, that St. Luke misunderstood the precept.’

We are sorry to inform our readers that Mr. Marsh, in his character of annotator, accompanies Professor Michaelis no farther than the end of St. Luke’s Gospel. We copy, in his own words, the reasons assigned by him (in his preface) for this circumstance:

‘ The translation was finished before the close of 1795, when I began to draw up a commentary on our author’s text, as I had done in the preceding volumes. But as I proceeded with the Notes on the three first Gospels, I perceived the necessity of entering into a minute investigation of their origin and composition, which gave rise to the Dissertation, printed in Vol. III. P. ii.: and this Dissertation was not finished before the beginning of 1798. It was at that time, that my attention began to be directed to a totally different subject: the calumnies, which were then incessantly uttered against Great Britain, both at home and abroad, provoked me to attempt a confutation of them: and the volumes, which I accordingly published, again employed an interval of nearly two years. Toward the end of 1799, I returned to the study of theology: I began to collect materials for observations on the other books of the New Testament; and I intended to have treated them in the same manner,

manner, as I had done the three first Gospels, when a new interruption took place in March 1800. From the University of Leipzig, where I then resided, I returned to England, in consequence of an invitation, which I could not refuse: and as the completion of my original plan, with regard to Michaelis's Introduction, was thus deferred to an unlimited time, I determined to print the remainder of the translation without further delay. In so doing, I hope I shall not incur the censure of the public: as it is certainly more desirable to have the work of Michaelis complete, though the whole is not accompanied with Notes, than to wait several years longer for the completion of the work, merely for the sake of some additional observations by the translator.'

The Professor's remarks on the Gospel of St. John are well worthy of his reader's attention. He contends that the Apostle wrote this work to confute the Gnostics and Sabians; and he shews, at some length, the manner in which they *are* confuted by him. In order to do this, he states succinctly the tenets of those sects of Christians, and gives a short commentary on different texts in St. John's Gospel which, in his opinion, apply to them. One of his illustrations is so new, whether or not it may be deemed perfectly satisfactory, that we shall transcribe it:

'In St. John, ch. v. 17. a conversation is related between Christ and the Jews, who accused him of having violated the sabbath, because he had performed miracles on that day. To this charge, Christ might have answered that the performance of a miracle was no more a violation of the sabbath than the performance of religious ceremonies: but he answered in a different manner, and said, 'My Father worketh hitherto, and I work.' The word 'hitherto' refers to the time when God ceased to work, namely on the first sabbath, when God rested after he had finished the work of the creation. This rest, which Moses ascribes to the Creator, admits of no other explanation, than that he ceased to operate immediately on the world, and that he left nature to take the course, which he had originally directed. Hence every miracle, which is a deviation from the course of nature, may be considered as a departure from the rule, which God prescribed to himself, and as a kind of violation of the first sabbath, because a miracle implies God's interference. The meaning therefore of Christ's answer is the following. 'God himself sometimes breaketh the great Sabbath, of which your sabbath is only a type. After he had finished the work of the creation, he rested indeed on the seventh day: yet he still worketh, and I work with him.' Whoever speaks in this manner, and describes himself as breaking, with God, the great sabbath, which commenced when the creation was completed, represents himself as the Creator of heaven and earth, who rested on the seventh day.'

The Professor says little on the Acts of the Apostles, but we believe that the reader will be highly pleased with the following.

following observations on St. Luke's style and mode of narration :

‘ In general, St. Luke's style in the Acts of the Apostles is much purer than that of most other books of the New Testament, especially in the speeches delivered by St. Paul at Athens and before the Roman governors, which contain passages superior to any thing even in the Epistle to the Hebrews, though the language of this Epistle is preferable in other respects to that of any other book in the New Testament. But the Acts of the Apostles are by no means free from Hebraisms : and even in the purest parts, which are the speeches of St. Paul, we still find the language of a native Jew.

‘ It deserves particularly to be remarked that St. Luke has well supported the character of each person, whom he has introduced as delivering a public harangue, and has very faithfully and happily preserved the manner of speaking, which was peculiar to each of his orators. The speeches of St. Peter are recorded by St. Luke with the same simplicity as that in which they were delivered, and they are devoid of all those ornaments, which we usually find in the orations of the Greeks and Romans. The speeches of St. Paul, which were delivered before a Jewish assembly, are not very different in their manner from those of St. Peter : and they are wholly dissimilar to those, which the same Apostle delivered before an heathen audience, especially in Acts, xiii. 16—41. where St. Paul introduces the principal subject of his discourse by a long periphrasis, which would have been neither instructive nor entertaining in any other place, than a Jewish synagogue. The speech delivered by the martyr Stephen, in the seventh chapter of the Acts, is again of a different description. It is a learned discourse, pronounced by a speaker, who was totally unacquainted with the art of oratory. Stephen spake without any preparation, and though he had certainly a particular object in view, to which the several parts of his discourse were directed, yet it is difficult to discover this object, because his materials are not regularly disposed. It is true, that he was interrupted, and was prevented from finishing his harangue : but an orator, who is accustomed to speak in public, and has learnt methodical arrangement, will discover even at the commencement of his oration the purport of his discourse. In Stephen's speech we meet with numerous digressions, and literary remarks, of which we cannot perceive the tendency. For instance, he has a remark, which is at variance with the Hebrew text, and favours another reading, or if not, it favours a mystical exposition of the common reading, that Abraham did not depart from Haran, till after his father's death : and he differs from the Seventy in interpreting קש"ט not by ‘ lambs,’ but by ‘ a silver coin.’ The same character appears throughout the whole of Stephen's discourse : but a more minute examination of it would be foreign to the present purpose.

‘ Since then the various speakers, who are introduced in the Acts of the Apostles, uniformly preserve their proper characters, St. Luke must have received very accurate information. Yet many
of

of these speeches were delivered, not in the Greek language, as they are recorded by St. Luke, but in Chaldee, the language of Palestine. Nor is it probable, that any of the persons, who were present at the time, when they were delivered, committed them to writing, if we except the speech of Stephen. My reason for thinking it probable that St. Luke had a copy of Stephen's speech, is, that it contains some mistakes of memory, and some inaccurate expositions, which St. Luke himself must have known to be such, but which he retained, because he found them in his copy. Perhaps this copy was delivered to him by St. Paul, who was not only present at Stephen's speech, but was at that time a zealous adversary of the Christians; and being at the same time learned in the law, was able as well as willing to detect whatever mistakes might be made by the speaker.

• Lastly, the speeches delivered by St. Paul before assemblies, which were accustomed to Grecian oratory, are of a totally different description from any of the preceding. It is true, that they are neither adorned with the flowers of rhetoric, nor are even exempt from such expressions as betray a native Jew: but the language is pointed and energetic, and the materials are not only well selected, but judiciously arranged. The speech which St. Paul delivered at Athens, and the two which he held before the Roman governors of Judæa, are proofs of this assertion. Yet St. Luke appears to have given only an abstract, and not the whole of St. Paul's speeches; for the Apostle in the defence, which he made before Felix, must certainly have said more than is recorded by St. Luke, ch. xxiv. 12, 13. unless we suppose that he merely denied the charge, which had been laid to him, without confuting it. However he has certainly shewn great judgment in these abstracts: for, if he has not always retained the very words of St. Paul, he has adopted such as well suited the polished audience, before which the Apostle spake.'

We now come to Professor Michaelis's introduction to the Epistles. To each of them he assigns one or more prefatory chapters, in which he discusses the principal questions relative to the time and place at which they were written, the supposed authors of them, and the persons to whom they were addressed; sometimes, also, he gives a kind of analysis of their contents. The reader will be particularly pleased with his analysis of the epistle to the Romans; and his observations on the state of the Christian community at Corinth, on the notions entertained by the Jews concerning justification and obedience to the Roman Emperors, on the style of the epistle to the Hebrews, on the internal marks from which an inference may be drawn either in favor of or against the opinion that St. Paul was the author of that epistle, and on the alledged contradiction between the doctrine of St. Paul and St. James respecting faith and good works, are excellent. His verbal criticisms of the text are also very curious.—To his remarks on the Epistles of St. Paul, he prefixes an introductory chapter, treating

treating of the order in which the epistles were written ; and he contends that St. Paul dictated his epistles, and wrote a greater number than those which are now extant. A particular chapter on this Apostle's character and mode of life is also given : but here we were greatly disappointed : instead of the full and judicious account of his character as a man, an Apostle, and a writer, which we expected, we find only a very short inquiry whether he was an impostor, an enthusiast, or a messenger from heaven ; with some observations on his profession or trade. In opposition to the universal opinion of antient and modern writers, the Professor asserts that Paul's occupation was that of a mechanical instrument maker ; on the ground that, according to Julius Pollux, σκηνοποιος in the language of the old comedy was equivalent to μηχανοποιος.

Similar prefatory matter is prefixed to each of the other epistles ; and at the end of the introduction to the first epistle of St. John we find a dissertation on the 1st John, v. 7. or the celebrated verse of the three heavenly witnesses. Here we particularly feel the want of Mr. Marsh's annotations : because, since the publication of Michaelis's work, the authenticity of this verse has undergone so thorough an investigation, so much new and important matter respecting it has been brought forwards, and the old discussion has been placed in such a variety of new lights, that this author's statement of the arguments for and against the authenticity of the verse is very imperfect ; and a note containing the requisite supplementary information would therefore have been highly acceptable. The subject is now exhausted : but a complete history of the controversy would be both entertaining and instructive. It might be divided into three stages ; the first commencing with Erasmus's doubt of its authenticity, and ending with Sandius's attack on it : the second, the period at which it was brought before the public in the *Journal Britannique* ; and the third, comprehending Mr. Gibbon's note respecting it, which provoked Mr. Archdeacon Travis to stand forwards in its defence, and Mr. Porson's and Mr. Marsh's admirable replies. We doubt not that a work giving an account of the various publications which made their appearance on this occasion, and exhibiting the complexion which the argument assumed from time to time, would be favourably received both here and on the continent ; and we earnestly recommend the undertaking to Mr. Marsh :—the execution of it would confer an additional obligation on his German and English friends.

No part of these volumes is more ably executed, than that which relates to the apocalypse. Fearing that his indecisive tone in treating the subject might give offence to a great por-

tion of his readers, Professor Michaelis shelters himself under the authority and example of Luther ; who, in the preface to the edition of his Bible in 1522, denied the authenticity of this book in the strongest terms ; and, in that of 1534, in terms less decisive, but perhaps not less expressive of his real sentiments, he again assured the public that he was not convinced of its being a canonical work. Michaelis begins by citing two passages from the writings of Eusebius, from which he concludes that this antient prelate had not been able to obtain any historical certainty on the subject, and therefore took a middle road, neither pronouncing it a forgery nor ascribing it to St. John the Apostle. He then examines the opinions of earlier writers ; and he concludes his account of them by shewing that, if we place in one scale the few but important writers who either knew nothing of the apocalypse or rejected it, and in the other scale, the more numerous but less important writers who received it, the balance will remain on the same equipoise in which Eusebius himself seems to have regarded it.—He next proceeds to the opinions of ecclesiastical writers who lived since the time of Eusebius. It was received by Jerom and Augustin ; and to their admission of it, the Professor ascribes its universal acceptation both in Africa and the West of Europe. In 633, it was pronounced canonical by the fourth council of Toledo ; from that time, all doubts of its authenticity vanished in the Latin church ; and it remained unimpeached till its authority was called in question by Luther. From Jerom's declaration in an epistle to Dardanus, "*de Joannis Apocalypsi apud orientales admodum dubitatur*," the author infers that, at the end of the 4th century, it was almost universally considered as spurious by the eastern church ; and from that period, he says, it lost instead of gaining ground : but respecting the opinion of the Greek church concerning it, either at the time of her ultimate separation from the Latin church, or in her present state, he is wholly silent. This we cannot but consider as a deficiency.

The learned author now proceeds to shew the reception experienced by the apocalypse from the Syrian church ; which, he says, comprehended all the Christians who resided in Syria, Assyria, Mesopotamia, Arabia, Persia, Tartary, and China. There a difference of opinion respecting it seems to have prevailed : but it was received, he tells us, by the Ægyptian Christians. The Lutheran church has never pronounced either for or against its authenticity ; and therefore, like Luther's last preface, it leaves the decision of the question to every man's private judgment. The council of Trent has pronounced it to be canonical ; and the church of England also ranks

ranks it among the canonical books: but neither of these circumstances is mentioned by Michaelis.

The Professor next considers the nature and completion of the prophecies in the Apocalypse, on which he makes several just remarks. With him we think that there are strong grounds for contending that, if this book must be considered as a prophetic work, it related chiefly (we had almost said, wholly,) to events which were to happen shortly after the delivery of the prophecy; and that much in it is to be considered as poetical imagery. He adds that it is a sublime, animated, and affecting composition:—it must, however, be allowed to abound with harsh constructions and Hebraisms.—Professor Michaelis asserts it to be an undeniable fact, that the style of the Apocalypse is very different from that of St. John's Gospel. While the author of the former hurries us down enchanted torrents which carry every thing before them, the writer of the Gospel of St. John glides (according to the present critic,) down a clear rivulet, which flows without rapidity or violence. This difference of style, however, may be ascribed by some to the different nature of the compositions; the Gospel being a mere narrative of facts, requiring only a plain equable style, while the Apocalypse is a prophetic vision, prefiguring future events by the wildest and most singular imagery.—The various expositions of this book next attract the author's attention; and he divides them into three classes; those by which its prophecies are referred to the Pope and the church of Rome; those which confine them to the first three centuries; and those which make them relate solely to the destruction of Jerusalem. He omits the systems of the expositors of the church of Rome, who refer many of the prophecies to the reformation: but he should have observed that, however the expositors who do not confine the prophecies to the destruction of Jerusalem, or to the first three centuries, may disagree in other respects, almost all of them concur in referring the ultimate completion of the prophecies to the latter end of the world. As to his own opinion; he affirms, in the most general terms, that of all the commentaries which he has seen, not one has given him satisfaction; and he confesses that, from all these commentaries put together, he is unable to make one which is better.

To all present and future expositors of the Apocalypse, we recommend the perusal of the following short passage; with which we shall conclude our extracts from this work:

‘ Each man imagines that he alone has discovered the true meaning, which had escaped the penetration of those who had gone before him: and after having read the various commentaries, which have

been written on the Apocalypse, one is almost inclined to believe that each commentator is so far in the right, when he says that all others are in the wrong. I remember soon after the foundation of the University of Gottingen, that Heumann and Oporin read lectures there at the same time on the Apocalypse. Oporin, a man of great modesty and diffidence, spoke of Heumann's learning and general good sense in terms of the highest approbation: but always made an exception to the lectures on the Apocalypse, saying, 'that is Heumann's weak side.' Heumann, on the other hand, in many respects did justice to Oporin: but when he came to speak of the Apocalypse, he lamented that Oporin should attempt to read lectures on a book, of which he did not comprehend the meaning.'

Among the biblical works of our times, the present publication (including the former part of it) will certainly hold a conspicuous rank. The author evidently devoted to it an uncommon portion of extensive and curious learning, great talents for discrimination, and much good sense. He was far from being defective in judgment, but he sometimes suffered it to be overpowered by his imagination, and he is therefore occasionally a dupe to his ingenuity. His moderation and candor deserve the highest praise. Between all denominations of Christians, he anxiously endeavours to hold the balance with a very steady hand; and in all that he says, he may be trusted with equal safety by the Roman Catholic, the Calvinist, and the Lutheran. His style, however, is prolix; his manner of treating his subject is somewhat too digressive; and his work evidently requires a reader who possesses much previous information. A considerable part of it is employed on verbal criticism, in which his greatest strength consisted; and what he says on this subject is in general very interesting.—On the whole, we doubt whether an introduction to any part of the sacred writings has yet appeared, which contains more valuable matter, or tends more to facilitate the explanation of the sacred text. The translation is also extremely well executed; and the annotations added by Mr. Marsh are replete with learning and observation. The pleasure, therefore, which we have found on the perusal of them, makes us regret, very deeply, that they accompany a part only of the work.

In a future number, we shall review Mr. Marsh's dissertation on the origin of the Gospels of St. Matthew, St. Mark, and St. Luke, which he has annexed to the 3d vol. of his translation; and which, we think, the reader will find to be one of the most interesting productions that have yet illustrated biblical literature.

[*To be continued.*]

ART. IV. *The Natural History of Volcanoes* : including Submarine Volcanoes, and other Analogous Phenomena. By the Abbé Ordinaire, formerly Canon of St. Amable at Riom in Auvergne. Translated from the Original French Manuscript. By R. C. Dallas, Esq. 8vo. pp. 328. 7s. Boards. Cadell jun. and Davies. 1801.

AT the commencement of this entertaining and (in certain respects) instructive work, the author observes that mountains in general contain large chasms; that they differ from one another in their internal structure; that the same mountain consists of various substances; and that in some, Pyrites are found in abundance. From the well known properties of these substances, as also from the remarkable experiment made with sulphur and filings of iron by Lemery, the Abbé Ordinaire (like many others who have written on this subject) is of opinion that the burning of a mountain may often be caused by these minerals, and sometimes by conflagrations of vapours pent in very deep subterraneous caverns; 'for then (says he) it is possible that flames, so kindled in caverns situated at the base of a mountain charged with all the necessary materials, should set it on fire and render it volcanic.'

In the succeeding chapter, the Abbé proceeds to make observations on the craters of volcanoes, and on the manner in which their contraction is effected.

Chapter 4. gives an account of the mountain situated in the country of the Baschirs Mursalarskis, called Kargousch—Kongisch; and which belongs to the Ouralian chain. It has been mentioned by some authors as a volcano: but, according to Dr. Pallas, it is only in a superficial state of combustion, which originated (if the account of the natives may be credited) from a very large and lofty pine at the foot of the centre hill, which was struck by lightning.

The chapters into which this volume is divided are very numerous, and therefore very brief: but, as the matter of them is indicated in a prefixed table of contents, we shall be able to give a concise and yet satisfactory view of a considerable portion of the work by transcribing the heads of several of them:

'V. Of internal permanent fires, commonly called central fires. Proofs of their existence. These fires the most common cause of earthquakes. The formation of a volcano would be useful in some places. Central fires may cause the burning of a mountain. To them is owing the phenomenon of the *Phlegræi Campi*.

'VI. Are all mountains produced by subterranean fires? Are not the burning mountains at least produced by them? Proofs of the conflagration being posterior to the formation of the mountain.

‘ VII. Are all volcanoes formed under the sea? The reasons that have given rise to this hypothesis discussed. The characteristics that distinguish volcanoes from the general subterranean fires.

‘ VIII. All volcanoes above the sea occupy lofty heights. Their elevation is still more evident in islands. Of the fires formed at the foot of a volcano. The cause of the elevation of volcanoes on land.

‘ IX. The volcanoes of the Moon have eruptions equal to those of the volcanoes of our globe. That planet abounds with very high mountains.

‘ X. The striking contrast between the great elevation of the volcanoes on land, and the lowness of the submarine volcanoes.

‘ XI. Islands rendered uninhabitable by their volcanoes. The singular state of Iceland, in respect to its fires, and the heat of its waters. The means of discovering the cause of the heat of hot springs. These waters begin to boil in less time than common cold water.

‘ XII. Volcanoes are not vents for a grand reservoir of fire in the centre of the globe. The astonishing quantity of the fires of Kamtchatka.

‘ XIII. Volcanoes render the places around them fertile and healthy. The danger of their vicinity.

‘ XIV. What are the causes of the convulsions of a volcano? How do those causes act? Their effects upon the mountain, upon the adjacent places, and often at a very great distance.

‘ XV. The sea, when near, partakes the motions of the earth. Prodigious oscillation of the sea at Awatcha. Illusion experienced by the people of Naples in 1779. The eruption of a volcano puts an end to the great conflict of nature.

‘ XVI. The eruption of a volcano one of the grandest sights a man can behold. An idea of it. What causes it? The overspreading of the burning matter at the top of the column. Its whole form. The fall of the ejected substances. The prodigious distance to which they are sometimes carried.

‘ XVII. Of the dry fog in 1783. It did not proceed either from the convulsions in Calabria, or from those in Iceland. The opinion of the Abbé Bertholon of the cause of that phenomenon.

‘ XVIII. Of the nature of the substances ejected at the time of an eruption. Of the lava. Of the cause of its overflow. The manner in which it is disgorged.

‘ XIX. The incredible quantity of lava that issues from a volcano. The immense void it must leave. The principal fiery pits of volcanoes must have horizontal branches.

‘ XX. The crater of a volcano sometimes vomits boiling water. Whence does the water proceed? Of the water-volcano of St. Jago de Guatemala.

‘ XXI. Nature proceeds uniformly in the discharge from volcanoes. Wherever the lava flows, it creates a sterility of an indefinite duration. Quarries opened in the lava. The variety of colours in the lava. Vitriified masses most common near certain volcanoes.

‘ XXII. Volcanoes become extinct, from the mines being exhausted; from the falling of the summit; from the rending of the sides
of

of the mountain; from the sinking of the mountain itself into its own abyss; from the entire inundation of the reservoir of fire, and from its being dried up.

‘ XXIII. The earth has been desolated by a great number of volcanoes. The probable cause of the extinction of those in the islands of the Grecian Archipelago.

‘ XXIV. The Giants’ Causeway. Its wonderful formation. Various opinions respecting its origin.’

The general remarks on the eruption of a volcano, in chap. xvi., form an interesting scene; which is also closed in a singular manner:

‘ § 56. Let the reader figure to himself Vesuvius near four thousand feet high, Etna which is more than twelve thousand, Pichinca which is fifteen thousand, Cotopaxis or Antisana, which are eighteen thousand; or, in fine, the insular volcano we have already mentioned, which was thought to exceed Chinborazo, and which, were it only equal to it, would still be nineteen thousand three hundred and ninety-two feet in height: let him imagine a column of fire of three or four miles in circumference, and sometimes more, whose height is more than double that of the mountain, rising from it with a thundering noise, greater than that of all the cannon in the world discharged together. It seems as if it would set the sky on fire: lightnings flash from it. The dazzling brightness of its fire could not be endured by the eye, did not immense spiral clouds of smoke moderate its fierceness at intervals. These spread through the atmosphere, which they thicken: the whole horizon is covered with darkness; and at length nothing is to be seen but the burning summit of the mountain, and the wonderful column of fire.

‘ § 57. Its height, bulk, and explosion, result from the confinement in which the air had been kept within the volcano. Rarefied to the highest degree, forced on by the increasing heat of the immense pit, and pressed more and more by the prodigious fermentation of the lava, the inflamed air, reduced to the size of the crater, at length escapes, spinning round and round. Breaking the top of the shaft, it bears it along in a thousand pieces, with soot, ashes, and pumice, with which the sides of the abyss within were loaded. In this horrible whirlwind it is even common to see huge pieces of calcined rock, torn from the bosom of the mountain, carried into the air.

‘ § 58. The display of this phenomenon, in its extent and duration, depends upon the degree of force in the circumstances we have just mentioned. When the parts first raised lose this force, and, being left to their own weight, would naturally sink, those that come next, being still themselves supported, repel and throw them off. At that juncture an overspreading of the fire takes place at the top of the column which adds to its beauty. I think it must have been from this view of it that the younger Pliny drew his comparison between the productions of that eruption of Vesuvius, by which his uncle was killed, and of which he was himself an eye-witness, and the cypress tree.

‘ § 59. In a short time the whole of the column turns into a horrible shower of red hot rocks, flints, and ashes. Monstrous burning masses are seen bounding and rolling down the side of the mountain. Wo be to those places, which lie in the direction of the wind prevailing at the time of this tremendous shower! Pompeii, Herculaneum, and Stabiae, three towns to the Southwest of Vesuvius, disappeared, about seventeen centuries ago, by a similar occurrence: and it was only in this century (the eighteenth) that they were discovered. A column, such as that we have been describing, broke over them, and the land about them: they were buried more than fifty feet under a mass of ashes and calcined flints, which was farther covered by a bed of lava several feet deep. If the wind be violent the ashes are carried to an incredible distance.

‘ § 60. Rome and Venice, the former of which is a hundred and fifty miles from Vesuvius, and the latter double that distance, have been several times incommoded by its ashes. In our times, June 1794, all the South-east of Italy was covered by them. A letter written by the Archbishop of Tarento, dated June 18, during the eruption, says, “We are covered with thick clouds of volcanic ashes.” Some variation of the wind must have altered the first course of that light substance, as the archbishop in his letter presumed that they proceeded from Stromboli or Etna. Those clouds passed Tarento, which is more than two hundred and fifty miles from Vesuvius, went beyond Otranto, at the extremity of the province of Lecce, and were lost in the Mediterranean at the entrance of the Adriatic Sea, nearly four hundred miles distant from the point of their departure. This no doubt is prodigious: but that the tops of the houses at Constantinople, which is almost a thousand miles from Vesuvius, should have been covered four inches with its ashes, would have been difficult to believe, had not contemporary authors, some of whom were at the time living in that city, reported the fact, and uniformly dated it on the eleventh of November 472, at noon, when the people were attending the games of the Circus. (*See l'Histoire du Bas Empire, tome 8, page 59*). We are less surprised then to read that the ashes of Etna, which is three times as high as Vesuvius, and a little nearer to Egypt, reached Alexandria: a town, the inhabitants of which have lately witnessed an event, that, though of a different kind, must have appeared to them quite as extraordinary. At the Eastern confines of Africa, on the first of August 1798, they saw thunderbolts dart from the North-west of Europe, break suddenly over their shores, and in the course of a few hours completely destroy a powerful navy that rode at anchor before the town. I need not add, that the thunderbolts I mean were those of Great Britain, directed by Lord Nelson.’

In chapters 25, 26, 27, and 28, we are presented with an enumeration of the volcanoes known to be burning on the Globe; the total number of which is here estimated at 189. Of these, ninety-nine are on the continent, and ninety in islands.

The author afterward makes some observations on the general proximity of volcanoes to the Sea; and he remarks that

that an extinguished volcano may be rekindled. In proof of this latter position, he cites the instance of Mount Vesuvius; which, after having been apparently extinguished for several centuries, took fire again in the reign of the Emperor Titus on the 24th of August 79, and produced that terrible eruption by which Pliny the Naturalist lost his life, and by which the cities of Herculaneum, Pompeii, and Stabizæ were in the same day overwhelmed with a shower of ashes.

Chap. 32. gives an account of the Mud Volcano at Mac-calouba; and in chap. 33. the discovery of a similar phænomenon, made by Dr. Pallas, is mentioned. We afterward find some very interesting remarks on submarine volcanoes; and we shall here give, in the words of the author, a description of the volcanic eruption of Santorin, in the year 1767.*

‘ § 121. The eruption of 1767 took place between the Little Kamenoi, and the island of Hiera. It began in the month of June. The earth, after being shaken violently for some days by the action of fire, raised the sea in such a manner as to occasion a dread of its swallowing up all the islands thereabouts. A thick black smoke darkened the air, and infected it with so strong a stench of sulphur, that many persons and animals were suffocated by it. Black ashes, resembling gun-powder, fell all around. Torrents of flame, issuing from the sea, and waving on it to the height of several feet, lighted at intervals this horrible scene. The frightful mixture of different sounds, produced by all the elements in fury, froze every heart with a dread of the horrors which every instant might be the result of their conflict.

‘ At length, after a labour of ten or twelve days, Nature paused, and the effect of her agitation was discovered in a new island, which had risen near the Little Kamenoi. There was no time lost in going to examine it. Many parts of it were still burning. It was a shapeless mass of baked substances, amalgamated by a lava, which, Father Gorée says, appeared to the eye like the crumb of fine bread. But the very next day the inquirers were compelled to relinquish this hasty curiosity, and betake themselves to flight. They felt the new soil moving: it rose in some parts and sunk in others. The earth, sea, and sky soon resumed their formidable appearance. The symptoms appeared even to spread wider and to threaten worse. The boiling sea several times changed colour: flames, following one another without intermission, issued as from a vast furnace, but accompanied with ashes and pumice. The frightful noise of subterranean thunders was heard. It seemed as if enormous rocks, darting from the bottom of the abyss, beat against the vaults above it, and were alternately repelled and thrown up again: the repetition of their blows, says the author of the narrative, was distinctly heard. Some of them making or finding a passage, were seen flying up red-hot into the air, and again falling into the sea whence they had

* Some account of this terrific event was also given in the 37th vol. of the M. R. (Old Series), p. 505, &c.

just been ejected. Masses were produced, held together for some days, and then disappeared. In this general disorder large portions of the Little Kamenoi were swallowed up. Meanwhile the labour of the volcano took a larger surface; its ejections became prodigiously abundant, and a new island was seen forming. By successive additions, continued for near four months, it made a junction with that produced in June. It was named *the Black Island*, from the colour of its soil. It is nearly twice as large as the Little Kamenoi, and is separated from it by a very narrow strait. The volcano continued creating alarm till the end of May in the following year; frequently shaking the earth and sea, and causing frightful noises. It even opened again, but only for a moment, on the 15th of April, and threw out a multitude of large burning rocks, which fell at the distance of two miles.

‘ It is therefore proved by nine eruptions, recorded in history, that there exists a maritime volcano at Santorin. These eruptions have happened in the space of twenty-one centuries.’

Chapter 37. contains an account of the maritime volcanoes of the Azores, the effects of which appear to be equally tremendous with those of Santorin.—Some idea of these eruptions may be conceived from the following representation :

‘ § 123. In July 1638 near the island of St. Michael, where the sea was known to be a hundred and twenty feet deep, though at a very little distance farther the depth becomes almost suddenly more than nine hundred, there rose, after a labour of several weeks, an island, about six miles round. It was re-absorbed in about the same space of time as it had taken for its formation.

‘ In 1691, from the 6th of July to the 12th of August, this volcano never ceased appearing in agitation, by internal thunders and shocks, that convulsed the island of St. Michael, and occasioned damage on it, by the heat and violent motions of the sea, and by eruptions of flames, ashes and pumice: but, in this instance, its ejections did not rise to the level of the Ocean; no new island appeared.

‘ Nine and twenty years after, in 1720, amidst the most frightful complication of horrors, there rose an island, a little smaller than that of 1638, which, however, had sufficient height to be discovered at sea, from a distance of seven or eight leagues. It was observed to be in the same spot as that which had been occupied by the preceding ephemeral island, but that at the time of this new production, the sea above the summit of the volcanic mountain, was not more than ninety feet. The ruins of the former emissions had probably occasioned this difference: they perhaps also increased the difficulty of the labour of Nature; for so great was the disorder, according to the accounts that were published of this event, that many persons died of fright.

‘ The account of these three eruptions are to be found in Buffon. They are more minutely described in the Memoirs of the Academy of Sciences, of the year 1721; and they demonstrate the existence of a submarine volcano, near St. Michael’s.

‘ § 124. The eruption of 1757 discovered another of them to us in this cluster. It is, as we have said, eighty leagues distant from the other.

‘ On the 9th of July, a little before midnight, St. George's, Pico, Fayal, three islands forming a closer group among themselves, being scarcely five leagues asunder, and Tercera, though double that distance from St. George's, were suddenly attacked at the same instant, and shaken to their foundations by horrible convulsions of the earth. The first shock lasted two whole minutes. The raised Ocean no longer kept its shores. In this dreadful night many persons lost their lives, and these islands, hitherto fortunate, but at this fatal moment involved in the terrors of desolation, were covered with ruins. I pass over the particulars usual to these sad phænomena, the confused bellowings of land and water, the smoke and ashes which filled the air, and the flames issuing from the Ocean, to come to the result of this turbulent labour of Nature; which was the production of eighteen little islands, that rose insensibly from beneath the sea, at the distance of about ten yards from the North coast of St. George's. They disappeared in a few months, as those produced by the volcano of St. Michael had done before. The maritime peaks of the Azores have, according to all appearance, less surface than that of Santorin; whence I imagine proceed the instability of the productions of the former volcanoes, and the stability of those of the latter. It was observed that Flores, Corvo, St. Michael and St. Mary's, were not at all affected by the eruption of the volcano of St. George's, and that Graciosa suffered very little.’

In chapters 38 and 39, the Abbé treats of certain opinions concerning the formation of submarine volcanoes. In chapter 40. which concludes the work, we find some conjectures concerning the situation of the ancient Atlantic territory, its extent, its destruction, the consequences that must have followed, and the reasons which have caused the conjecture that its ruin was produced by volcanic fires.

We have already observed that this work is extremely entertaining; and, as a compilation, it contains a great number of facts respecting volcanoes which may be of real use to science: but the author is evidently deficient in chemical and mineralogical knowledge,—though this deficiency is perceptible only in certain particulars, and therefore does not destroy the utility of the publication in a general point of view.

ART. V. *The Man of Fortitude*; or, Schedoni in England. By B. Frère. 12mo. 3 Vols. 10s. 6d. Boards. Wallis. 1801.

THIS novel is a close, and not unsuccessful, imitation of Mrs. Radcliffe's peculiar manner of wonder-working. The reader is kept in a continual state of agitation and horror, by the powerful engines of trap-doors, back-stairs, black robes, and

and pale faces: but the solution of the enigma is ever too near at hand, to permit the indulgence of supernatural appearances. A well-written scene of a party at snap-dragon would exceed all the fearful images of this book. There is, besides, no *keeping* in the author's design: fright succeeds to fright, and danger to danger, without permitting the unhappy reader to draw his breath, or to repose for a moment on subjects of character or sentiment. In the second volume, a boxing-match is introduced; and in the third, we find a ludicrous encounter with a supposed apparition: but these episodes are totally unconnected with the plot.

We are sorry to observe that the invention of our writers is nearly exhausted, in their ghostly narrations. Mr. Frère has attempted something original, in making a party of fearful adventurers mistake a coach with lamps for an apparition: but we apprehend that this fancy (which is *not* altogether new) will scarcely meet with approbation. Machines of a different nature might certainly be found: A *Montgolfier*, we know, alarmed all the hackney-coachmen in Paris in a dark night;—a descent from the clouds in a balloon might still astonish the ignorant inhabitants of remote villages;—and now that we have evidence of the existence of Mermaids*, an ingenious writer might provide himself with a tolerable ghost, to be viewed from the quarter-deck, or cabin-windows.—We would recommend, also, the substitution of an old quarry for a game at hide and seek, instead of the ‘east and west wings,’ the ‘marble slabs which echo to the steps of the Wandering Wight,’ and the ‘Sliding Pannels,’ of which we are heartily tired; and to which we are so accustomed, that *such* “direness, familiar to our thoughts, cannot once startle us.”—Should all these expedients fail, we must still think that a calf with a white face will produce much greater effect as an apparition, than a coach with lamps; and that a little of a man's own invention is worth a large portion of that which he borrows from others.

We shall present to our readers the following specimen of this writer's style:

‘Edmund, at first undetermined how to act, now arose, and went down to the next story. The room which he recognized as the apartment of his Adelaide, and which a few hours before was, as well as the rest of the house, involved in total darkness, was now, to his extreme surprise, in the middle of the night completely illuminated. He entered:—but the object which presented itself rivetted him to the spot.—Every function of his body, every sensation of his soul was

* See Chisholm on the Yellow Fever, 2d edition, M. R. for December, p. 369.

suspended; a deadly chilling stopped the circulation of his blood: without having fainted, and in an erect posture, he appeared annihilated.—On a table, surrounded by large sable wax tapers, lay a coffin, covered by a black cloth reaching the ground.

‘ When recovering from this stupor, the dread of the worst that could betide him quickened his heart to every racking sensation.—Twice, urged by despair, he attempted to lift up the pall, and to discover by the plate on the coffin, whether his Adelaide—twice the dread of an horrid certainty withheld his arm. During this excruciating suspense, he again heard steps ascending the stairs: wanting resolution to make enquiries, he with precipitation withdrew behind a curtain suspended in a corner of the apartment.

‘ A young lady of the most elegant form, and arrayed in deep mourning, now entered, eagerly approached the coffin, then turning to her female attendants, by a motion of her hand bade them withdraw.

‘ Oh, Edmund! what were the ecstasies of thy heart, how enviable thy feelings when so suddenly revived from the dread of losing for ever thy richest treasure, in the beautiful mourner thou beheldest thine.—But, hush! she speaks!

“ Precious remains of an ever-beloved parent,” softly breathed Adelaide, mournfully viewing the coffin, “ let me take one last look, let me behold once more those features whose image will ever live in my heart.”

‘ As she spoke, she slowly removed a part of the pall, lifted up the lid, and in silent sorrow gazed on the countenance of her departed aunt. Then recollecting her own forlorn situation, she continued, her eyes swimming in tears:

“ O thou! from whom I experienced all the tenderness of a mother, who didst rear and protect my infancy, who guidedst my steps in the dawn of unfolding reason, in whose bosom shall thy friendless Adelaide now find repose? Under whose wing can she shelter from the snares of the perfidious? Alas! my other friends were gone; my last, my best friend remained; but now from the orphan girl her spirit is likewise fled.”

‘ She could say no more, but kneeling by the coffin, she reclined her head on the edge of the table. Her tears, her sobs, bespoke the abundance of her grief.

“ No!” said the deeply affected Edmund, kneeling by her, and taking her hand—“ No! thine Edmund, at least, lives for thee.”

‘ He was proceeding; but the terrified, amazed Adelaide shrunk from his touch, uttered a piercing shriek, and sunk on the ground.

‘ Her lover, astonished at her action, and excessively alarmed, hastened to afford her all possible relief. He had already placed her on the nearest chair, when he felt himself touched by a kind of wand, and as he turned round, a deep-toned voice awfully pronounced the portentous word—FORBEAR!

‘ Edmund then beheld a tall figure, completely clad in a loose black gown that swept the ground. The face of the object was concealed by a veil of the same colour reaching his girdle.

“ Who art thou?—Whence comest thou?—Why this disguise?”

“FORBEAR! I CHARGE THEE, FORBEAR!” was the awful reply.

“To thine admonition, in that concealing and treacherous garb, I shall not attend. But, by Heaven! I’ll know who thou art!”

‘At the same time, whilst his left arm still supported the fainting maid, by a sudden spring with his right, he tore off the veil;—the veil that, to his amazement and horror, had concealed the fleshless, worm-eaten head of a skeleton, whose eyes alone rolled alive in their hollow sockets.’

This story of the death’s head represented by a mask, like the other machinery of the plot, has been already exhibited in more than one publication.

ART. VI. *Archæologia*; or, Miscellaneous Tracts relating to Antiquity, Vol. XII.

[Article concluded from our last Review, p. 419.]

THE eighteenth Number of this volume contains an account of *Flints discovered at Hoxne in Suffolk*; communicated by John Frere, Esq. This gentleman thinks that the substances in question are evidently *weapons of war*, fabricated and used by a people who had not the use of metals. ‘They lay in great numbers at the depth of about twelve feet in a stratified soil, which was dug into for the purpose of raising clay for bricks.—The manner in which they lie would lead to the persuasion that it was a place of their manufacture, and not of their accidental deposit; and the numbers of them were so great, that the man who carried on the brick-work, before he was aware of their being objects of curiosity, had emptied baskets full of them into the ruts of the adjoining road.’

Antiquities from St. Domingo, described by Thomas Rider, Esq. consist of images and beads, taken out of a cave, which few negroes had courage sufficient to enter.—*Stone-pillars, crosses, and crucifixes*, form the subject of the next article, presented by T. Astle, Esq. Respecting the first, it is well known that their use is of very high antiquity; and it is properly observed by Mr. Astle that some, who had embraced Christianity, still retained the habit of resorting to these pagan erections, for the purpose of worship; on which account, the figure of the cross was engraven on several of them, which was considered as removing them from the service of the devil. This writer also remarks that ‘stones which had been erected in the times of paganism obtained the name of *crosses*, although they had not any resemblance of Christ’s crucifixion cut on them.’ In his farther account, he appears somewhat inclined to favour the use of crucifixes, and the sign of the cross: but, when

when the ignorance and superstition attending the practice is considered, and the degeneracy which it has occasioned from the plain, simple, but most valuable truth of the gospel, we should be cautious in the recommendation of this kind of observances.

In our Review for July last (p. 238.) we took notice of a letter from Charles Townley, Esq. to the Rev. John Brand, giving an account of antiquities discovered at Ribchester. The *Helmet and Mask*, which are there particularly considered, were thought not to belong to armour made for war, but to that lighter species which was formerly executed merely for the purpose of processions; and, in Mr. Townley's letter, they were with some apparent probability suspected to have been constructed in honour of Isis, as the *Magna Mater*, and to have been appendants in Roman camps. The Rev. Stephen Weston, in a letter to the President of this Society, inserted in the present volume, forms a different conjecture: he imagines that the head-piece, though found in the same heap of sand, does not belong to the vizor, or mask, which was itself antique when the cap or petasus was fitted to it. 'This covering, indeed, (adds Mr. W.) is totally unworthy of its place, being evidently of another age, somewhere between Severus and Constantius Chlorus; and its position here is like that of an Austin Friar on the Maison Carrée, or the hat of Harlequin on the head of Augustus.' The helmet, therefore, he discards, but he considers the mask as of the best Roman workmanship on the Greek model, and of the time of the Antonines. He supposes 'it to have been used at some festival, when the rites and orgies of the divinity represented by it were celebrated: ' which divinity he concludes to have been Bacchus. He speaks again of its exquisite workmanship, in Corinthian brass, and farther illustrates it by two antique coins, one of which belonged to Dr. Hunter's collection;—of each, drawings are here exhibited.

Elliot Arthy, Esq. presented to the Society a small *Piece of Manuscript* called a *Griggiry* by the Mandingos, who inhabit a part of Africa situated about one hundred miles to the Northward of the British colony at Sierra Leone. These Griggiries are inclosed in little leathern cases, to which thongs are fixed, and thus they are hung and constantly worn around the neck or the waist. A Mandingo possessing one of them conceives himself secure from all harm whatever. This relation appears not in the least incredible, as we find similar instances of superstition in all parts of the world; and even among Christians, who ought to have been more enlightened.

Dr.

Dr. Russel, we are informed, says that the *Griggiry* is written in the Arabic hand used in Barbary, and contains the name of God frequently repeated, with the addition of some unintelligible characters. There are, it is asserted, certain persons among this ignorant people, as in other places, who have learned to take advantage of the general credulity; they are called *Griggiry-men*, are regarded with reverence, and obtain riches and fame from these stupid talismans, so customary among the Arabians; with whom, though so far distant, the Mandingos, it seems, have frequent intercourse. None of their *charms*, however, can secure them from the horrors of *English* and *Christian* slavery!

We are now introduced again to the company of Mons. De La Rue, who proceeds in his dissertation on the lives and works of Anglo-Norman poets of the thirteenth century. The first here introduced is Stephen of Langton, an Englishman by birth, and Archbishop of Canterbury in the year 1207. It may rather surprise the reader that the first proof of this Prelate's poetical talents is drawn from his sermons; in one of which, relative to the Holy Virgin, is a 'stanza of a song, which seems (says this writer) dictated by the Graces, and if found in any other situation, would appear to form a compliment delicately made to some Beauty.' A theological drama, in which Truth, Justice, Mercy, and Peace, debate concerning the fate of Adam after the fall, is another of his productions; and a third is a canticle on the passion of Jesus Christ: Chardry, a poet of the same period, exercised his genius on what were called subjects of devotion: but he made it very plain that he despised them:—he might, perhaps, have good sense and truth sufficient to rise above the folly and imposition of the day: the fable of the *Seven Sleepers* was one of the topics which employed his pen. William of Waddington also, though apparently superstitious himself, freely censures the *miracles*, the nonsense, or theatrical representations, relative to the Scriptures and the martyrs for which there appears to have been so prevalent a taste. Robert Grosse-Tete, Bishop of Lincoln, (who may be supposed to be pretty well known to our readers) is another in this list. In that age of ignorance, stupidity, and priestly dominion, he may well be regarded as a man of learning; that he was a poet is not, perhaps, so generally thought; however, some remains of this kind are here mentioned; such as, the sin of the first man and his restoration, otherwise intitled *Le Roman des Romans*. 'At that time they called every thing *Roman* that was written in the language of romance, and from the importance of the subject treated in this work, it is stated *Roman des Romans*. It shews, (we

(we are told,) the imagination and facility of the author.' The most entertaining part of this article consists of an account of the *Supplement to Robert Wace's Brut of England* * by an anonymous writer. There is somewhat ingenious and diverting in the method which the wise men of England and Normandy are said to have employed, in order that they might return an answer, clear and decided, to the question proposed by William the First, concerning the future destiny of his children. Denis Pyramus finishes the list: he was a courtier, highly acceptable to Henry III. and his barons: he was also an epicure, and acknowledges that his muse was libertine: in his old age, however, he quitted the lute of Anacreon, and his penitential muse would sing on religious subjects alone: of these compositions, two remain, in French verse. He is here described as 'a man of a sure and enlightened taste, of a sound and critical judgment,' &c.

The article occurring next has some connection with the foregoing, and may be received as a matter of curiosity: *A short chronological Account of the Religious Establishments, made by the English Catholics on the Continent of Europe*, by the Abbé Mann. According to this detail, the whole amount, since the beginning of the reign of Queen Elizabeth, is upwards of forty; and of all this number, we are informed, there now remain only the three colleges of secular clergy at Rome, Valladolid, and Lisbon, the Benedictine abbey of Lamspring in Germany, and the Nuns of Lisbon and Munich. We cannot regret this circumstance. Friends as we are to liberty, and much as we wish that persons of all opinions should not only be exempt from oppression, but be treated with humanity and kindness, we cannot mourn when the sources of superstitious bigotry and cruelty are weakened, or destroyed; though we may lament the manner in which this has been sometimes effected. The Abbé seems to suppose that a time may come, when a short account of this small part of the British nation may be found interesting.

Some *Extracts from the Parish-Register of St. Bennett's, St. Paul's Wharf, London*, are presented by the Rev. Mark Noble. By these it appears that, from about the year 1623 to 1654, two noblemen of high rank resided in this small parish, and in the heart of the city. From entries relative to the plague, we learn that a few persons died in the years before and after that of 1665, which is rendered so memorable by that dreadful visitation; yet of this year no notice is taken: the reason of which, Mr. Noble imagines to be 'that the burial ground is

* See M. R. vol. xxiv. N. S. p. 300.

so small, that none were permitted to bring their dead there who died of the infection.'

The next number is of a more classical kind: *Observations on a Greek Sepulchral Monument in the Possession of Maxwell Garthshore, M. D.* by Taylor Combe, Esq. This monument was brought into England in the year 1777, by a gentleman who had resided a considerable time at Smyrna: it commemorates a youth who had not attained his twenty-first year; and it is a remarkable relic, on which Mr. Combe has bestowed some just and ingenious remarks: he conjectures that it may be about two thousand years old.

A Description of the Church of Melbourn in Derbyshire is given by William Wilkins, Esq. who, in the course of his dissertation, attempts to correct an error or misconception, concerning the *Porticus* of antient churches, into which, he thinks, Mr. Bentham has fallen in his learned and ingenious remarks on the Saxon buildings of this kind. As we cannot well explain this subject to our readers, which a view of the plates would accomplish at once, we pass to another topic; only observing that Mr. Bentham is considered as the first author who professedly treats of the origin and progress of church architecture.

We wonder not that high veneration for the character and principles of our renowned Alfred should have induced Henry Howard, Esq. when at Winchester in the year 1797, to search attentively for the tomb of this monarch; and we unite with him in lamenting the failure of his researches. Antient history has informed us that, in the year 1112, the remains of Alfred were translated with great pomp to a tomb in the magnificent abbey-church built by Henry the First, and called Hyde, near the walls of the city of Winchester: but few indeed are now the visible memorials of this once capital erection. The spot on which it stood has been purchased by the county, and on it the New Gaol or Bridewell has been built; and we are equally surprised with this writer, when we are told that this occurred so late as the year 1788, and that *no one* in the neighbourhood, led either by curiosity or veneration, attempted to discover and rescue the remains of Alfred from their ignoble fate. Mr. Howard, a casual visitor of the place, exerted his endeavours, and found in the keeper of the Bridewell a respectable and intelligent man, who afforded him some information, though not of the most pleasing kind. Among other particulars, it is said that a stone coffin was discovered, cased with lead both within and without, containing some bones and remains of garments: this lead, in its decayed state, sold for two guineas; but the bones were thrown about, and the coffin

was

was broken into pieces: other coffins were also found. Was there no inhabitant of Winchester, who could preserve from oblivion the memorials of a prince so deservedly respected, and *really* illustrious?—Where were the members of Wickham college, or the Dean and Chapter, &c. of that rich cathedral?

Mr. Astle communicates the *Copy of a curious Record of Pardon in the Tower of London*.—Cecilia Rigeway was indicted, at the assizes at Nottingham in 1357, for the murder of her husband; and, as she would not plead, sentence was passed on her, and she was remanded to the prison; where she remained, as the record states, for forty days, without sustenance. Mr. Astle remarks,—‘What collusion or intercourse might have been between Mrs. Rigeway and the keeper of the prison, must for ever remain a secret. But that she subsisted in prison, for forty days, without meat or drink, was believed to have been, by a miraculous interposition in her favour; otherwise this solemn instrument, under the Great Seal of England, would not have passed.’

The last tract in this volume, in its regular course (No. xxx.), is a copy of an original manuscript, which bears for its title, “*A Breviate touching the Order of Government of a Nobleman's House, with the Officers, their Places and Charge, as peticularly appeareth.*” We have no farther historical account of it, than that it was purchased by Sir Joseph Banks at the sale of the late Marquis of Donegal's library: but it carries us back to no *very* distant period, being dated A. D. 1605. We find here great state; although, in the absence of the family, the house and furniture might probably make what would now be deemed a mean appearance, the tapestries, coverings, and other ornaments being withdrawn.—The officers first pass in review, and are instructed in the nature and business of their place;—such as,—‘Stewarde, Comptroller, Surveyor, Reccavore, Gentleman Usher, Gentleman of Horse, Learned Stewarde, Auditor, Clarke of the Kittchine, Yeoman of the Ewerie,—of the Seller,—of the Greate Chamber,—of the Halle,—of the Pantrie,—of the Butterie,—of the Wardrobes,—of the Horse,—of the Cookes, Yeoman Porter, Bruer, &c.’ From this recital, it may be concluded that this breviate was intended for a nobleman high in rank, or of very large fortune.—The office of Gentleman Usher is discussed with peculiar care; especially what relates to the *great chamber*;—‘for in that place there must bee noe delaye, because it is the place of state, and the ieyes of all the best sorte of stranngers bee there lookers on; that what faulte, beeing there committed, bee never so littell, sheweth more than any place ells wheresoever, and therefore a speciall respecte, care, and diligens, is to bee had therein,

for that place, before all others, is the cheefe and principal staite in the house; for service there not dewlie and comlie donne, disgraceth all the rest in any place ells, as littell woorth, what chardge of entertaynement soever bee bestowede; wherefore the gentleman usher is to take a special care herein for their creddeite sake and honnor of that place: he is to command and to have at commaundemente all the gentlemen and yemen wayters, and to see into their behaviors and fashion, that it bee civill, comlie, and well, and if any defects bee, in any of them, they are to instructe them in curteous manner, which is both good for them, and bettereth the lordes service, &c.

A monthly Table, with a Diatorie, belonging thereunto, of all such Provisions as bee in seaseone through the whole Yeare, is added.—We find the word *earable* here used for arable, and *earing-time*, appears to signify the season of ploughing.—In the notes, it is said, ‘In the list of birds and fowls here served up at table in a nobleman’s house, it is hardly necessary to observe that many, if not most of them, are considered at this time as being rank carrion.’ This expression is rather too strong: however, some of them are unknown; and several others, as articles of food, are quite neglected: ‘*Craynes*’ seem to have forsaken these islands. It may excite a smile to hear it said of *Stares*, or *Starlings*, ‘*Stares flesh is dry and savery, and good against all poyson.*’—Some ‘*necessarie instructions*’ follow, relative to agriculture, woods, cattle, &c. for every month of the year. We observe that January and February are pointed out as the properest season for ‘*felling all woodes for housholde provision,—and likewise timber for durable buildinge:*’ but if the ‘*barcke*’ be desired, then this writer adds, ‘*I houlde felling of such timber to bee best when the sappe putteth forth the buddees with some leaves in the topps of the trees, but I hardlie look ever for good timber to growe of such stovens so felled in that seaseone.*’ He modestly concludes the whole in these terms:—‘*These few notes within written I have thought good to sett doune for the better understanding of such who have not bine acquainted therewith, though to moste good husbands, with many other secrets, they bee better knowne than I ether cann or will take upon me to express. 1606.*’

The above articles are, as usual; followed by an Appendix, formed of extracts from such communications as the Council have not chosen to publish entire. Among these are,—an account of *two antient Snuff-boxes found under a Stair-case in the Tower*; in one of them the spoon still remains: but their date, and the materials of which they are fabricated, do not appear;—*Latin Inscription taken from a Stone in Bookham Church, Surry,* which

which commemorates its being built in 1341;—*Copy of an original Record in the Reign of Edward the Sixte, relative to Armorial Bearings*;—*Farther Extracts from Dr. Leith's original Manuscript*, mentioned in our former account of this volume, No. V.: they relate to *Bowes, Crosbowes, Bowestaves, Longebow Arrowes, Muskett Arrowes, Bow-stringes, Lyvery Arrowes, Arrowes for Fierworkes, Shooting-gloves, &c.* stored at many different places, A.D. 1599;—*Seal belonging to the Prior of the Friars Austins at Norwich*, supposed to be of the time of Edward III.;—*Ditto belonging to the Black Friars in the City of Oxford*;—*Fac-Simile of a Roman Altar lately found at Lancaster*, a votive tablet, which is thought to indicate that this was the situation of the Roman station *Longovicum*, specified in the itinerary of Antoninus;—*Copy of an Original Paper, dated in May 1577, indorsed, 'Thomas Shakespeares Bill'*; he was a messenger for the 'Queenes Ma^{ties}. chamber,' and here asketh 'allowaunce' of six shillings and eight pence for having been sent to the houses of several 'Bishops' at different places;—*Several Urns, with their mouths downwards, covering Bones*, which appear to have been burnt, found in levelling a barrow on Buxton Common, Norfolk, and probably very antient;—*Pig of Lead*; Mr. Pegge's translation * of the inscription on which (vol. ix. p. 45.) is, and we believe justly, pronounced to be erroneous; the true translation seems to be, '*the Tribute of Tiberius Claudius, paid out of British Money*';—*Inscription also on the Window of Brereton Church †, Cheshire*, is said not to have been exactly copied; the mistake is rectified, but the difficulty or uncertainty respecting the person of Thomas Becket does not appear to be removed;—*Appendix to Inscriptions in the Tower, London*, consists of a printed tract, exceedingly rare, intitled, '*The Ende of Ladye Jane upon the Scaffolde*,' printed, it is believed, in the first year of the reign of Queen Mary;—*An antient Egyptian engraved Copper-plate*, is, we apprehend, a very curious relic, but we can notice only one remark concerning it by the Rev. Mr. Coxe; who says, 'I take it to be a numerical talisman of three by seven and three by three';—The last article is an *Oeolipile*, or metal instrument, which, being filled with water and exposed to fire, produces a strong blast of wind: this uncouth and frightful figure, found at Basingstoke, is companion to another image described by Dr. Plot, in his History of Staffordshire, under the name of *Jack of Hilton*.

All the articles of this volume are not equally interesting, but, on the whole, it affords considerable information and amusement. Besides a few *Vignettes*, twenty-seven plates add

* See M. Rev. vol. i. N. S. p. 381. † Do. vol. ii. N. S. p. 15.

to the value of the publication; they are executed with great attention, and we believe that the references are generally very exact: the neglect of which, in some works, is a very great deficiency, and causes much inconvenience.

ART. VII. *Lectures on Diet and Regimen*: being a Systematic Inquiry into the most rational Means of preserving Health and prolonging Life: together with Physiological and Chemical Explanations; calculated chiefly for the Use of Families, in order to banish the prevailing Abuses and Prejudices in Medicine. By A. F. M. Willich, M. D. 8vo. pp. 690. 9s. Boards. Longman and Rees.

IT cannot be expected that we should enter into a particular analysis of this large volume; which is intended merely to convey, in a popular form, doctrines and facts that have already met with general assent. We may recommend it to general readers who are fond of dabbling in medical subjects, as a good compilation, delivered in plain and pretty correct language, entirely divested of the tendency to promote quacking, of which some other popular works have justly been accused; and as containing all the knowledge which can be usefully applied by common readers, while that which might be dangerously abused is properly with-holden. We must add, however, that it includes a section which should have been entirely omitted, because no respectable *female* (and female readers are particularly comprehended in a book professedly calculated *for the use of families*) can peruse it with propriety and satisfaction: we mean the dissertation on the *Sexual Intercourse*; a subject of which the physical view should certainly be reserved for medical men. In the *third* edition of the work, indeed, which we have lately seen, some unnecessary details of this description have been retrenched: but extirpation would have been the better cure for this complaint.

In the first part of the volume, we meet with an amusing account of some modern Empirics, who have contrived to attract a great share of attention, (and of money also,) in this very philosophical and discriminating age. We extract a portion of it, for the reader's entertainment:

• One of the most dazzling and successful inventors in modern times was MESSMER, who began his career of Medical Knight-errantry at Vienna. His house was the mirror of high life; the rendezvous of the gay, the young, the opulent, enlivened and entertained with continual concerts, routs, and illuminations. At a great expence he imported into Germany the first *Harmonica* from this country; he established cabinets of natural curiosities, and laboured constantly and secretly in his chemical laboratory; so that he acquired

acquired the reputation of being a great Alchemist, a philosopher studiously employed in the most useful and important researches.

' In 1766 he first publicly announced the object and nature of his secret labours:—all his discoveries centered in the *magnet*—which, according to his hypothesis, was the greatest and safest remedy hitherto proposed against all diseases incident to the human body. This declaration of Mesmer excited very general attention; the more so, as about the same time he established an hospital in his own house, into which he admitted a number of patients *gratis*. Such disinterestedness procured, as might be expected, no small addition to his fame. He was, besides, fortunate in gaining over many celebrated physicians to espouse his opinions, who lavished the greatest encomiums on his new art, and were instrumental in communicating to the public a number of successful experiments. This seems to have surpassed the expectations of Mesmer, and induced him to extend his original plan farther than it is likely he first intended. We find him soon afterwards assuming a more dogmatical and mysterious air, when, for the purpose of shining exclusively, he appeared in the character of a *Magician*—his pride and egotism would brook neither equal nor competitor.

' The common Loadstone, or Mineral Magnet, which is so well known, did not appear to him sufficiently important and mysterious: he contrived an unusual and unknown one, to the effect of which he gave the name of '*Animal Magnetism*.' After this he proceeded to a still bolder assumption, every where giving it out, that the inconceivable powers of this subtle fluid were centered in his own person. Now the Mono-drama began; and Mesmer, at once the hero and chorus of the piece, performed his part in a masterly manner. He placed the most nervous, hysteric, and hypochondriac patients opposite to him; and by the sole act of stretching forth his finger, made them feel the most violent shocks. The effects of this wonderful power excited universal astonishment; its activity and penetrability being confirmed by unquestionable testimonies, from which it appeared, that blows, resembling those given by a blunt iron, could be imparted by the operator, while he himself was separated by two doors, nay even by thick walls. The very looks of this Prince of Jugglers had the power to excite painful cramps and twitches.

' This wonderful tide of success easily instigated his indefatigable genius to bolder attempts, especially as he had no severe criticisms to apprehend from the superstitious multitude. He roundly asserted things, of which he never offered the least shadow of proof; and for the truth of which he had no other pledge to offer, but his own high reputation. At one time he could communicate his magnetic power to paper, wool, silk, bread, leather, stones, water, &c.—at another he pronounced, that certain individuals possessed a greater degree of susceptibility for this power than others.

' It must be owned, however, to the honour of his contemporaries, that many of them made it their business to encounter his extravagant pretensions, and to refute his dogmatical assertions with the most convincing arguments. Yet he long enjoyed the triumph of being

supported by blind followers; and their too great number completely overpowered the suffrages of reason.

‘ Messmer perceived at length, that he should never be able to reach, in his native country, the point which he had fixed upon, as the term of his magnetical career. The Germans began to discredit his pompous claims; but it was only after repeated failures in some important promised cures, that he found himself under the necessity of seeking protection in Paris. There he met with a most flattering reception, being caressed, and in a manner adored, by a nation which has ever been extravagantly fond of every thing new, whimsical, and mysterious. Messmer well knew how to turn this national propensity to his own advantage. He addressed himself particularly to the weak; to such as wished to be considered men of profound knowledge, but who, when they are compelled to be silent from real ignorance, take refuge under the impenetrable shield of mystery. The fashionable levity, the irresistible curiosity, and the peculiar turn of the Parisians, ever solicitous to have something interesting for conversation, to keep their active imagination in play, were exactly suited to the genius and talents of the inventor of Animal Magnetism. We need not wonder, therefore, if he availed himself of their moral and physical character, to ensure easy entrance to his doctrines, and success to his pretended experiments: in fact, he found friends and admirers, wherever he made his appearance.

‘ What splendid promises! what rich prospects! Messmer, the greatest of philosophers, the most virtuous of men, the physician and saviour of mankind; charitably opens his arms to all his fellow-mortals, who stand in need of comfort and assistance. No wonder that the cause of Magnetism, under such a zealous apostle, rapidly gained ground, and obtained every day large additions to the number of its converts. To the gay, the nervous, and the dissipated of all ranks and ages, it held out the most flattering promises. Men of the first respectability interested themselves in behalf of this new philosophy; they anticipated, in idea, the more happy and more vigorous race to proceed, as it were by enchantment, from the wonderful impulsive powers of Animal Magnetism. Nay, even the French Government was so far seduced by these flattering appearances, as to offer the German Adventurer *thirty thousand livres* for the communication of his secret art. He appears, however, to have understood his own interest better than thus to dispose of his hypothetical property, which upon a more accurate investigation might be excepted against, as consisting of unfair articles of purchase. He consequently returned the following answer to the credulous French Ministers:—“That Dr. M. considered his art of too great importance, and the abuses it might lead to, too dangerous for him at present to make it public; that he must therefore reserve to himself the time of its publication, and mode of introducing it to general use and observation; that he would first take proper measures to initiate or prepare the minds of men, by exciting in them a susceptibility of this great power; and that he would then undertake to communicate his secret gradually, which he meant to do without hope of reward.”

• Messmer,

* Messmer, too politic to part with his secret for so small a premium, had a better prospect in view ; and his apparent disinterestedness and hesitation served only to sound an over-curious public ; to allure more victims to his delusive practices ; and to retain them more firmly in their implicit belief. Soon after this, we find Messmer easily prevailed upon to institute a private society, into which none were admitted but such as bound themselves by a vow to perpetual secrecy. These pupils he agreed to instruct in his important mysteries, on condition of each paying him a fee of *one hundred louis*. In the course of six months, having had not fewer than three hundred such pupils, he realized a fortune of *thirty thousand louis*. It appears, however, that his disciples did not long adhere to their engagement ; we find them separating gradually from their professor, and establishing schools for the propagation of his system, with a view, no doubt, to reimburse themselves for their expences in the acquisition of the magnetising art. But few of them having clearly understood the enigmatic terms and mysterious doctrines of their foreign master, every new adept exerted himself to excel his fellow-labourers, in additional explanations and inventions : others, who did not possess, or could not spare the sum of one hundred louis, were industriously employed in attempts to discover the secret by their own ingenuity ; and thus arose a great variety of magnetical sects. At length, however, Messmer's authority became suspected ; his pecuniary acquisitions were now notorious, and our *humane* and *disinterested philosopher* was assailed with critical and satirical animadversions from every quarter. The futility of his process for medical purposes, as well as the bad consequences it might produce in a moral point of view, soon became topics of common conversation, and at length excited even the apprehensions of government. One dangerous effect of the magnetic associations was, that young voluptuaries began to employ this art, to promote their libidinous and destructive designs.

* As soon as matters had taken this serious turn, the French Government, much to its credit, deputed four respectable and unprejudiced men, to whom were afterwards added four others of great learning and abilities, to inquire into, and appreciate the merits of the new discovery of animal magnetism. These philosophers, among whom we find the illustrious names of Franklin and Lavoisier, recognized indeed very surprising and unexpected phenomena in the physical state of magnetised individuals ; but they gave it as their opinion, that the power of imagination, and not animal magnetism, had produced these effects. Sensible of the superior influence, which the imagination can exert on the human body, when it is effectually wrought upon, they perceived, after a number of experiments and facts frequently repeated, that *Contriet* or *Touch*, *Imagination*, *Imitation*, and *excited Sensibility*, were the real and *sole* causes of those phenomena, which had so much confounded the illiterate, the credulous, and the enthusiastic ; that this boasted magnetic element had no real existence in nature ; consequently that Messmer himself was either an arrant Impostor, or a deceived Fanatic' —

* The French Count of St. Germain made large sums, by vending an artificial Tea, chiefly composed of Yellow-Saunders, Senna-leaves, and

and Fennel-seed; puffing it off by the specious name of *Tes for prolonging life*. It was once swallowed with great avidity all over the continent; but its celebrity was short-lived, and its promised beneficial effects were never realized.

‘Another impudent Adventurer, the *Chevalier D’Ailhoud*, presented the world with a Powder, which met with so large and rapid a sale, that he was very soon enabled to purchase a whole *Comté*. Instead, however, of adding to the means of securing health and long life, this famous powder is well known to produce constant indisposition, and at length to cause a most miserable death; being compounded of certain drugs, which are clearly of a poisonous nature, although slow in their operation. And yet there are on the continent, even to this day, several respectable families who persist in the use of this deleterious powder, from an ill-judged partiality for its inventor.’—

‘It is no less astonishing than true, that in the year 1794, a Count Thun, at Leipzig, pretended to perform miraculous cures on gouty, hypochondriac, and hysterical patients, merely by the imposition of his sacred hands. He could not, however, raise many disciples in a place, that abounds with Sceptics and Unbelievers.’

We were much pleased with the following account of a new institution in Germany, for the prevention of premature interment:

‘Houses for the reception of persons apparently dead have been, at length, erected in various parts of Germany, in Berlin, Jena, Coburg, &c. This idea, at the first view of it, may to some appear whimsical; but those who know the extent of the power of vitality, and the almost infinite modifications of which that power is susceptible, will not ridicule a proposal, which originated in motives of prudence and humanity. Into these houses every inhabitant of the town, or district, has a right to send the body of a deceased person, on paying a trifling sum per night, towards the expences of the institution. Here the body is deposited on a couch, lightly covered, and provided with a string fastened to the hand, which pulls a bell on the top of the house. A watchman is appointed to receive and register the bodies brought into the house, and to give the alarm, if necessary. This, to say the least of it, is no small convenience to families in a large city, crowded into narrow apartments, with a number of children, who must necessarily suffer from the pestiferous exhalations of dead bodies. But this is not the principal advantage attending such establishments: it is unquestionably a great satisfaction to the relatives of the deceased, to be assured that every means have been used to preserve from the most dreadful of all deaths, a friend whose memory they revere.’

This publication will prove a safe and useful guide, to those who regard a rational attention to their health as an object of importance; and the 3d edition is, in several respects, improved: but, as we have already hinted, some farther alteration is still requisite, before the work can be thoroughly recommended to general use.

ART. VIII. *A Familiar Treatise on the Physical Education of Children, during the early Period of their Lives.* Being a Compendium addressed to all Mothers who are seriously concerned for the Welfare of their Offspring. Translated from the German of Christian Augustus Struve, M. D. &c. To which are prefixed Three Introductory Lectures on the same Subject. By A. F. M. Willich, M. D. 8vo. pp. 450. 8s. Boards. Murray and Highley, 1801.

THERE is a sort of books, as well as of men, which it is difficult to characterize specifically : they are good, as far as they contain nothing absolutely erroneous ; yet they reach no excellence, and challenge no distinction :—but this class of intelligence, though valuable in its rank in Society, is not intitled to commendation in literature. If three-fourths of the world were composed of the *good kind of men*, who should act and think alike under similar circumstances, Society would be much better constituted than it now is : but the multiplication of middling authors, who merely compile, and republish the sentiments of preceding writers, is an evil which threatens the existence of the Republic of Letters.

A number of sensible observations are certainly to be found in the volume before us, but many of them are so obvious that they might have been spared ; and for the sake of the others it was hardly worth while to write a large book. Dr. Struve proceeds too much on the starving plan ; and we cannot agree with him in prohibiting our young friends from eating dumplings and potatoes. Pastry, too, is prohibited ! We have not so completely forgotten the pleasures of hot apple-pye as to join in this proscription, though rich pastry may not be the most wholesome of all food. In the following instance, the unrelenting Dr. Struve has surely condemned pastry for *faults not its own* :—‘ Experience (he says) every day confirms that, after eating an *immoderate portion* of cakes in the forenoon, the appetite for dinner is spoiled ; because this food enfeebles the digestive organs, and renders them unfit to perform their offices.’ It appears to us that the appetite must have been impaired in this case, as it usually is, by the *quantity* of food previously swallowed. It would be just as reasonable to represent roast-beef as unhealthy, because, after having eaten two or three pounds of it, a man generally feels his appetite spoiled for the afternoon. Dinner-time is a relative term ; it may imply any hour between noon and night ; and we conceive that whoever sits down at table with a stomach full of cake will make a bad dinner, without having reason for decrying the food with which he had previously gorged himself. We shall even venture a little farther, and shall say that it is better to let children

children eat when they are hungry, and make small meals at several intervals, than to keep them fasting till the clock strikes, and then allow them to make a large dinner at one sitting. Their digestion is more rapid than that of adults; their activity is more constantly exerted; the demand for a supply of food is therefore quicker in their systems, and they bear fasting worse than grown persons. If they are supplied with simple food, therefore, they should be permitted to take it whenever their inclination prompts them.—In this part of the book, Dr. Struve really plays the part of Cervantes's *Tirteafuera* *, and we tremble lest he should become the oracle of boarding-schools. We cannot admire those Medical Puritans, who

“ Quarrel with mince-pyes, and disparage
 Their best and dearest friend, plum-porridge,
 Fat Pig, and Goose itself oppose,
 And blaspheme Custard through the Nose †.”

We experience many surfeits on thin literary food; and we imagine that the reader will soon depart from this compilation, *Conviva uti satur.*

ART. IX. *Asthenology; or, the Art of preserving Feeble Life; and of supporting the Constitution under the Influence of Incurable Diseases.* By Christian Augustus Struve, M. D. Translated from the German by William Johnston. 8vo. pp. 430. 8s. Boards. Murray and Highley. 1801.

If we bestow a shorter notice on this publication than might have been expected from its size and subject, it must be imputed to the great importance which the author attaches to the Brunonian doctrine, though often an opponent of that system; and which leads him into discussions totally uninteresting to readers in this country.—Respecting the scope of his book, we shall quote his own account:

§ c. Asthenology, in regard to its theory, and the application of it as an art to maintain feeble life, is distinguished not only from the macrobiotic art, or that of prolonging human life, of which it forms a subordinate part (*asthenomacrobiotic*), but also from the antiasthenic art of healing, or *asthenotherapia*, which is employed in removing weakness, and restoring the lost powers and health. The art of maintaining feeble life leaves to these the direct strengthening method; and has for its object merely to preserve and prolong the existence. It extends its aim farther than the direct art of healing, and is therefore active, when the common physician deserts the patient, and declares his malady to be incurable. In regard to its

* Don Quixote.

† Hudibras.

object, the maintaining and prolonging life in the asthenic state, it comes within the boundaries of both sciences, and endeavours to maintain feeble life, rescued from apparent death. It tries also how far it is possible to operate a direct cure in cases of asthenia; and when no radical method of cure is applicable, relieves by the palliative method the most urgent symptoms, and exerts itself to prolong, for a certain period, that life which it is not able to preserve.

We are sorry to differ from Dr. Struve in the very commencement of his *Asthenogeny*, or doctrine of feebleness: he observes,

‘The naturalists and physicians of the present period, by their indefatigable researches, have made great progress in the discovery of that all-powerful principle, which I shall call the vital principle. This principle we know exists; but with its essence we are unacquainted.’

This is so far from being an accurate statement, that it is at this moment undecided whether a vital principle exists in man, independent of mind; and if we be ignorant of its essence, we have no reason for priding ourselves on any discoveries relating to it.—The Doctor then proceeds with the supposition of a vital principle pervading all bodies, and producing different phenomena, according to the diversity of organization in its subjects; and he next examines the stimulants which excite this principle. Instead of the Brunonian phrase, *indirect debility*, this author substitutes *confined activity of the vital power*; with what advantage, we cannot perceive. A man set in the stocks may be said to have the activity of the vital power confined, yet he may be in no respect debilitated.

We shall not attempt to follow Dr. Struve through the rest of the volume; which may be of use to German readers, but which an English student will find very unimportant, as it contains no new views of facts, nor any improvements of practice. At the same time, however, that we are compelled to speak in such terms of this work, we must do Dr. Struve the justice of adding, that it is at least free from the medical fanaticism which at present disfigures so many continental productions.

ART. X. *Reports of Cases argued and determined in the Court of King's Bench*, with Tables of the Names of Cases and principal Matters. By Edward Hyde East, Esq. of the Inner Temple, Barrister at Law. Vol. I. containing the Cases in the Forty-first Year of George III. 1800—1801. Royal 8vo. pp. 740. 1l. 3s. 6d. Boards. Butterworth. 1801.

THE cases determined in the Court of King's Bench have been reported by Mr. Durnford and the author of the present

present publication conjointly, from Michaelmas Term 1785 to Trinity Term 1800, both inclusive, and are comprehended in eight folio volumes, which are now universally denominated the *Term Reports*. Of the different parts of this work, as they appeared, we have given accounts; and in our 34th volume N. S. we expressed our regret that the profession and the public were no longer to be benefited by the exertions of Mr. Durnford in this department. Mr. East, however, notwithstanding the difficulty of the task, has now undertaken it alone and unassisted; and the volume before us, which contains the cases determined in four terms, is a proof of his diligence and attention.

As we have on former occasions expatiated at considerable length on the merits of the performance, of which the subject of this article must be considered in the light of a continuation, and as the manner of reporting in both is the same, we shall not detain our readers by any more preliminary observations: but we must in the present instance extend our customary notice of productions of this kind, by presenting to them a case which is interesting to the literary as well as to the professional man, and is connected both in subject and principle with the case of *Beckford* against *Hood*, transcribed in our 27th vol. N. S. p. 310. It was there determined that an author, whose work is pirated before the expiration of twenty-eight years from the first publication of it, may maintain an action on the case for damages against the offending party, although that work was not entered at *Stationer's Hall*, and was first published without the name of the author affixed. The case of *Cary* against *Longman* and *Ries*, B. R. E. 41 Geo. III. has decided that an action lies to recover damages for pirating *the new corrections and additions to an old work*.

‘ This was an action on the case for pirating a book of the plaintiff's. The first count of the declaration stated, that the plaintiff was the author of a certain book intitled, “*Cary's New Itinerary, or an accurate Delineation of the great Roads both direct and cross throughout England and Wales, &c. from an actual Admeasurement made by Command of his Majesty's Postmaster-General,*” &c.; and that being the author of the said book within fourteen years last past he had published the same for sale, &c. That the defendants intending to deprive the plaintiff of the profit thereof, and of the benefit of his copy-right, injuriously published and exposed to sale divers copies of a certain book intitled, “*A new and accurate Description of all the direct and principal Roads, &c. from a late actual Admeasurement made by Command of his Majesty's Postmaster General,*” &c. *which same book had before that time been strongly and injuriously copied from the said book of the plaintiff, without his consent, &c.* The second count laid it thus; *great part of*
which

which said book had been before that time wrongfully and injuriously copied and pirated from the said book of the plaintiff, without his consent, &c. The third count laid, that the plaintiff was the proprietor of Cary's Itinerary, &c. The sixth count laid, that the plaintiff had the sole right of printing certain matters relating to the roads of this kingdom, &c. first published within fourteen years last past in a certain book of the plaintiff's called, &c.

At the trial before Lord Kenyon at Westminster, it appeared that the original foundation of both the plaintiff's and defendants' books was a work first published in 1771, by Mr. Patterson, the copyright of which in 1788 (the author being then living) became vested in Mr. Newbery. This work had gone through several editions, the 11th of which was published in 1796. In 1797 the plaintiff was employed by the Postmaster-General to make an actual survey of the principal roads; and the book published by him with their permission contained many material corrections of and additions to the last edition of the original work by Patterson. The principal of these consisted in some corrections of distances by the actual surveys; in an admeasurement of the distances from inn to inn in the several post towns, in addition of those from one town to another; in an index to the roads more copious than the former one; in an additional number of gentlemen's seats by the road side; in a rejection of some routes, and an addition of many others. On the other hand, the work published afterwards by the defendants as the 12th edition of the original work by Patterson appeared to have been copied, nine tenths of it, verbatim from the plaintiff's improvements, and many of the alterations merely colourable. After verdict for the plaintiff,

Gibbs moved for a new trial on the ground that the stat. 8 Ann. c. 19. s. 1., granting the copy-right to authors for a certain time, only enacts, "that the author of any book and his assigns shall have the sole liberty of printing such book for 14 years," &c. And though he could not deny that the defendants had copied the alterations of and additions to the original work, introduced by the plaintiff in his Itinerary, in the same manner as he himself had copied the original work, yet he could not be considered as the author of the book within the meaning of the statute, the greater part of it having been before published by another person, and to which the plaintiff had no title.

Lord Kenyon C. J. Certainly the plaintiff had no title on which he could found an action to that part of his book which he had taken from Mr. Patterson's; but it is as clear that he had a right to his own additions and alterations, many of which were very material and valuable; and the defendants are answerable at least for copying those parts in their book. That the defendants had pirated from the plaintiff's book was proved in the clearest manner at the trial; nine tenths at least of the alterations and additions were copied verbatim. The printed work itself was made use of by the defendants at the press, some of it clipped with scissars, with a few slips of paper containing MS. additions interspersed here and there, and some of these merely nominal and colourable. The courts of justice have been long labouring under an error, if an author have no copy-right

right in any part of a work unless he have an exclusive right to the whole book. I remember it was thought otherwise in the case of Mr. *Mason* (*Mason v. Murray*). Several of Mr. *Gray's* Poems had been for many years before published, which were collected by Mr. *Mason*, and published with the addition of several new poems: but though he had not a property in the whole book, yet the defendant having copied the whole, the Lord Chancellor * granted an injunction against him as to the publication with the additional pieces. So Lord *Hardwicke* in another case † granted an injunction to restrain the

* Qu. Lord Bathurst?

† *Tonson v. Walker and another*, 30th April 1752, cited in *Millar v. Taylor*, 4 Burr. 2325. 2353. and in *Tonson v. Collins*, 2 Blac. 332.

* Vide *Motte v. Falkner*, Nov. 1735, before Lord Talbot, cited in 4 Burr. 2353. and in 1 Blac. Rep. 331. and *Carnan v. Bowles*, 2 Bro. Ch. Cas. 80. relative to the original publication in question.

* *SAYRE and others v. MOORE*, Sittings after Hil. 1785, at Guildhall, cor. Lord Mansfield C. J.—This was an action for pirating sea charts; which are protected by statute 17 Geo. 3. c. 57. The charts which had been copied were four in number, which *Moore* had made into one large map.

* It appeared in evidence that the defendant had taken the body of his publication from the work of the plaintiffs, but that he had made many alterations and improvements thereupon. It was also proved that the plaintiffs had originally been at a great expence in procuring materials for these maps. *Delarochett*, an eminent geographer and engraver, had been employed by the plaintiffs in the engraving of them. He said that the present charts of the plaintiffs were such an improvement on those before in use as made them an original work. Besides their having been laid down from all the charts and maps extant, they were improved by many manuscript journals and printed books and manuscript relations of travellers: he had no doubt, the materials must have cost the plaintiffs between 3000*l.* and 4000*l.*, and that the defendant's chart was taken from these of the plaintiffs with a few alterations. In answer to a question from the Court, Whether the defendant had pirated from the drawings and papers, or from the engravings? he answered, from the engravings. *Winterselt*, an engraver, said he was actually employed by the defendant to take a draft of the Gulph Passage (in the West Indies) from the plaintiffs' map.

* Many witnesses were called on behalf of the defendant, amongst others a Mr. *Stephenson* and Admiral *Campbell*. Mr. *Stephenson* said he had carefully examined the two publications; that there were very important differences between them, much in favour of the defendant. That the plaintiffs' maps were founded upon no principle; neither upon the principle of *Mercator*, nor the plain chart, but upon a corruption of both. That near the Equator the plain chart would do very well, but that as you go further from the Equator, there you must have recourse to the *Mercator*. That there were

the defendants from printing *Milton's Paradise Lost*, with Dr. Newton's Notes; although there was no doubt but that they were at liberty

very material errors in the plaintiffs' map. That they were in many places defective in pointing out the latitude and longitude, which is extremely essential in navigating. That most of these, as well as errors in the soundings, were corrected by the defendant. Admiral Campbell observed, that there were only two kinds of charts; one called a plain chart, which was now very little used; the other, which is the best, called the Mercator, and which is very accurate in the degrees of latitude and longitude. That this distinction was very necessary in the higher latitudes, but in places near the Equator it made little or no difference. That the plaintiffs' maps were upon no principle recognized among seamen, and no rules of navigation could be applied to them; and they were therefore entirely useless.

Lord Mansfield C. J. The rule of decision in this case is a matter of great consequence to the country. In deciding it we must take care to guard against two extremes equally prejudicial; the one, that men of ability, who have employed their time for the service of the community, may not be deprived of their just merits, and the reward of their ingenuity and labour; the other, that the world may not be deprived of improvements, nor the progress of the arts be retarded. The act that secures copy-right to authors guards against the piracy of the words and sentiments; but it does not prohibit writing on the same subject. As in the case of histories and dictionaries: In the first, a man may give a relation of the same facts, and in the same order of time; in the latter an interpretation is given of the identical same words. In all these cases the question of fact to come before a jury is, Whether the alterations be colourable or not? there must be such a similitude as to make it probable and reasonable to suppose that one is a transcript of the other, and nothing more than a transcript. So in the case of prints, no doubt different men may take engravings from the same picture. The same principle holds with regard to charts; whoever has it in his intention to publish a chart may take advantage of all prior publications. There is no monopoly of the subject here, any more than in the other instances; but upon any question of this nature the jury will decide whether it be a servile imitation or not. If an erroneous chart be made, God forbid it should not be corrected even in a small degree, if it thereby become more serviceable and useful for the purposes to which it is applied. But here you are told that there are various and very material alterations. This chart of the plaintiffs is upon a wrong principle, inapplicable to navigation. The defendant therefore has been correcting errors, and not servilely copying. If you think so, you will find for the defendant; if you think it is a mere servile imitation, and pirated from the other, you will find for the plaintiffs.

Verdict for defendant.

Dr. TRUSLER v. MURRAY, Sittings after Mich. 1789, cor. Lord Kenyon.—This was an action for pirating a book of Chronology. It was proved by the plaintiff, that though some parts of the defendant's

liberty to have published the original book itself without the notes.—*Per Curiam*, Rule refused.

At the end of the case *Smith against Buchanan*, Mich. 4 Geo. III. p. 12. the following note appears to be rather inaccurate:

‘In *Pedder v. M'Master*, 8 T. Rep. 609, the Court refused to discharge a defendant out of custody who was arrested at the suit of a creditor resident here, on an allegation that the debt was contracted at *Hamburgh*, and that the defendant had become a bankrupt and obtained his certificate there, and that the plaintiff might have proved his debt under the commission: for the Court said that as the plaintiff was not resident in *Hamburgh* at the time of the bankruptcy, they would not decide the question in a summary way, but put the defendant to plead his bankruptcy and discharge. The defendant accordingly filed such a plea, which the Court held to be informally pleaded; and the matter never came on again.’

The latter part of the note, from the words ‘for the Court said,’ belongs not to the case of *Pedder* and *M'Master*, as Mr. East intimates, but to a case in the Common Pleas, reported by the name of *Quin* against *Keefe* in 2 H. Bl. 553.

ART. XI. *The Naval Guardian*. By Charles Fletcher, M. D. Author of “A Maritime State considered as to the Health of Seamen,” &c. 8vo. 2 Vols. 14s. Boards. Chapman. 1800.

‘Too much cannot be done for the British Navy;’ says this author;—‘as they guard us, it is but fair that we guard them.’ He has therefore written a number of short essays, connected under the title of the *Naval Guardian*, the greater portion of which relate to topics that principally concern the British Navy: such as, advice to officers and seamen, as well with respect to their health as their conduct; naval anecdotes;

ant’s work were different, yet in general it was the same, and particularly from page 20 to 34 it was a literal copy.

‘Lord Kenyon C. J. was of opinion, that if such were the fact the plaintiff must recover, though other parts of the work were original. He said Lord Bathurst had been of that opinion, and he thought rightly, with respect to the publication of some original poems by Mr. Mason, together with others which had been before published. And the like with respect to an Abridgment of Cook’s Voyage round the World. The main question here was, Whether in substance the one work is a copy and imitation of the other; for undoubtedly in a chronological work the same facts must be related. The parties having received his lordship’s opinion, it was agreed to refer the consideration of the two books to an arbitrator, who would have leisure to compare them.’

remarks

remarks on sea engagements, and on singular cases adjudged by Courts Martial, &c. Occasionally, also, the author has wandered into history, politics, poetry, and criticism. The Naval Guardian, he says, is calculated for the meridian of the quarter deck rather than that of the fore-castle. As it lays claim to originality, and as it shall be studied throughout the whole, by one connected series of *novel* and interesting events, to unite as much as possible the *utile dulci*, conveyed too through the easy and, I trust, not inelegant style of literary correspondence; it may be hoped that the work will be read with satisfaction, not only by every description of officers in the sea service, but by the public at large; &c.—The language of this production, however, is sometimes marked by inaccuracy, and by a degree of obscurity and embarrassment; in part, we imagine, occasioned by haste in printing. Words of unintended import frequently occur, instead of such as are too obvious to have been missed on the slightest revision. *Ex gr.* 'I would [should] deem my work incomplete, were I to omit every means for the improvement,' &c. 'I have too much veneration *than* to suppose,—' Such an ~~hemorrhage~~ ensued as gave [for left] but little hopes of life.' We meet with many similar instances.

In the course of some observations on the Impress service, we find that Dr. F. believes pressing to be a necessary evil: but he recommends, in order to facilitate the manning of the navy, that encouragement should be offered for recruits, who have enlisted for the army, to enter into the Marine Corps; and also encouragement for marines to enter as seamen. From a plan of this nature, benefit might no doubt be derived, whenever men are more wanted for the navy than for the army.

The author has introduced some specimens of his own poetry, and sketches of two dramatic compositions. As the latter are in a style at least uncommon, if not original, we shall present a few extracts from the Doctor's account of one of them:

' Seriously ruminating, *casting about* as you say, but not finding any thing answerable to my hopes of succeeding in the abolition of pressing, I actually sat down and composed a play of five acts,—proposing to myself, that whenever it should be brought forward, a part of the profits arising from the representation should be appropriated for the relief of domestic distresses occasioned by the hardship of pressing.—But *patronage*, that golden key to success, was wanting:—the *managers* are permitted to be the sole judges of the merit of dramatic composition: the result of which is, the present degeneracy of the stage, by introducing very rarely, but such matter as is a reflection on the public taste. A glare fallacious, thrown on

fancy's eye to bribe the judgement off; *that* once removed, the charm dissolves in air, "into thin air," &c.

'To stem this torrent of stage degeneracy,' Dr. F. proposes that a society should be commissioned, 'with powers not only to investigate the political propriety, but dramatic merit, of all works intended for the stage: that upon having passed this ordeal, they should be sent to the theatres, with *orders* that they be got up, and with expedition proportioned to their merit.'

The play, of which the ill success with the managers gave rise to the foregoing observations, is intitled *The British Seaman*. It would require too much room, were we to give an account of the plot; and we hope that the reader will be satisfied with a quotation or two, which will enable him to appreciate the author's talent for dramatic composition:

Officer.—Saw you the Admiral, Sir, this way?

Mr. Waters.—He is this very instant gone on board.

His mind does labour with some mighty news,

Too vast, too big for speech to give it birth.

My mind misgives me else, but something ill

Hangs o'er this isle;

————— Invasion, ha!

It rings a deadly peal in Fancy's ear; &c.

Oldboy.—Instant I spurr'd some miles along the shore,

To where I knew the Admiral must pass;

And just as I took my post he there arrived,

A fearful cannonade now open'd on mine ear,

Such as before I never might have heard!

————— A warlike ardor

Held me in convulse; how long, I cannot tell:

But when reviv'd, they still were at it, hot!

I long'd to be on board, and argued thus—

The period of thy life, *Oldboy*, must soon expire;

Would'st die in character, then go on board,

If not to fight, to animate at least.

Just to my wish, a boat now drifting in,

I paddled off through shot as thick as hail!

Oh it was great! &c.

Dr. F. announces, in a note, that 'an essay upon genius and taste, principally applied to the present state of our theatres, will shortly make its appearance.' What will not our readers expect from it, after having perused the preceding lines?

These volumes are dedicated by permission to the Lords of the Admiralty, and it is but just to say that this favor was merited by the writer's zeal for the navy. They contain, indeed, a number of remarks and anecdotes, a perusal of which may be beneficial to the officer and to the service. The medical branch, it may be supposed, is not overlooked.

ART. XII. *An Inquiry into the Knowledge of the Antient Hebrews, concerning a Future State.* By Joseph Priestley, L.L. D. &c. 8vo. 2s. Johnson. 1801.

IT does not appear to us that this pamphlet manifests the usual acuteness of Dr. Priestley. On the contrary, all his arguments are founded on presumptions and supposed improbabilities. For example; the Doctor says: 'that there is a state after death, and that it is more or less a state of retribution, ever has been and is now the belief of all the rest of mankind—can it be supposed then that the antient Hebrews were the only exception.' Again: 'since there is no evidence of a future state for man, any more than for other animals, from natural appearances, the doctrine of a future state *must* have come originally from revelation.—But is it at all probable, that the nation, which has been most favoured with divine revelations, should be more ignorant of this most important of all truths than any other people?'—'To Abraham, Isaac and Jacob, a doctrine known to the Egyptians, Hindoos, and Chinese, could not be unknown, or not accurately understood.'

Again:

'The Hebrews had more just ideas of the moral attributes and moral government of God than any other people. They considered the Supreme Being not only as the maker but as the righteous governor of the world; that being righteous himself, he was a lover and a rewarder of righteousness in his creatures; and yet they could not but see, yea they expressly acknowlege, that this his preference of the righteous was not always manifested in this life; and they represent the wicked not only as frequently living, but as dying in great prosperity, while the righteous suffered much affliction. They must *necessarily* therefore have believed, that there was a life of retribution after this, in which the ways of God would be justified, notwithstanding any present unpromising appearances. In these circumstances, their adherence to virtue *must* have been supported by their faith in a life to come.'

Such is the author's mode of reasoning throughout the whole of the first section.

In Section II. Dr. P. collects what he calls *allusions to a future judgment in the books of the Old Testament*. These he finds in Ps. i. 5.—ix. 7.—l. 1. 4.—lxvii. 3.—xcvi. 11.—xcviii. 9. Eccles. iii. 17.—viii. 6.—xi. 5.—xii. 13. in none of which, we confess, can we see what the Doctor sees;—nor indeed in any other passage quoted by him from books written before the Balylonish captivity.

In Sect. IV.; the author endeavours to shew that the antient Hebrews not only believed in a state of future rewards and punishments, but that they believed in a *resurrection of the dead*: for which purpose he produces Ps. vi. 5.—lxxxviii. 10.—

cxv. 17.—Is. xxvi. 19.—Ezek. xxxvii. 12.—Dan. xii. 1, 2, 3. and some other passages of equal force; that is, in our estimation, of none at all.

Sect. v. is devoted to the consideration of *the doctrine of the book of Job*; particularly the famous passage, xix. 23. which, Dr. P. thinks, strongly supports his hypothesis.

The subject of Sect. vi. is *the fate of the wicked at the resurrection*: of which the Doctor's conclusion is; 'there is therefore reason to hope, that notwithstanding the *destruction*, with which the wicked in general, like the idolatrous Israelites, are threatened,, mercy may be shewn to them at a distant period, provided the punishment denoted by the phrase *destruction* have its proper effect upon them.'

The essay closes with *an attempt to explain the 18th chapter of Isaiah*: the predictions in which cannot, Dr. P. thinks, relate to Egypt, as Bishop Lowth and most other interpreters suppose, but to Assyria.—We give the Doctor's translation of the whole passage, for the entertainment of our Biblical readers.

"Woe to the land with extended wings, beyond the rivers of Cush, which sends ambassadors by sea, in vessels of bulrushes on the waters. Go swift messengers to a nation oppressed and afflicted, to a people wonderful from the beginning, and to this day, a nation dispersed and oppressed, and whose country the floods have destroyed. Yea all ye who inhabit the world, and dwell upon the earth, when the standard shall be lifted up upon the mountains behold, and when the trumpet shall be sounded hear. For thus has Jehovah said to me, I will sit still, and regard my fixed habitation, as the clear heat after rain, and as the dewy cloud in the heat of harvest. "Surely before the vintage, while the bud is perfect, and the blossom is becoming a swelling grape, he will destroy the leaders with a sword, and the strong ones he will destroy and cut off. And they shall be left together for the birds of the air, and the beasts of the earth; and the birds of the air shall be gathered to them, and all the beasts of the earth shall come to them. At that time a gift shall be brought to Jehovah, God of hosts, a nation dispersed and oppressed, from a people wonderful from the beginning, and to this day, whose country the rivers have spoiled; to the place of the name of Jehovah, God of hosts, to the mountains of Sion."

This pamphlet is introduced by a 'preface by the editor,' (who, we imagine from the initials subscribed, is the Rev. T. Lindsey,) in which some account is given of the assiduity with which Dr. Priestley continues his pursuits in theology and in philosophy, principally extracted from some private letters from the Doctor to a friend. One paragraph states the following particulars:

"In my last I think I mentioned to you a young man in this place of an excellent character; who is become a zealous unitarian. By his means chiefly I have now a class of fourteen very promising young men, to whom I have great satisfaction in giving lectures as I used to do in England from my Institutes; And I have also been encouraged to open a place of public worship in a School room near my house where I have a small congregation. Many persons, I was told, would come to hear me, if I would preach out of my own house, and I find it to be so. I principally expound the Scriptures, reading one portion of the Old Testament, and another from the New. I am now reading Isaiah, and the history of the gospels from my Harmony."

Perhaps, however, Dr. Priestley may be induced to return to Europe, by the alterations which have lately taken place in the state of public affairs.

ART. XIII. *Travels in Greece and Turkey*, undertaken by Order of Louis XVI. and with the Authority of the Ottoman Court. By C. S. Sonnini, Member of several Scientific and Literary Societies. Illustrated by Engravings, and a Map of those Countries. Translated from the French. 4to. pp. 600, and a separate Atlas. 2l. 12s. 6d. Boards. Longman and Rees. 1801.

AT the time when the attention of Europe was eagerly directed towards Egypt, by the extraordinary scenes of which that country had lately been the theatre, the curiosity of the public was much gratified by the appearance of M. Sonnini's Travels through Upper and Lower Egypt. The reception of them, indeed, was just such as might have been expected; or, as the author expresses himself, was such as surpassed his most sanguine hopes. The work was not confined to his own country, but was translated into several languages; and two English editions of it appeared in London *.

By the present publication, the translator observes, M. Sonnini fulfils his engagement to give an account of the other countries which he visited, after his Egyptian expedition; and we agree with him that these additional volumes will in no respect disappoint the hopes which were excited by a perusal of the former. We have been equally gratified by accompanying him in his travels through Greece and Turkey: in which similar intelligence and judgment, with equal brilliancy of imagination and of colouring, are every where conspicuous; and which, we doubt not, will prove alike acceptable to all who seek for information concerning these interesting parts of the globe; with regard to natural productions, to manners, to

* See M. Rev. N. S. vols. xxix, xxx, and xxxi.

politics, or to commerce. We were, indeed, already in possession of many accounts of the islands of the Archipelago: but, besides that they have undergone great alterations since those descriptions were published, it should be considered that it is impossible for any individual to take notice of every thing; that one man attends to that which escaped the observation of his predecessor; that, as painters have their several methods in their representations of a particular subject, so every observer has his own manner of viewing and of representing what he has seen; and that hence the same object may be perceived in different relations, and the same thing described in an interesting manner, by different individuals. The present author gives a very entertaining account of his adventures; and we believe that it is a faithful one, allowing for some embellishments in which travellers are often apt to indulge, and to which the French idiom offers additional temptations.

Our readers will not, perhaps, be displeased to see the comparison which M. Sonnini draws between the people of Greece and those of Egypt:

‘ The sea of Greece is seen to spread its waves, whose expansion is retarded and opposed by an immense number of islands, on the inclined shores of Egypt; a space rather short separates the two countries on which Antiquity prides herself; and, after having visited that which passes for the cradle of the arts and sciences, and from which the Greeks derived a part of their knowledge, I resolved to see also the country which may be called the cradle of the graces and of good taste. There, a burning climate does not, as in Egypt, dry up a soil which ceases to produce, as soon as active industry ceases to cultivate it, and cover it with an abundant moisture. There, we see not those vast, sandy, and arid plains, those naked and heated rocks, forsaken by nature, and which man does not traverse without considerable difficulty and danger. That frightful nakedness by which habitable Egypt will ever be circumscribed and confined, disfigures not the land of Greece. There, the temperature is mild, the mountains are covered by forests, the atmosphere is cooled by rains, the vallies are watered by numerous streams, and the soil may be adapted to several kinds of culture.

‘ If, from the comparison of the physical state of the two countries we pass to that of the men who inhabit them, we shall find no resemblance but in the despotism by which they were both enslaved. The Copt or the native of Egypt, whose character partakes of the dryness and rudeness of the climate, is short and heavy; his head is big, but empty; his face is broad and flat; his complexion is sallow and dark; and his countenance is mean. His disposition is gloomy and melancholy; his treachery is the more dangerous, as it is, in a manner, more centered; having no taste for the arts, no slight of curiosity leads him to instruction; sedentary, because he has no vivacity in his mind, he seeks not to be acquainted with what surrounds him; lazy and slovenly, clownish and ignorant, unfeeling and
superstitious,

superstitious, he has no longer any remembrance, nor even any trace remaining, of the greatest of his ancestors.

What a difference between this nation entirely degenerated, and that which still inhabits the beautiful countries of Greece! Under a pure sky, in a wholesome, temperate atmosphere, impregnated with the sweetest emanations, on a soil which nature decks with flowers, and clothes with the verdure of an eternal spring, or which may be enriched with crops of every sort, or with delicious fruits, we must expect, among the men, to meet only with amenity of manners and sweetness of disposition. I am speaking of the men whose generations there succeed each other without interruption; for the ignorant and untractable usurper may, by his stupid ferocity, pollute the most happy climate, the most smiling country; and ages are required for their influence to temper, in a perceptible manner, the rudeness of his inclinations.

The man of these charming parts of Greece is of a handsome stature; he carries his head high, his body erect, or rather inclined backward than forward; he is dignified in his carriage, easy in his manners, and nimble in his gait; his eyes are full of vivacity; his countenance is open, and his address agreeable and prepossessing; he is neat and elegant in his clothing; he has a taste for dress, as for every thing that is beautiful; active, industrious, and even enterprising, he is capable of executing great things; he speaks with ease, he expresses himself with warmth; he is acquainted with the language of the passions, and he likewise astonishes by his natural eloquence; he loves the arts, without daring to cultivate them, under the brazen yoke which hangs heavy on his neck; skilful and cunning in trade, he does not always conduct himself in it with that frankness which constitutes its principal basis; and if we still find in modern Greece many of the fine qualities which do honour to the history of antient Greece, it cannot be denied that Superstition, the child of Ignorance and Slavery, greatly tarnishes their lustre; and we also discover in their disposition that fickleness, that pliability, that want of sincerity, in short, that artful turn of mind which borders on treachery, and of which the Greeks of antiquity have been accused*.

But this obliquity of character fortunately does not extend, or at least is very much weakened, among the women of the same countries. The Greek females are, in general, distinguished by a noble and easy shape, and a majestic carriage. Their features, traced by the hand of Beauty, reflect the warm and profound affections of Sensibility; the serenity of their countenance is that of dignity, without having its coldness or gravity; they are amiable without pretension, decent without sourness, charming without affectation. If, to such brilliant qualities, we add elevation of ideas, warmth of expression, those flights of simple and ingenuous eloquence which

* Every one is acquainted with that famous line which paints so well the character of the Greeks:

"Timæo Danaos, et Dana ferentes."

attract

attract and fascinate, a truly devoted attachment to persons beloved, exactness and fidelity in their duties, we shall have some notion of these privileged beings, with whom Nature, in her munificence, has embellished the earth, and who are not rare in Greece.'

As some subsequent passages also appear to us extremely interesting, especially at this time when so much is said concerning the Turkish empire; as they correspond entirely with what our countryman Mr. Eton has affirmed of the instability of that government; and as they confirm the reflections on this subject by the ingenious M. Chevalier; we shall extract them for the gratification of our readers:

' This amiable and interesting people of Greece are bent under the very heavy yoke of the stern and proud Mussulman; their slavery, like that of the descendants of the ancient Egyptians, is absolute and of long standing. The Copts lived in the brutalized stupor of a debased condition. Never could they have dreamt of breaking their chains, had not the French undertaken their deliverance; and the Greeks, although possessing more energy and means, will never themselves shake off fetters, which, notwithstanding, are to them odious. Should an enterprising genius, the friend of glory and of his country, rise up in the midst of them, and offer to lead them to the conquest of liberty, he would find it difficult to draw round him numerous partisans. Reduced to the simple character of leader of a few insurgents, he would have to fight his own countrymen, and he would end by falling a victim to the treachery of some of them; so much does long slavery blunt energy, corrupt the qualities of the soul, and leave to the vices of weakness and abasement alone freedom of action!

' But should foreign forces, sufficiently imposing to banish fears, which, in weak minds, are inseparable from the uncertainty of success, make their appearance, not with projects of invasion, but as deliverers of Greece, insurrection against tyranny would become general; national activity would display all its resources; cohorts of courageous combatants would be formed on all sides; intelligent and active mariners would cover the sea with fast-sailing vessels, which would rapidly carry succours and troops to all the points of the islands and coasts that would become those of the whole nation; all would second and bless their deliverers. The period when one of the finest countries of the globe, that which is the richest in precious recollections, shall be snatched from Ottoman despotism, is not perhaps far distant. The existence of that vast and monstrous empire of the Turks cannot be of long duration; its incoherent parts shake, and are on the point of falling to pieces; on every side Rebellion waves her standards; the authority of the chief of the empire, disowned and insulted without, scarcely extends beyond the walls of Constantinople; a domination, established on ignorance, cannot resist the contact of knowledge; it will be annihilated with the superstitious barbarism to which it owes its origin; and the most cruel and most improvident tyranny will no longer leave any other traces than that

that by which the life of all tyrants is followed, the execration of posterity.

At the idea of a revolution, however, the author starts with horror, on recollecting the calamities which have lately been brought on his own country; and he affirms that nothing but the excess of slavery, under which a nation is oppressed, can for the future justify any attempt to overturn its government.

M. Sonnini then proceeds to paint the flourishing state of the French commerce in the Levant during the war of 1778; its subsequent total ruin, which brought on that of Marseilles; with the causes of these misfortunes, &c. and he represents the authority of the Porte as absolutely extinct in Egypt.

The islands of the *Ægean* sea are particular objects of our traveller's researches;—those numerous groups of lands and rocks, promiscuously scattered throughout that sea as an eternal monument of its depredations on the Continent, which were divided by the ancients into Cyclades and Sporades: denominations now no more remembered, as they at present are known only under the general designation of the islands of the Archipelago. As most of these islands, which are remarkable for the beauty and the fertility of their soil, celebrated by the writers of antiquity, and famed for having given birth to great men, are still important points of establishment, communication, or commerce, we have a great interest in gaining a thorough acquaintance with them.

On his return from Upper Egypt, M. Sonnini arrived for the third time in Alexandria. The extreme circumspection, which he there found Europeans obliged to employ in all their proceedings, no longer allowed time to hope for any new researches. Accordingly, he soon resolved to quit a tract of sands and ruins, the barren abode of ignorance and barbarism, which the traders of Europe could not occupy without being a prey to perpetual apprehensions and exposed to frequent dangers; while their vessels were liable to shipwreck, in the bad and only harbour that was open to them. He therefore laid aside the long and ample garments in use among the Orientals, and which he had worn during his travels in Egypt, to resume the French uniform; in which, however, he at first found himself very uneasy. He says that he long regretted a dress, not so light indeed, but certainly more grand and decorous, and at the same time better calculated for preserving health; because, not compressing any part of the body, it leaves full liberty for its movements and inflections, for the circulation of the blood and humours, and maintains the suppleness and strength of the muscles and fibres.

The island of Cyprus is thus described by M. Sonnini:

‘ Of all the ancient names of the Island of Cyprus, that which we love to recall to mind, although it forms a strange contrast with its present situation, is *Macaria*, the *Fortunate Island*. For this name it was indebted to the fertility of its soil, the mildness of its climate, the inexpressible beauty of its plains, and the richness of its productions. The imagination of the poets lent new charms to this profusion of the gifts of Nature; they made it the cradle of the mother of the Loves; they consecrated this agreeable idea, by the name of *Cytherea*, and embellished it with all the charms of the most delightful descriptions, with graceful scenes of tenderness and voluptuous enjoyment.

‘ Over this theatre, in former times consecrated to happiness, to the arts, and to pleasure, at this day reign barbarians, who have transformed it into an abode of destruction and slavery. Superb edifices, elegant temples, where the most beautiful, as well as the most amiable of divinities was adored on altars surrounded by the sweetest and most voluptuous birds, living emblems of love and fidelity, now cover and sadden, with their scattered remains, places of which they constituted the ornament and glory; and the Turks consume even the very ruins, which they still mutilate, in order to employ the fragments for common and profane purposes. Here, where the Graces reigned, at this day commands an old *mosalem* or governor, who scares them. Under a destructive government, agriculture has ceased to enrich with her treasures beautiful plains; and the splendour of an island, formerly *fortunate*, has vanished.

‘ The riches which it contains in its bosom are more deeply buried by despotism than by the earth with which they are covered. All boring, all search after mines, is strictly prohibited; and copper, formerly so abundant in the island, that the ancients likewise distinguished it by the epithet of *Ærota*, *Copper Island*, remains useless in the bowels of the mountains that contain it, as well as zinc, tin, iron, and other minerals which rendered it famous.

‘ Should the Island of Cyprus one day pass from this state of oppression to a political situation more mild and more favourable to its commerce and industry, we shall then search after all these mineral riches, and the working of them will powerfully contribute to revive the ancient splendour of the country in which they are contained; and as changes, so desirable, are, perhaps, not very remote, or at least I love to indulge the hope, it will not be useless to enter here into a few details respecting the nature of these subterraneous treasures.

‘ Gold, the end and motive of almost all human actions, and which corruption, ever-increasing, will long render the object of the warmest wishes and ardent wants of the greater number, was, as I have said, found in mines in the Island of Cyprus; but they have been for ages abandoned, and tradition can scarcely assign the places where they were found. We must not take in a literal sense, nor above all, refer to our age, a passage of Dapper, who, in his description of the islands of the Archipelago, page 52, asserts that there is in the middle of the island, near the town of Nicosia, as well

well as in the environs of Chrusocco, mines of gold, where workmen are almost continually employed:

‘ These indications, which Dapper published in 1703, are extracted from another description of the islands of the Archipelago, printed in 1610, the author of which, Thomas Porchachi, had taken them from the ancient writers. Not that, in fact, the gold mines were not in the environs of Chrusocco, a village near the gulf of that name, which occupies the place of Acamantis, an ancient town, one of the most considerable of the island; some were known too in the vicinity of Tamassus, where stands the modern Famagusta, and at the foot of Mount Olympus, in a district celebrated for its wines; but the traces of ancient works have there disappeared, and the veins of a precious metal wait, in order to be discovered and followed anew, the return of a protecting government, which regards not as crimes the strenuous efforts of industry towards useful speculations, to which are attached public prosperity and the affluence of individuals.

‘ But searching, which would attain with still greater certainty these two objects, that are the constant aim of every government anxious to preserve the esteem of nations and its own existence, would be that which would tend to recover the copper mines, formerly so abundant and so renowned. It is particularly in the territory occupied by a famous city of antiquity, Amathus, the site of which is at present occupied by the ancient Limassol, that the researches ought to be directed; it is in this district, where those metals abound*, that we should again discover that beautiful primitive copper, which Nature herself has purified, and elaborated in large masses, in order to deliver it quite prepared to human industry, and which no longer exists in the exhausted mines of the Old Continent. The copper of Cyprus was, in ancient times, the finest in the world, and its rich and primordial mines furnished the first blocks of that metal, which were brought into use. It was principally sought for the purpose of composing that famous Corinthian brass, a precious mixture of copper, gold, and silver, the proportions of which are unknown to us, and which was in great esteem among the Greeks.

‘ The species of natural vitriol, the blue or azure vitriol, which still retains the name of *Cyprus vitriol*, was found in abundance in the copper mines of which I have just spoken. The ancient Tamassus furnished a great quantity of it; but the best was drawn from the district of Chrusocco, the vitriol mines of which were still worked towards the end of the seventeenth century.

‘ The iron mines lie scattered, and in a quantity sufficiently large to supply the wants of the Cypriots and the trade of the neighbouring countries.

‘ In the rocks is also found a very fine rock-crystal, which is called the *Bassa diamond*, because it is procured from the environs of Bassa, a barbarous word, which has taken the place of that of Paphos. The mountains in the vicinity of Cape Cromachiti and of Cape Alexandretta likewise contain some.

* *Gravidæque Amathusæ metalla*, has Ovid said in his *Metamorphoses*.

The bowels of the high mountains contain other riches less important than metallic mines, because they are useful to luxury alone. These are emeralds, amethysts, peridots, opals, &c. The Scythian jasper was reputed the best among the ancients; next came the Cyprian, and lastly, the Egyptian. The river Pedicus, which takes its source in the mountains at no great distance from Nicosia, rolls down, with its limpid waters, fragments of very fine red jasper.

Asbestos, or the incombustible flax of the ancients, is still as plentiful as it was formerly; the quarry which furnishes it is in the mountain of Acamantis, near Cape Chromachiti.

Talc is common, especially near Larnica, where it is employed for white-washing houses; and there are numerous quarries of plaster. Those of marble afford it in abundance for building. But at present there are scarcely worked any of those, which yield none but a common white marble, of little consistence.

Of all the treasures which the earth conceals, the Turk, who knows only how to desolate it, allows not the unfortunate islanders any trade but in yellow ochre, umber, and *terre verte*, substances common in Cyprus, and which are employed in coarse painting.

To the mineral substances, the exportation of which is still permitted, we must add marine salt, which, under the domination of the princes of Europe, was the source of considerable revenues. The great lake, or salt-marsh, in which it is formed, near the hamlet of the Salterns, was, in former times, three leagues in circumference; but the exportation of salt having successively diminished, the lake has been partly drained and cultivated; so that the sea and rain-waters are scarcely any longer collected there but on a space of a league in circuit. The heat of a burning sun accelerates the evaporation of these waters, and leaves exposed a thick crust of salt, which is gathered in the month of September, that is, before the rainy season, and is then heaped up in pyramids. These heaps of salt, in the end, acquire consistence and harden in the air; they even resist the winter rains, and, in the spring, are loaded on board small vessels, which convey them to the neighbouring coasts. The government farms out these natural salterns for a year only, and, agreeably to the plan of discouragement which it has marked out for itself, it clogs with a thousand shackles the extraction and the sale. Accordingly there exists no proportion between what the salterns produced formerly and what they yield at the present day: a few of the country barks suffice for the conveyance of the quantity which enters into the export-trade; whereas the Venetians annually formed of it the cargo of seventy large ships. If the choked-up canals, which form the communication between the lake and the sea, were re-established, the water would cover the same extent of ground that it occupied before, and the lake of the salterns would, again, become one of the most important branches of the trade and revenues of the island.

What the bowels of the earth contain in riches, is not more than what its surface may yield. The presents of agriculture are not here less numerous nor less brilliant than the less valuable treasures of mineralogy; but both are equally prey to the brutal combinations of ignorance and barbarism. The produce of a languishing culture affords

affords the remembrance and the measure of the fertility of which a soil favoured by nature is susceptible, when the heavy and burning hand of tyranny does not succeed in drying it up.

Olive-trees are much less common here than in past times. Their fruits no longer furnish sufficient oil for the supply of the inhabitants, and what remains of them seems to exist only to attest that olive-oil formed in Cyprus a very considerable branch of commerce. Immense reservoirs, in the form of cisterns, and coated with an impenetrable cement, still subsist in the environs of Larnica. Oil was preserved in these, and, to fill them, a prodigious quantity was required. The soil is so favourable to olive-trees, that some are seen here of such a size that two men, with outstretched arms, would find it difficult to span their circumference. These fine trees, which, in some places, are planted with order and symmetry, are a proof of the antiquity of a culture which cannot be too much encouraged in climates that are suitable to it, as well on account of the great consumption which domestic economy and the arts make of olive-oil, as of the losses which the severe winters of these latter years have occasioned in our plantations.

Mulberry-trees still form small woods in certain quarters of the island; but their culture is abandoned in several, although it is the most easy of all, since it requires only to conduct water to the foot of each tree, in order to cool it during the burning heats of the summer. Here the bad custom obtains of lopping off the branches of these trees for the purpose of giving their leaves to the silk-worm, the rearing of which is attended with fewer inconveniencies than elsewhere, under a sky which, in the season of gathering them, experiences no variations. The silk-trade, although less flourishing than it was before the invasion of the Turks, is, nevertheless, still of some importance. It is at Famugusta that the market of this commodity is held, and there, are annually sold about twenty thousand bales, of three hundred pounds each. In this quantity is white silk, gold yellow, sulphur yellow, and lastly orange-coloured. The floss is likewise thrown into trade, and, like the silk itself, it is dispatched to the ports of Turkey and Europe.

A tree less valuable, but which notwithstanding is of good produce, covers with its shade several districts, and bears fruits which furnish a particular trade: this is the carob or St. John's bread tree, common also in other countries whose temperature is mild, such as Spain, the south of France, Italy, and particularly the kingdom of Naples. In the ports of Cyprus, vessels load the long, thick pods which this tree produces, and carry them to Syria and Alexandria. In the latter port, I have seen several vessels arrive, whose cargo consisted solely of this species of fruit; whence an idea may be formed of the quantity consumed of it by the inhabitants of Egypt. They eat the succulent pulp which the pods contain, with hard and flat seeds; with them, it likewise supplies the place of sugar and honey, and they employ it in preserving other fruits. This pulp has the taste of that of cassia, and the honied, but insipid and slightly nauseous flavour of manna. The environs of Limassol are planted with a great quantity of carob-trees, and it is more particularly

particularly in this harbour that the cargoes of their pods are shipped.

‘ This fruit, known under the name of St. John’s bread, and which the Greeks call *keraka*, bad as it is, is not, on that account, less an article of food for the people of Egypt and Barbary, where the tree itself is not unknown. The Arabs call it *karoub* or *karnoub*. In Europe, in places where it is at a low price, the poor likewise live on it. It is also given as food to mules and cattle, which the use of it fattens. Lastly, the wood of the carob-tree being very hard, and consequently proper to be used in different works, we cannot but regret that this serviceable tree, by not thriving in our more northern regions, should not there add to the resources of the arts and of rural economy.

‘ In the time of the ancient Romans, the carob-tree was already very plentiful in Italy. The fruit, which was called *siliqua*, served as a weight; it required six pods to make a scruple; and as the pound was composed of two hundred and eighty-eight scruples, it also required one thousand seven hundred and eighty-eight pods to make its weight*. It may easily be conceived that this manner of weighing, which could serve only for coarse articles of little value, was not likely to be very exact.

‘ Most of the plains, of which cotton constituted the richness, still preserve some traces of that culture; but it is there no more than a feeble image of what it was formerly. The whole island now affords to commerce but about three thousand bales of cotton; whereas, under the government of the Venetians, the annual quantity of these bales amounted to thirty thousand†. Cyprus cotton is the most esteemed, as the finest of all the Levant; it is sold too at a higher price. It is not so fine in the most southern islands of the Archipelago; that of Smyrna is still inferior. In short, the cotton produced in the environs of Salonica is yet worse than that of Smyrna; so that the more we advance towards the north, the more this article, so valuable in manufactures, loses in quality.

‘ It would therefore be a useless attempt, and prejudicial even to the interests of the cultivator, to endeavour to introduce into the south of France the culture of the cotton-plant, as has been proposed by some persons, seduced by little trials which attest rather the taste and curiosity of the *amateur*, than the speculations of the husbandman. And should we ever succeed in cultivating on a large scale, and with any success, the cotton-plant in these same countries of France, precarious crops of bad quality could not indemnify us for the expences of raising it, nor exempt us from going up the Levant to look for cottons more abundant and of a superior quality, that is, whiter, finer, and more silky.

* See in the *Mémoires de l’Académie des Belles-Lettres*, vol. xxviii. p. 653, year 1757, the dissertation of M. Dupuis, on the state of the Roman coin, &c. This profound scholar demonstrates that Scaliger is mistaken in taking the *siliqua* of the Romans for the fruit of the cornil-tree.

† The bale of cotton commonly weighs three hundred weight.

' The cotton-tree cultivated in the East is that which is called the *anatal* cotton-tree, or cotton *plant*, in order to distinguish it from that of the colonial plantations in the West Indies, which is the *cotton-tree*. On a field, well prepared and turned up, are marked furrows, in which are planted, at certain distances, a few seeds of the cotton-tree, much the same as is practised with respect to maize. It is in the month of April that these sowings are made in Cyprus; as soon as the plants are above ground, those which are too weak are pulled up, and the strongest only are left. They are weeded, and the earth about them is loosened in the course of the summer; their pods ripen towards the month of October, and the silky down which they afford is then separated from the seeds that it surrounds.

' The humidity of the atmosphere, rains of long duration, or too frequent, are equally unfavourable to the cotton-tree. A strong heat is very suitable to it; this promotes the dazzling whiteness of the down, and contributes to the fineness and substance of the silk. The impetuous north winds are a scourge to this plantation, particularly at the period of flowering; the fruits miscarry, and the crop, almost totally lost, disappoints the hope of the cultivator as well as that of the trader.'

The whole of this account being too long for our limits, we must content ourselves with adding that the Venetians, when in possession of this island, made large plantations of sugar-canes; which must have been extremely beneficial in a situation so near to Europe. Since the disastrous epoch, however, at which the Turks became masters of Cyprus, the inhabitants, persecuted on every side, have studiously avoided resuming a kind of culture which would have proved only a pretext for fresh exactions on the part of their oppressors.—The locusts commit great ravages in these climes; on the migrations of which insects, the author's reflections are, if not satisfactory, at least ingenious. At present, the arts as well as agriculture languish in this island; those which are cultivated are but few in number, and, excepting the leather called *Turkey leather*, or *Morocco*, scarcely any deserve attention.

M. Sonnini's observations on Cyprus, in reference to the late attempt on Egypt, are too curious to allow us to pass them by without an extract:

' Should the island of Cyprus (says he) cease to be a prey to the violence and gross incapacity of the government which tears it to pieces; should repairing hands come hither to second the efforts of Nature, which has done so much for this interesting island, both its antient splendour and prosperity would revive, and it would still be once more found to be one of the richest and finest countries in the world.

' Had circumstances allowed, had it been possible to obtain the consent of the Porte, or could it have been foreseen that respect for that restless, suspicious power, led away by the insinuations of the

enemies of France, could have served only to excite its resentment, the conquest of the Island of Cyprus ought, perhaps, to have preceded that of Egypt. The French would there have found abundant means of subsistence, and in the Greeks, by whom it is inhabited, zealous partisans, friends who would have welcomed and assisted them, instead of barbarians whom it was necessary to fight and slaughter; no obstacle would have opposed the landing of the army; the fortified places which are there to be found are dismantled, and so destitute of troops and military stores, that they could not have made any resistance. Numerous harbours, which it would have been easy to put into a respectable state of defence, would have preserved the fleet secure from all attack; ships cruising in the sea of Syria, would have blocked up all its ports; and when the moment should have been thought favourable, these same ships would, in a very little time, have conveyed to the coast of Egypt, an army already accustomed to the heat of the climate, and reinforced by Cypriots *. The debarkation being effected, the fleet would have abandoned the dangerous shores of Alexandria, and regained the roads of Cyprus. An easy, quick, and continual communication, which it would scarcely have been possible for the enemy to intercept, would have been established between the two colonies: the island would have furnished the continent with provisions, other supplies, and particularly wood, in which Egypt is deficient: the small number of useful trees which adorn and cool the plains of this latter country, would not have been sacrificed to the wants of the army, and to military erections; the enemy would not have had the facility of establishing himself at St. Jean d'Acre; descents would have been effected, as it were, on every point of the coast of Syria; the desert which separates it from Egypt would not have cost the lives of many brave men in marches excessively laborious, across arid and burning plains which there is no drop of water to moisten; in short, to the glory of breaking the chains of two nations, oppressed and degraded by ages of slavery, we should have added the happiness of restoring to liberty, and to their former prosperity, a people who are not unworthy of those blessings, and whose gratitude would have been manifested towards their deliverers, by every sort of assistance and every act of devotion.

* The resources which the possession of the Island of Cyprus would have afforded for the conquest of Egypt, would have extended to its preservation; they would have secured and consolidated the acquisition of a country, which, from its position, is the key and emporium of the commerce of three parts of the world, and of which the Roman emperors, who were acquainted with its importance, were so jealous, that they strictly forbade the entrance of it to senators and generals who had not obtained their express permission for that purpose, from an apprehension that the prodigious fecundity and the delights of that beautiful and rich country might lead them to attempt usurpation.

* * The Island of Cyprus is scarcely seventy leagues from Alexandria, and the current carries vessels thither very rapidly.*

* This

‘ This plan of an expedition, however brilliant, however advantageous it may appear, was not practicable, no doubt, since it was not adopted ; it could not indeed escape the penetrating eye and the profound combinations of that man of genius who certainly perceived, in its execution, obstacles sufficiently powerful for rejecting it ; in fact, it could not but have been pleasing to him to emancipate from the most tyrannical oppression, and to restore to its ancient state of splendour, a country to which its flourishing situation had occasioned to be given the epithet *happy*, the just application of which is so valuable and so rare ; and we must suppose that political considerations of great weight opposed this more extensive developement of the views which directed the expedition to Egypt.

‘ However, and it is sufficiently manifest, the ideas which I have just traced, the result of my observations on the very places, and of my meditations, can have no merit but in the eyes of philosophy ; and it is well known that philosophy is frequently at variance with political arrangements. Little accustomed to the latter, I am scarcely acquainted with any policy but that of humanity, the study of which has been easy to me ; I have found it in my heart.’

After a dangerous passage, owing to the unskilfulness of the mariners, the author arrived in the harbour of Rhodes ; where he had an opportunity of learning how sailors contrive to get rid of the troublesome company of rats, by sending them off to their neighbours. ‘ Our vessel, (says he,) being over-run with these corroding animals, they made considerable havoc by devouring or spoiling the provisions. A Greek bark, loaded with apples, came and cast anchor near us. Our sailors, without making the least noise, ran out a hawser or cablet to her during the night ; and then drawing it tight, rendered it serviceable as a bridge to the rats : these, attracted by the smell of the apples, of which they are very fond, passed, without the exception of a single one, into the bark, and there gave the Greeks good reason to curse their neighbour.’

The famous Colossus at Rhodes employs a portion of this attentive traveller's ingenuity and reading ; and he tells us, from Pliny, that few men could embrace the thumb of this gigantic statue ; each of its fingers was bigger than the generality of our statues ; and its several parts, when broken, discovered vast cavities within, some of which were filled with stones of an immense size, in order to add to its weight and give it a greater stability. Being thrown down by an earthquake, no thoughts were entertained of re-erecting the enormous mass ; and it lay on the ground nine hundred years, before it was beaten to pieces and carried away.

M. Sonnini pursued his excursions through the numerous islands of the Archipelago ; and he varies his narrative by the interspersions of particular events which occurred on his voyages.

Stampali, he tells us, is one of the most fertile of the islands, and the inhabitants participate in the mildness of the climate and the soil; being free from that harsh and rough character so visible in their neighbours, the islanders of Calamo and Lero, which are hard and rugged countries. In these regions, however, so favoured by Nature, and so disgraced by the form of government to which their unhappy and too durable lot has doomed them, the gifts of superior fertility serve only as a scourge, and a rocky barrenness would be a desirable boon: since the natural and legitimate source of riches becomes that of frequent extortions. The more smiling and beautiful is the country, the more it invites the attention and the visits of stupid and cruel exactors, who take from the inhabitants all encouragement to industry, and entirely suppress agriculture; while these senseless despots, who ruin themselves by ruining their territory, avoid the rugged climates, because they are afraid of men who live on mountains, the usual asylum of poverty, courage, and independance.—If the author were allowed to chuse the place of his abode, as an agreeable retreat, he says that he should select Stampali, which he describes in warm and lively colours; provided that it was no longer subjugated to the dominion of the Turks, and that none of those profaners of the most delightful regions of the earth were able to set a foot on its shores.

‘ But the island of Delos, formerly so opulent, (says M. Somnini,) and where were celebrated with so much pomp religious ceremonies, in presence of an immense concourse who repaired thither from all points of the East, is now no longer any thing but a desert abandoned to filthy animals and covered with ruins and rubbish. Pirates and robbers are almost the only men who land there; they go thither to share the fruit of their plunder, or concert new schemes of rapine, seated on fragments of altars where incense and perfumes burnt in honour of the god of day.

‘ The ruins of Delos, the imposing remains of the most beautiful edifices of which ancient Greece was proud, are now no longer what they were at the periods when modern travellers visited and described them. They themselves have their ruins, and they owe their fresh degradation to the profane barbarism of people who came thither to take materials for building their houses, or to wretched Turkish sculptors, who carry off every year precious pieces, in order to make of them those little pillars surmounted by a turban, which the Mahometans erect over the grave of the dead. The name even of Delos is forgotten in the seas where it had acquired so great a celebrity. The Greeks at this day name *Dili*, the two islands of Delos, and our navigators distinguish them by the denomination of *Isdiles*, *Les Isdiles*.’

A great variety of additional interesting passages might be selected from this work, if we could find room for them: but the

the quotations already made will sufficiently convince our readers that much entertainment is to be derived from it. We have still to regret, however, as formerly, that Mr. Sonnini has occasionally entered into details of manners and customs, &c. which are unfit for the eye of modesty : although he has conveyed his meaning in expressions as decorous, perhaps, as could be used *. A number of particulars in natural history are interspersed, with much greater propriety.

We had perused nearly the whole of these travels in a copy of the original †, when the translation came to our hands. From this last we have made our extracts : which will afford ample specimens of the manner in which the translator has performed his duty.

The plates annexed to this volume are neatly engraved ; they consist of a general chart of the Levant ; the Firman of the Sultan Abdul-Ahhmed, delivered to M. Sonnini ; the spider-scorpion, in its natural size ; serpents ; three fish ; and the dress of the women of the island of Argentiera.

ART. XIV. *National Irrigation ; or, the various Methods of Watering Meadows ; affording Means to increase the Population, Wealth and Revenue of the Kingdom, by an Agricultural, Commercial, and general Economy in the use of Water.* By William Tatham, Author of the *Political Economy of Inland Navigation* †, an *Historical Essay on the Culture and Commerce of Tobacco* §, &c. 8vo. pp. 412. 8s. Boards. Carpenter. 1801.

FIRE and water, though in themselves elements of tremendous and destructive power, may be so managed and directed as to be rendered extremely subservient to the use and comfort of man. It seems to be a fixed decree of Providence that the improvement of the material world should depend on the combined efforts of human genius and labour, and that philosophy should be invoked for the amelioration of the blessings of Nature. By her aid, that which we should otherwise deplore as an evil is often converted into a benefit ; and that which one person rejects as a nuisance is caught and employed by another as a source of inestimable advantage. The element of water affords a continual illustration of the truth of this remark. Much more depends on its right management than is

* The translator has suppressed one of the plates ; we suppose, from a motive of delicacy. We wish that he had also retrenched those parts of the narrative to which we object.

† In two vols. 8vo. with a 4to. Atlas. Imported by De Boffe, London, price 1l. 7s. sewed.

‡ See M. R. N. S. vol. xxxiii.

§ Ib. vol. xxxv.

commonly imagined. Where it obtains the ascendancy, it is injurious to land, and ought to be drained off: but this same water may be often so diffused and apportioned over other grounds as to convert barrenness into fertility; and much of this fluid is no doubt suffered to run to waste, which, by judicious application, might constitute a fountain of riches: so that it is of great importance to the agriculturist to be *water-wise*. If this truth be admitted, some thanks are due to Mr. Tatham; who labours with much apparent energy to instruct the public in this important science, and to exhibit it in all its parts and relations.

Irrigation seems to be with this writer a very favourite topic; and with the enthusiasm of a *sublime* projector, he delineates plans of future improvement, that are truly vast and romantic. Visionary schemes, however, when they are known to result from intense application to a darling theme, should not divert us from availing ourselves of every rational and practicable suggestion; and since "there is, perhaps, (as Dr. James Anderson has observed,) no beneficial practice in agriculture which has been so generally neglected in Great Britain as that of watering land," we are rather inclined to be partial to a writer who strenuously recommends it. We therefore shall not renew our criticisms on the incorrectness of Mr. Tatham's style, which certainly requires a humble apology, though he expressly refuses to make any; nor will we omit to record his ideas, though we fear that but little practical advantage can be derived from some of them.

Mr. T. considers Great Britain, with all her advantages of climate and population, as not being within a thousand years of her zenith in agriculture and manufactures; and in order to stimulate her to improvements of which he is persuaded she is capable, he places before her the antient and modern examples of Irrigation; details the practices of Egypt, Spain, France, and America, as well as the progress which has been made in this useful art in several counties of England and Scotland; explains (with elucidating plates) the methods of raising water by the *Noria*, in Spain, and by the German *lifting wheel* in America; and brings together, in one view, from the agricultural Reports and other publications the several modes of applying water in irrigating meadows, and in creating a soil by what is termed *warping*. He observes, in his introduction, that

‘ The subject of warping, though somewhat new and local, will be found worthy observation; and I flatter myself that this little book will prove the means of introducing it into many countries where it has never been heard of, and of stimulating the practice of
flooding

flooding on such rivers as the Mississippi, where the richest particles of the soil have too long been permitted to waste with the unheeded decrease of inundations, naturally favourable to agriculture.

‘ The irrigations of the Nile, of Spain, and of France, afford many examples which deserve the notice of the nation and the practical farmer; while the English Counties, on the other hand, remunerate lessons to those who have taught them. None of them are without some peculiar point of instruction; Lincolnshire affords examples for low and sunken grounds; Gloucester and Wiltshire, a complete system for level meadows in ordinary; Cheshire, a singular method of procastinating water on hilly lands; and Devonshire combines the watering of meadows with the means of conveying its produce.

‘ I have paid but little attention to the head of objections against irrigation, because all which have occurred to me seem to be so futile as to need no extraordinary arguments to surmount them; and the results which are exhibited bear an unanimous testimony in their favour.

‘ The irrigation of Aberdeenshire has furnished a new discovery of no small importance: it has proved to us that heath may be changed into grass by the mere act of simple irrigation; and it leads to a mode of levelling which deserves the national care.’

Not contented with inviting private individuals to acts of local improvement, Mr. T. addresses himself to the statesman: hoping to fix his attention on a vast plan of *national irrigation*; by which, he flatters himself, the national income, and in course the revenue of the state, may be greatly augmented. He proposes that government should take into their own hands the construction of *one grand national water-work*, for the purpose of elevating a sufficient supply of fresh and salt water from the most convenient waters below, to the most elevated hills, mountains, and peaks, so as to form spacious reservoirs in the coves of these sterile regions; and that a grand communication, by mains, pipes, and canals, should be formed from one hill or eminence to another, through all the dividing ridges which separate the principal waters and rivers of the kingdom. By the execution of this great work, it is proposed regularly to distribute a due proportion of water into every acre in the island; and that the reader may be convinced of the practicability of the scheme, Mr. Tatham has undertaken to calculate ‘ the power and expence of constructing a national irrigation, and of communicating a regulating main throughout the kingdom of England, to be fed wholly from the lower level of the tide, lakes, and rivers, by means of machinery.’—As this is the prominent feature of the work, and as the proposition has at least, we believe, the merit of *novelty*, we shall extract the whole of this curious section:

‘ By the engine employed in the Shadwell water-works the water is raised ninety feet ; its pump barrel is twelve inches ; and twenty-two strokes, of six feet each, are performed in one minute.

‘ The cost of this engine is estimated at two thousand pounds ; and its consumption of coals at two bushels per hour.

‘ Now as I have fixed the mean perpendicular height of the proposed national reservoirs at nine hundred feet elevation above the lower level, I will first endeavour to calculate the expence of commanding so much water at pleasure, for the support of a regulating main ; and of distributing its influence, from the reservoirs, through every part of the kingdom.

‘ As the surplusage of one such main, confined merely to the demands of irrigation, when the drought of the season may happen to exhaust the due proportion of humidity, would probably be of sufficient importance in itself ; and more particularly as any greater demand for canals, factories, mills, fishponds, cascades, pleasure fountains, &c. will carry with it an increase of income to the water works, from whence they will necessarily draw an accumulated profit sufficient to justify additional pipes : it will suffice that we take this limitation of the subject as an ample basis for every further extent of it.

‘ It should be held as an invariable rule in the general practice of raising water, or boats, in hydraulic operations, that where the rise or fall can be brought to one single rise or fall of the land which divides the higher and lower levels of a country, the work for doing this should never be divided ; for it is plain that every repetition of such a transfer must repeat a great proportion of the machinery or lockage as often as the operation is to be repeated ; besides the increase of attendants, and delays of repeating process. In theoretic calculations it is, however, of some importance, for the reasons before assigned, to estimate repeated, perhaps unnecessary operations.

‘ Hence, as Shadwell engine raises its water ninety feet, at a known expence, I will allow ten such engines to reach nine hundred feet elevation in the proposed national water works ; and one grand reservoir, besides a set of regulating basins, to equal each twenty five miles of main, throughout the fifteen hundred miles that I have proposed the extension of national mains, from Scotland to Cornwall.

‘ *Of the Expence.*— According to the foregoing premises it will be perceived, that six hundred steam engines, of the value of one million two hundred thousand pounds, consuming two bushels of coals each per hour, amounting to four thousand eight hundred and sixty-six and two-thirds chaldrons of coals for each ten engines ; or two hundred and fifty two thousand chaldrons, per annum, for the whole kingdom, will be demanded ; which, at the good average price of forty shillings per chaldron, would be five hundred and four thousand pounds for fuel.

‘ There will be a demand of eighteen thousand yards of elevating main, to raise the water from the lower level to sixty grand reservoirs, each

each nine hundred feet above that level; this item, say, at two hundred weight of cast iron to each yard of twelve inch pipe, and five-eighth metal, (which will easily bear a hundred feet column of water,) amounts, at fourteen shillings per hundred weight, to the sum of twenty five thousand two hundred pounds.

‘ Wooden pipes, cartage, laying down, extra charges, &c. inclusive, for fifteen hundred miles of regulating main, at twenty shillings per yard, will amount to two million six hundred and forty thousand pounds. Say for sixty grand reservoirs, at two thousand pounds each, one hundred and twenty thousand pounds; and one hundred thousand more for regulating basins, buildings, &c.

‘ Thus the aggregate cost of construction may be stated as follows :

600 Steam engines, each 2000l.	-	£.1,200,000
1800 Yards of elevating mains	-	25,000
1500 Miles of regulating mains	-	2,640,000
60 Grand reservoirs, each 2000l.	-	120,000
Regulating basins	-	100,000
Allow largely for contingencies	-	915,000
Total cost,		£.5,000,000

‘ It follows to state the interest for which this sum may be obtained on so eligible a security : and to add the yearly charges which are attached, before the probable ballance of national gain can be ascertained or remunerated : and, as the government are all competent to regulate the rate of interest, I will suppose the sum of ten per cent. per annum to be sufficient inducement. Hence the following will be approximate to

‘ The annual expence,

Loan of five millions, obtained at ten per cent. interest	£.500,000
Consumption of 250,000 chaldrons of coals, at 40s. per chaldron	504,000
500 Superintendants of different descriptions, averaging 200l. inclusive	100,000
Wear and tear, disappointments, casualties, new works, and contingencies	396,000
Total of annual charges,	£.1,500,000

‘ This annual expence will, I apprehend, be sufficiently powerful to govern the temperature of the seasons, and to direct elementary blessings into the coffers of the kingdom, if it should be thought proper to execute the work for public account and risque, by means of monies to be loaned on the faith of this great improvement.’

Having satisfied himself respecting the practicability of this plan, the author proceeds at some length to display its advantages ;

tages; and in p. 314, 315, he thus recapitulates his thoughts on the subject:

‘ In computing the expence of raising a supply of water to a perpendicular height of nine hundred feet, and of distributing that water perpetually through a twelve inch main to the extent of fifteen hundred miles of national summit level, it will be remembered that the sum allowed, at a full practicable price, amounts to an annual one million and a half. At the same extreme allowance of rate it may be admitted, that by combining the force of the elevating machinery ten times that quantity of water may be continually distributed in the same manner; more especially as there would be a small degree of expence only attached to the repetition of basin work, regulating locks and reservoirs. If we admit the probability of what it seems reasonable to suppose, that one third of this elevation would, at an average, encompass the powers of distribution, then it follows that ten millions of pounds per annum would extend thirty such regulating mains; which is perhaps equal to all the springs which feed the Thames put together. (qr.) Let an agricultural, manufacturing, and commercial nation contemplate an idea which, however romantic at first sight, is practicable (qr. again) of placing an artificial river, of considerable dimensions, upon the dividing ridges of the country; having its sources fed from the mountain summits; turning mills and machinery by its mechanical powers throughout all the precipices of its descent; filling navigable canals throughout all the numerous roads of interior commerce; dispensing the benefits of pure and wholesome water into every kitchen and dairy in the kingdom; wantoning in all the sportive fountains of innocent pleasure; multiplying the means of supporting man from the distributive increase of the finny race; irrigating the thirsty soils of gardening and agriculture, and increasing the human kind by the multiplication of their comforts and supply. I say, let science contemplate these results, and she would probably find the astonishing addition of one hundred millions income per annum a very moderate allowance!’

To this proposal, are added *hints* for employing the vagrants and disorderly classes of the community in works of national irrigation; viz. by obliging them to turn a vast wheel by the mere act of treading; and a *plan* for elevating to the roofs of houses that supply which is now delivered from the mains to the several habitations in Bedford Square, for their use in household purposes, and for the prevention of fire. The author concludes with remarking that, if his general scheme be adopted, he sees no reason why the watering of turnpike roads, by means of perforated pipes, should not form a part of the public system.

Mr. Tatham is modest enough to inform us that ‘ he does not expect a prompt execution of his great design;’ and we imagine, indeed, that he will never see it executed, except in his dreams. We must be permitted to smile at his six-hundred steam
engines,

engines, and the other enormous items of his scheme : but his ideas respecting the economical use of water, and his statements of the benefits resulting from the application of this element in promoting fertility, deserve general attention ; and perhaps his system of elevating water to a great height, in order to promote the safety, accommodation, and luxury of the inhabitants of towns and cities, ought not to pass unnoticed.

ART. XV. *Memoirs of the Reign of George III. to the Commencement of the Year 1799.* By W. Belsham. Vols. V. and VI. 8vo. 18s. Boards. Robinsons. 1801.

THE author of these volumes has frequently come under our notice*, and we have willingly bestowed on him that commendation which we considered as due to the liberality of his sentiments, the integrity of his views, and the general merit of his performances. Though his principles were decidedly those of pure whiggism, yet we observed with pleasure that he was just to the virtues of those who were of a different persuasion ; and that he neither concealed nor palliated the failings of those to whose public conduct he was most attached. We represented him as an impartial historian ; impartial certainly in the relation of facts, and in the delineation of character, notwithstanding the bias which the influence of particular opinions must necessarily give to his mind. We are sorry that the latter part of this praise cannot be extended to the present volumes, which appear to be written with the most violent spirit of party. The expressions are frequently so coarse and disgusting, that they impress us with the idea that we are reading the invective of an angry disputant, rather than the narrative of a dispassionate memorialist. When we meet with such terms as ‘ the superlatively detestable administration,’ ‘ the unparalleled meanness and baseness of Mr. Pitt’s disposition,’ *cum multis aliis*, we resign every expectation of candid or unbiassed statement ; and where the writer is so strongly influenced by his passions, the reader can entertain but slight hopes of deriving information or improvement from the work.—We here express ourselves with some severity, because the fault which we reprehend is incompatible with the essential requisites of an historian, and is in the present instance carried to an inexcusable excess. As Mr. Pitt was the person, in whom originated the most important transactions of

* See M. R. N. S. vols. xiii. p. 143. xvii. p. 121. and xxxiv. p. 179, &c. &c.

the period which is here to be illustrated ; as by him they were concerted and carried into effect ; and as the writer is actuated by so strong an abhorrence of that Minister's character and measures, that it might easily be mistaken for the resentment of an injured individual ; the public will naturally be led to imagine that the history, instead of deserving implicit confidence, must be read with the greatest caution.

The plan of these Memoirs, and the manner of their general execution, having been discussed at some length in our seventeenth volume, we shall now satisfy ourselves with a few additional remarks, and one or two quotations.

The French Revolution, and the conduct of the different demagogues who obtained and abused the supreme power of the state for a short period, are too important objects, and had too great an influence on the transactions of this country, to escape the attention of the present historian. Here, though his love of liberty is ardent and undisguised, he still takes care never to be misled by it to palliate the enormities of its pretended votaries. His attachment to that mighty Revolution was at first warm and sincere, because the event promised to confer happiness on, and restore freedom to, millions of our fellow-creatures : but, when the leaders in that country changed their purposes, and pursued the most unjustifiable objects by the most abominable means, the language of the historian is likewise altered, and he reprobates their savage cruelty at home, and their unprecedented tyranny abroad, in terms of glowing eloquence.

We shall now extract the account of the late state trials ; because it is a passage which will at one view shew the defects and the excellencies of this writer's composition :

Under the first impression made by this ridiculous fable, (of Le Maitre's plot to assassinate the king) the special commission of oyer and terminer, issued for the trial of the state prisoners confined in the Tower of London on a charge of high-treason, was opened at the Sessions House, Clerkenwell, by the president, lord chief-justice Eyre, in an elaborate charge to the grand jury, which, in the course of their proceedings, found a bill of indictment against Thomas Hardy, John Thelwall, John Horne Tooke, and ten other persons,—John [Thomas] Holcroft, one of the number, who, by concealment, had escaped the previous tedium of confinement, voluntarily surrendering himself in court upon the occasion ; and on the 25th of the same month they were arraigned before the special commission at the Old Bailey. The members of the jury sworn to try the general issue of this memorable cause were not only very zealous friends of the government, but adherents of the administration, and most of them members of the loyal associations in and near London ; but, through the admirable precautions of the law, they were also

men impartial, intelligent, and of characters highly respectable. The indictment was of uncommon length, and contained no less than nine overt-acts of high-treason, all resolvable into the general charge, that these persons did conspire to summon delegates to a national convention with a view to subvert the government of the country and to *levy war* against the king.

‘ By a long established construction of law, the *attempt* to levy war against the government, or, in other words, any conspiracy against the government, is no less high-treason than the *actual* levying of war, which is declared to be treason by the original statute of Edward III. because it is, by no very harsh interpretation, presumed to involve in it a design against the life of the king, necessarily endangered by such an attempt, and which is also declared to be treason by the express words of that famous statute. The real crime, therefore, divested of the technical phraseology of the law, charged upon these people, was their conspiring to employ means of coercion and force against the government in order to accomplish its absolute subversion, or at least to effect a material change and alteration in it. The attorney-general, sir John Scott, spoke no less than nine hours in confirmation of the accusation; and with the view of proving the overt-acts charged against them in the indictment, which consisted merely in a tedious recapitulation of the whole proceedings of the two associations, which had been long known to the nation at large, and were publicly advertised in the common newspapers. These proceedings, from their palpable want of decorum, temper, and judgment, had excited the extreme disapprobation of all intelligent persons, and of none more than the advocates of liberal and rational reform; but that they amounted to the crime of high-treason was an idea too extravagant to enter into the head of any man but that of an apostate patriot or a court-lawyer.

‘ Thomas Hardy, shoemaker, the formidable chief of this pretended conspiracy, was the first person brought to the bar; and against him was the elaborate oration of the attorney-general primarily levelled: but happily for the prisoner, and eventually for the public, Mr. Erskine, so long the ornament of his profession, who was retained as counsel for Hardy, employed his great talents and brilliant eloquence with the most complete success in his defence, and that of his colleagues and associates, from the charge in question. “ The transactions (Mr. Erskine remarked) which constituted the body of the proof were not the peculiar transactions of the prisoner, but of immense bodies of the king’s subjects in various parts of the kingdom, assembled without the smallest reserve, and giving to the public, through the channel of the daily prints, a minute and regular journal of their proceedings. Not a syllable had we now heard that we had not been acquainted with for weeks and months before the prosecution was commenced.”

‘ The principal witnesses against the prisoner were two infamous wretches, spies of government, of the names of Taylor and Gosling. These vile instruments of corruption enumerated several instances of rash and inflammatory expressions, not personally affecting the prisoner Hardy, used at different meetings of the popular societies, which

which might, no doubt, come under the vague and general idea of sedition ; but of any formed design of subverting the government, or of using any species of force or coercion respecting it, there existed no shadow of evidence. These democratic and over-heated partizans of reform undoubtedly flattered themselves, that, in consequence of the weight which a petition from the national assembly, or convention of delegates, as they affected to style it—and which could be no other than a general committee deputed from the friends of reform in different parts of the kingdom, without the least pretence to exercise legal authority or jurisdiction—would carry with it, the legislature would become convinced of the political expediency and necessity of acceding to their prayer : and certainly the sense of the nation must be, in some mode or other, very forcibly expressed, before the parliament will, or indeed ought, to hazard so great, though probably so beneficial, a change. The legality of such a delegation as that in contemplation had never been questioned ; on the contrary, it was justified by recent precedents both in England and Ireland : but to dream of opposing the authority of this conventional committee, without arms, without money, without the support of any persons more eminent than Thomas Hardy, shoemaker, John Thelwall, itinerant lecturer, Thomas Holcroft, comedian, &c. would have been the extremity, not of political criminality merely, but of folly, and even of madness. The grand object at which these associations aimed was unquestionably to effect a reform in parliament upon the visionary, if not pernicious, principles of the duke of Richmond,—universal suffrage and annual election.

‘ It is true that these associations contained a considerable proportion of concealed republicans, converts to the novel and extravagant doctrines of Paine ; and there can be no doubt but that these people hoped, and perhaps, in the height of their enthusiasm, believed, that a radical reform in parliament, upon democratic principles, would eventually lead to the establishment of a democratic government ; but this did not amount to treason, or even sedition, or to any offence against the existing laws at all. Certainly, under the most severe control of the most despotic government, men cannot be amenable to punishment for hoping and believing. As it was, however, well known that these associations were infected with the leaven of republicanism, it became government to keep a watchful eye upon their proceedings, to check their licentiousness, and, by a timely interposition, to curb their insolence long before they had reached the limits of high treason ; and their rash and seditious conduct, if the grossest disrespect and the most vulgar and virulent abuse of government deserve the name of sedition, laid them sufficiently open to legal animadversion ; but to accuse them of the crime of treason was to confound things the most easy to distinguish and the most important to be distinguished, and tended to excite a powerful interest in the breasts of all sober and dispassionate persons, in favour of men the tenor of whose public proceedings they had previously and highly disapproved. Had the ministry succeeded in this infamous prosecution,—which no attorney-general, however respectable his private character, or whatever plea he might set up

of professional duty, could engage in without incurring eternal disgrace,—had they once dipped their hands in blood, they would most surely have gone on in the same sanguinary course till the whole land had become an ACELDAMA — a scene of carnage and desolation.

A miserably feeble attempt was made on the part of the crown lawyers to prove that the associations in question had armed themselves against the government; whereas, on examination, it appeared merely that a few pikes had been procured, to defend themselves, in case of necessity, against the attacks of the mob at Sheffield, and other populous places where they held their meetings. The corresponding Society had applied to Mr. Francis to present their petition to parliament in the course of the preceding year; and that gentleman proved in evidence, that upon this occasion Mr. Hardy, secretary to the association, had voluntarily offered to come forward and produce all the books and papers of the society, to evince that there was nothing seditious in their conduct, and that their object was purely a parliamentary reform. The trial was protracted to the unprecedented and monstrous length of seven days; and, the evidence being closed, the jury, after a short deliberation, brought in their unanimous verdict of NOT GUILTY—a verdict than which none ever pronounced in an English court of justice gave more exquisite satisfaction, or was more extensively important in its consequences. Notwithstanding the numerous errors, obliquities, and corruptions, which pervaded almost every part of the legislative and executive branches of government, it was perceived with transport that the fountain of criminal justice still retained all its original purity. The surrounding populace could not be prevented from attending *citizen* Hardy, whose conduct had been throughout firm and tranquil, and the counsellors Erskine and Gibbs, to their respective houses, amid the loudest acclamations of applause.

After an interval of eleven days—no doubt days of chagrin and perplexity on the part of the ministry—was brought to the bar of this high court of justice the celebrated John Horne Tooke, formerly, and for many years a priest of the church of England—a man possessed of extraordinary intellectual talents, but of a peculiar kind, and blended with a considerable alloy of eccentricity. Of obscure and nameless origin, he suddenly appeared in the political world as an extravagant and erring spirit burst from its confine. He first distinguished himself as a violent partizan of Mr. Wilkes, at the time of the famous Middlesex contest—being then curate of Brentford, where the election was held. Such was the enthusiastic ardour of his patriotic zeal at this early period of his life, that, to preserve the liberties of his country inviolate, he publicly declared his readiness to dye his black coat red. He possessed no mean degree of learning and knowledge, and his powers of elocution and self-possession were very uncommon. His habitual influence over the wills and passions of those with whom he was connected indicated a mind of great energy. On some occasions he exhibited himself to the judicious part of the public as a sincere and enlightened champion of the liberties of the people, and on others as an artful and aspiring demagogue.

gogue. This singular man had the presumption, at the last general election, to offer himself as a candidate for the city of Westminster—pretending to be offended at the virtual compromise which had taken place between the court and country parties in the persons of lord Flood and Mr. Fox. On the eventual failure of his hopes (although he polled a very great number of votes) he presented a petition to the house of commons against the return, drawn in the most audacious terms of political invective and reproach, but containing also much indisputable and melancholy truth. This petition, being referred, in the usual mode, to a committee, was declared frivolous and vexatious; but by a wise policy, too frequently and fatally departed from in matters of higher moment, no farther notice whatever was taken of it by the house.

“On this trial of Mr. Tooke, it appeared, to the general surprise, that this gentleman, supposed so vehemently democratic, had been a remarkably guarded and temperate advocate of reform—that he very rarely attended the meetings of the societies—and had even incurred their suspicion and dislike on this account. He had frequently declared his attachment to the house of peers as an useful and necessary branch of the constitution; and he had uniformly reprobated the duke of Richmond's plan of universal suffrage. In a conversation with major Cartwright on the subject of reform, Mr. Tooke had made use of the following familiar but expressive illustration:—“You would go to Windsor, but I should choose to stop at Hounslow.”—The most extraordinary circumstance attending this trial was the examination of the duke of Richmond and Mr. Pitt, who were subpoena'd as witnesses by Mr. Tooke. The former was interrogated merely as to the authenticity of his famous letter to colonel Sharman, in order to shew that, as to the matter of reform, the corresponding and constitutional societies did not extend their ideas farther than one of his majesty's cabinet-ministers; and the latter to prove that the mode of conducting the business was similar to that adopted by Mr. Pitt and the reformers of 1780. On this occasion *the unparalleled meanness and baseness of Mr. Pitt's disposition* displayed itself in the most conspicuous manner. To a variety of very material questions relative to the Westminster convention in that and the following years he was *speechless*, being seized with a total want of recollection. With great difficulty, however, he at length was brought to recollect a meeting at the Thatched-House Tavern, in May 1782. Mr. Tooke asked him what that meeting was but a convention of delegates from different great towns and counties, sent by committees of those towns and counties of England? He said he did not recollect how that meeting was composed.—Mr. Tooke then asked whether he did not recollect that it had been objected in the house of commons, respecting the petition actually presented, that it came from persons in a delegated capacity? He said he had no recollection of any such thing. Mr. Sheridan, being immediately afterwards examined, gave a perfectly clear and accurate account of the proceedings of that æra. He had met Mr. Tooke in 1780 at a convention, or meeting of delegates, from different parts, who were to consider the best means of procuring a
parliamentary

parliamentary reform, and to act for those who deputed them. He was himself a delegate for Westminster. The matter, he said, was notorious. Mr. Sheridan enumerated the places where these meetings were held—mentioning, in particular, Guildhall, the Thatched-House Tavern, and the duke of Richmond's at Privy-Garden. Here Mr. Pitt begged leave to correct his evidence, and confessed that he was present at some meetings in Privy Garden, where there were delegates from different counties;—*i. e.* he confessed that he was himself chargeable with the very same act for which, now he had abandoned the cause of parliamentary reform, he was engaged in a most profligate and murderous attempt to exterminate those by the sword of justice who still adhered to it under all difficulties and discouragements.—The jury retired for a few minutes previous to their returning a verdict of NOT GUILTY. An involuntary burst of acclamation filled the court, which was instantly re-echoed by the populace without, who, as on the former occasion, escorted the counsel to their chambers.

‘A feeble attempt was made to prosecute this infamous business by proceeding to the trial of John Thelwall—a man whose general character was to the last degree contemptible, but against whom nothing was proved excepting some intemperate expressions at the famous popular meeting, at Chalk-Farm, and in his lecture-room, which were supported only by the testimony of the spies, Lynam and Taylor, whose evidence was afterwards rendered nugatory, or worse, by that of two other witnesses. The jury, without hesitation, brought in a verdict of NOT GUILTY.

‘The conduct of the cabinet-ministers in this extraordinary business, their mode of investigating the transactions of the associations in question, and of securing the requisite evidence of the several witnesses for the crown in these successive trials—was such as fully to justify the memorable observation of Dr. Swift, who says, “that those diligent enquiries into remote and problematical guilt, with a new power of enforcing them by chains and dungeons to every person whose face a minister thinks fit to dislike, are not only opposite to that maxim which declareth it better that ten guilty men should escape than one innocent suffer, but likewise leave a gate wide open to the whole tribe of informers, the most accursed, prostitute, and abandoned race that God ever permitted to plague mankind.”

‘Considering the state of parties in the kingdom at this time, the acquittal of these persons excited a much more general sensation of satisfaction than might previously have been expected. The truth is, that the selfish as well as the generous feelings were interested on this occasion; and, in the course of his pleadings, Mr. Erskine very happily quoted a remark of the celebrated Dr. Johnson on the acquittal of Lord George Gordon:—“I am glad he was not convicted of this constructive treason; for, though I hate him, I love my country, and I love myself.” Of all the wicked inventions of lawyers, the doctrine of constructive treason, by which unwary people may be convicted of a capital offence while unconscious of the violation of any law, is perhaps the worst. But Mr. Erskine, on

this momentous occasion, spoke like a man inspired, and at once redeemed the honor of his profession, and established the safety of his country. Had the men arraigned upon such an accusation *, supported by such evidence, been capitally convicted, and the sentence been carried into execution, it would most unquestionably have been an horrible murder, perpetrated in the forms and under the pretext of law. But the very supposition is a libel upon the glorious institution of JURIES.'

In no part of his work does Mr. Belsham speak with more animation, than in the opposition which he expresses to the principles of the sedition and treason bills; and no where does his warmth appear more justifiable. He denies the necessity of these measures, and maintains their utter incompatibility with the true and immemorial rights of the people. This portion of the history will be read with sincere pleasure by every true constitutionalist;—as will the pages in which the writer recounts the splendid naval victories obtained in the course of this war by the noble Admirals, Howe, St. Vincent, Duncan, Nelson, &c.—The detail of the circumstances attending the stoppage of payment in specie at the Bank is also curious and interesting; though it is deformed by a mixture of coarse invective against the Prime Minister, whose misconduct is stated to have produced the necessity for so alarming a measure.

We shall now take leave of these volumes; expressing the hope that Mr. Belsham, in the continuation of his history, will preserve those recommendations to public favour which his productions have formerly established, and that he will moderate the expressions of his censure on individuals, however pernicious their measures may be in his estimation.

* The writer of this History has been at much pains to ascertain the intrinsic validity of the charge against these societies; not whether there was *legal evidence* of their intention when assembled in convention—such as had already been actually and harmlessly held both in Ireland and England—to usurp the powers of government; for it is clear as the noon day sun there was not; but whether any such secret design really existed in *any* individuals, *not proveable* by the established rules of evidence. But even of this he has not been able to discover the slightest ground of suspicion or shadow of presumption: on the contrary, all circumstances concur to the forming of an opposite conclusion; though at a subsequent period, inflamed by the spirit of revenge, some of the members of these associations may, with too much probability, be supposed to have engaged in machinations highly dangerous and criminal.'

ART. XVI. *Philosophical Transactions of the Royal Society of London,*
for the Year 1801. Part I.

[Article concluded from the Rev. for November.]

MEDICAL and ANATOMICAL PAPERS, &c.

THE Croonian Lecture. On the Irritability of Nerves. By
Everard Home, Esq. F. R. S.—In the operation of divid-
ing the Median nerve, which supplies the thumb and fore-
finger, for the purpose of relieving an uncommon nervous
affection, Mr. Home observed that the divided extremities of
the nerve retracted themselves, though they had been completely
detached from the surrounding cellular membrane. To ascer-
tain the fact more completely, experiments were made, by
dividing the phrenic nerves of horses (immediately after they
were slaughtered,) in the chest: in which instances, the retrac-
tion of the nerve was clearly distinguished. A similar experi-
ment on the nerves in the extremities of rabbits was equally
successful.—Mr. Home's conclusions from these facts are

‘ 1. That the nerves of an animal in health are capable of retract-
ing themselves when divided; and that this effect is entirely inde-
pendent of the parts by which they are surrounded.

‘ 2. That this contraction takes place in the nervous fibres them-
selves; and is independent of the brain, from which they originate,
and of the muscles and other parts in which they terminate.

‘ 3. That the contracted nerve exhibits to the eye, an appearance
of contraction in its fibres, not to be seen when it is in a relaxed
state.’

The action of the electric fluid was not found to affect the
retractive power of the nerves.

When a nerve is divided, with a curative intention, Mr.
Home is of opinion that, if the wound of the integuments
does not heal by the first intention,—inflammation, supervening
on the divided extremity of the nerve, may produce exactly the
same symptoms as the original disease.

The Bakerian Lecture. On the Mechanism of the Eye. By
Thomas Young, M. D.—This paper is intended as a supple-
ment to the author's *Observations on Vision*, which were read to
the Society in the year 1793, and of which we gave an account
in M. R. vol. xiv. N. S. p. 71. Many important additions to the
former memoir are here made; with the correction of some
errors into which Dr. Young acknowledges that he had fallen.
Though he cannot satisfy all our inquiries respecting the eye,
he has thrown some light on this most wonderful organ of
vision; and his readers must applaud his philosophical per-
severance. The subject is discussed with much minuteness,

and at such a length that we can do little more than exhibit the objects and results of the investigation.

In consequence of perusing Dr. Porterfield's paper on the internal motions of the eye, (Edinb. Med. Essays, vol. iv. p. 124.) Dr. Young was induced to resume this discussion; and he has in consequence made such observations as appear to him decisive in favour of his former conclusion, as far as that opinion attributed to the lens a power of changing its figure. He commences his present inquiry into the *Mechanism of the Eye* with a general consideration of the sense of vision; enumerating some dioptrical propositions subservient to his purpose, and describing an instrument for readily ascertaining the focal distance of the eye. Hence he passes to investigate the dimensions and refractive powers of this organ in its quiescent state; with the form and magnitude of the picture which is delineated on the retina. Next, he inquires into the extent of the changes which the eye admits; and what degree of alteration in its proportions will be necessary for these changes, on the various suppositions which are principally deserving of comparison. He then relates a variety of experiments to decide the truth of these hypotheses; and he concludes with some anatomical illustrations of the capacity of this organ in various classes of animals, for the functions attributed to them.—A series of plates accompanies the lecture; the want of which renders it impossible for us to particularize some of the most important experiments: but the principal deductions are thus recapitulated by the Doctor himself:

First, the determination of the refractive power of a variable medium, and its application to the constitution of the crystalline lens. Secondly, the construction of an instrument for ascertaining, upon inspection, the exact focal distance of every eye, and the remedy for its imperfections. Thirdly, to shew the accurate adjustment of every part of the eye, for seeing with distinctness the greatest possible extent of objects at the same instant. Fourthly, to measure the collected dispersion of coloured rays in the eye. Fifthly, by immersing the eye in water, to demonstrate that its accommodation does not depend on any change in the curvature of the cornea. Sixthly, by confining the eye at the extremities of its axis, to prove that no material alteration of its length can take place. Seventhly, to examine what inference can be drawn from the experiments hitherto made on persons deprived of the lens [as is the case in the operation for extracting cataracts, called *couching*]; to pursue the inquiry, on the principles suggested by Dr. Porterfield, and to confirm his opinion of the utter inability of such persons to change the refractive state of the organ. Eighthly, to deduce, from the aberration of the lateral rays, a decisive argument in favour of a change in the figure of the crystalline; to ascertain from the quantity of this aberration, the form into which the lens appears to be

thrown in my own eye, and the mode by which the change must be produced in that of every other person.'

Dr. Young is aware of the extreme delicacy and precaution requisite in conducting experiments on the eye, and in drawing inferences from them: but he flatters himself that he shall not be deemed too precipitate in denominating this series of experiments *satisfactorily demonstrative*.

Account of a Monstrous Lamb. In a Letter from Mr. Anthony Carlisle, to the Right Hon. Sir Joseph Banks, Bart., &c.—In this animal, which was born at the full period, the brain and its nerves were wanting. It is unnecessary to state the particular appearances on dissection, because similar facts have been repeatedly observed in the human foetus.

An Anatomical Description of a Male Rhinoceros. By Mr. H. Leigh Thomas, Surgeon.—The principal peculiarities, observed in this dissection, consisted in the papillary shape of the processes formed by the internal coat of the intestines; and in four processes, arising from the internal and posterior portion of the sclerotic coat of the eye, and terminating in the choroid coat, at the broadest diameter of the eye. Mr. Thomas supposes that they are intended to accommodate the eye of this animal to near objects.

Account of an Elephant's Tusk, in which the Iron Head of a Spear was found embedded. By Mr. Charles Combe, of Exeter College, Oxford.—This short paper merely announces the fact mentioned in the title; nothing being known respecting the history of the animal to which the tusk belonged.

MATHEMATICAL PAPERS.

On the necessary Truth of certain Conclusions obtained by Means of imaginary Quantities. By Robert Woodhouse, A. M. Fellow of Caius College, Cambridge.—Impossible quantities employed in calculation lead to true results; that is, to the same results which may be obtained from the same principles, by a different process, acknowledged to be rigorous, and instituted for the same end: but, if the results be true in fact, they must necessarily be true; or there must be a logical process, according to which, operations with any symbols whatever that produce right conclusions are regulated. If even a compensation of errors happens, such compensation, made manifest and proved admissible, serves in part to establish the justness of the deductive process. Such is briefly the argument used by the author of the present paper, to shew that the explanation and establishment of the logical process with imaginary symbols

bols is not necessarily and inherently impracticable, but contrariwise. In the 68th vol. of the transactions, Mr. Playfair attempted to shew that operations with imaginary quantities are true, by virtue of a certain analogy existing between the circle and hyperbola: this principle of analogy, and the mode of explanation founded on it, are examined by Mr. Woodhouse; who inquires,

‘What is it that determines the nature of this analogy? or how can its several coincidences, interruptions, and limitations be ascertained, except by separate and direct investigations of the properties of the circle and hyperbola? If the analogy between the two curves depends on investigation and is limited thereby, then all operations with imaginary expressions are perfectly nugatory: since we are not warranted to adopt a single conclusion obtained by their aid, except such conclusion be verified by a distinct and rigorous demonstration.

‘The author of the principle of analogy allows it to be imperfect; and I perceive no sure method of ascertaining the restrictions to which it is subject, except by the forms that result from actual investigation.’

This argument seems to be conclusive against the principle of analogy; since analogy, or the similarity of the properties of two figures not existing independently of investigation, but found out by it, cannot regulate it:—to obtain a result by a process, and then to use the result in order to explain the process, is arguing, as the French express it, in a vicious circle.

After this discussion of the principle advanced by Mr. Playfair, the author gives his own mode of explanation. He begins by observing that a general demonstration, if true, must be so in every particular case that arises, on giving specific values to the symbols which enter into the calculation:—the form, for instance, of the binomial $(a+b)^x$, is true when for x we put any number, whole or fractional, positive or negative: but under the general form $(a+b)^x$, the case $(a+b)^x \sqrt{-1}$ is not included, since $x\sqrt{-1}$ represents no number, and is not capable of arithmetical computation; and it is impossible to prove, without previous convention or arbitrary assumption, that $(a+b) \sqrt{-1} = a^2 \sqrt{-1} + 2\sqrt{-1} a^2 \sqrt{-1} b$, &c.

There is the same impossibility of proving that $e^{x\sqrt{-1}} = 1 + x\sqrt{-1} - \frac{x^2}{1.2}$, &c.: how then, it will be asked, can $e^{x\sqrt{-1}}$ be put $= 1 + x\sqrt{-1} - \frac{x^2}{1.2}$, &c. or employed to any good purpose in

in demonstration? Mr. W. says that $e^{x\sqrt{-1}}$ is the abridged symbol for the above series not proved equal, but made to represent it, which it does unambiguously; since, in the form

$e^x = 1 + x + \frac{x^2}{1.2} + \frac{x^3}{1.2.3} + \dots$ proved to be true, we have only to substitute $x\sqrt{-1}$ for x , $-x^2$ for x^2 , &c.

Hence, according to the present author, from forms established for the functions of real quantities, we obtain a notation, or mode of representation, for other quantities; and such a notation cannot lead us into error, since the abridged symbol stands for only one determinate series.—To prove that such a notation is commodious is the next object:

Now, if $e^{x\sqrt{-1}}$ be the symbol for $1 + x\sqrt{-1} + \frac{x^2}{1.2} + \dots$, &c.

and $e^{-x\sqrt{-1}}$ — — — for $1 - x\sqrt{-1} + \frac{x^2}{1.2} - \dots$, &c.

then $\frac{e^{x\sqrt{-1}} + e^{-x\sqrt{-1}}}{2}$ represents $1 - \frac{x^2}{1.2} + \dots$, or is the sym-

bol for $\cos. x$; and in like manner unambiguous symbols may be obtained for other lines drawn in a circle.—What remains to be explained is the deductive process in which these symbols enter; and this, perhaps, we shall best accomplish by taking the author's instance, and his reasoning on it.

The $\sin. x \cos. y = \frac{1}{2} \sin. (x+y) + \frac{1}{2} \sin. (x-y)$; and the demonstration of this form (as of all others) consists in a series of identical propositions, or symbols representing those propositions, by which the first proposition $\sin. x \cos. y$, or its symbol, is connected with the last proposition $\frac{1}{2} \sin. (x+y) + \frac{1}{2} \sin. (x-y)$, or its symbol.

Now the mode of representing $\sin. x \cos. y$, by means of imaginary characters is $\left(\frac{e^{x\sqrt{-1}} - e^{-x\sqrt{-1}}}{2\sqrt{-1}} \right) \times \left(\frac{e^{y\sqrt{-1}} + e^{-y\sqrt{-1}}}{2} \right)$

and of, $\frac{1}{2} \sin. (x+y) + \frac{1}{2} \sin. (x-y)$.

is $\frac{1}{2} \left\{ \frac{e^{(x+y)\sqrt{-1}} - e^{-(x+y)\sqrt{-1}}}{2\sqrt{-1}} \right\} + \frac{1}{2} \left\{ \frac{e^{(x-y)\sqrt{-1}} - e^{-(x-y)\sqrt{-1}}}{2\sqrt{-1}} \right\}$

These two expressions may be shewn to be equivalent, by a series of transformations, each proved lawful and equivalent to its preceding one, by executing the operations directed to be performed by the signs \times , $+$, &c., and by referring to the series which $e^{x\sqrt{-1}}$, $e^{y\sqrt{-1}}$, &c. are made to represent.

If the expressions be manifested to be identical, the proposition is proved.

Thus, demonstration with these imaginary symbols is shewn to be true, without the aid of a new metaphysique, or far fetched principle; and to be conducted in a manner similar to that of demonstration, in which the signs of real quantities are employed.—The remaining part of the paper is occupied in assigning the sums of such series as $(\sin. x)^n + (\sin. 2x)^n +$, &c.; in explaining the meaning of certain expressions in which imaginary symbols enter; and in discussing the controversy between Leibnitz and others, concerning the logarithms of negative quantities. After having pointed out the erroneous notions which Euler, and even D'Alembert, admitted, Mr. W. observes;

'In this controversy, the predominancy of the "*Esprit Géométrique*" is remarkable; if in an enquiry purely mathematical, any ambiguity or paradox presents itself, the most simple and natural method is, to recur to the original notions on which calculation has been founded. Instead of pursuing this method, the controvertists sought to derive illustration from obscure doctrines, and to discover the latent truth amidst the complex forms and involutions of analysis.'

Such is the brief account of the speculations contained in this paper. Those who desire fuller matter, illustration, and a more expanded argumentation, must consult the memoir itself.

Demonstration of a Theorem; by which such Portions of the Solidity of a Sphere are assigned as admit an Algebraic Expression. By Robert Woodhouse, A. M. Fellow of Caius College.—Viviani, and after him many other mathematicians, shewed that, if a sphere be pierced perpendicularly to the plane of one of its great circles by two cylinders, of which the diameters are equal to the radii of the sphere, the portion of the spherical surface taken away is such that what remains is quadrable, and equal to four times the square of the radius. By the same method of piercing the sphere, such part of the solidity is taken away that what remains is *cubable*, and equal to two ninths of the cube of the sphere's diameter. To demonstrate this curious property is the object of the present paper, and the demonstration is effected by the method of triple integrals; which is too much compressed to admit an analysis, yet too long and too abstruse to be inserted in our pages.

The volume concludes with the usual Meteorological Journal. The second Part for 1801 is published, and we shall report its contents as soon as other engagements will permit.

ART. XVII. *Catalogus Bibliothecae Historico-Naturalis Josephi Banks, Regi a conciliis intimis, Baroneti, Balnei Equitis, Regiae Societatis Praesidis, cat. Auctore Jona Dryander, A. M. Regiae Societatis Bibliothecario. 8vo. 5 Vols. Elmsley. 1800.*

THE name of Sir Joseph Banks stands pre-eminent among the modern patrons of science, and must descend to posterity with distinguished honour. In an age in which literature and philosophy derive little protection from the great, and in which the revenues of the titled and opulent are squandered in finery, dissipation, and childish extravagance, Sir Joseph employs his noble income with signal reputation to himself and with great benefit to society, by promoting science and encouraging scientific men. At his house, Philosophy holds her court and has her levée. To his honour be it said, that he lives as the President of the Royal Society ought to live; and it is to be wished that the presidents of other literary bodies would copy his example. His library is an evidence of his scientific ardor and perseverance; and the publication of this catalogue is a proof that he wishes it to be considered in some respects as a public collection, which the learned and the studious in the several branches of Natural Philosophy are always at liberty, on proper application, to consult.

Mr. Dryander, the Librarian of the Royal Society, has evinced great judgment in arranging, in classing, and in cataloguing so large a collection; his labour must have been great: but whatever it may have been, we regret that he did not take the additional trouble of writing some explanatory preface, instead of leaving the work entirely to speak for itself. Receiving it as it is presented to us, we can only take a brief notice of the contents of each volume. The First, containing 309 pages, includes *General Writers*, and is divided into two parts,—1. Books which treat of other sciences besides Natural History,—and, 2. The General Writers of Natural History. The Second volume, occupying 578 pages, is appropriated to *Zoologists*, and is divided into four parts; 1. The writers on Zoology in general, or on any particular branch of it; 2. Those on *Physical*; 3. Those on *Medical*; and, 4. Those on *Oeconomical Zoology*. Volume III., containing 656 pages, is devoted to *Botanists*, and is subdivided like the preceeding. The Fourth volume, containing 390 pages, exhibits the *Mineralogists*, with a similar subdivision. Vol. v. and last, containing 531 pages, is occupied by a supplement, and a general *index auctorum*.

That our readers may have some idea of the subdivisions of this work, and of the detailed arrangement of this part of Sir Joseph

Joseph Banks's noble library, we shall transcribe the order in which Mr. Dryander has classed the books under the head of *General Writers on Natural History*, in Part 2. of Vol. I. viz. Economists; Historians; works on the lives and writings of Natural Historians; *Bibliotheca Lexica*; the methods of studying Natural History; Elements of Natural History; Systems of Nature; Affinities, their history, and the plates which illustrate them; Description of Natural Objects, with miscellaneous observations; Collections; Microscopical Observations; *Musea*, specifying those of Great Britain, Holland, France, Italy, &c.; Topographists; Writers on the Sea and on Lakes; Philosophical Poets; Physico Theologians; Theologians, (*i. e.* writers on final causes); Biblical Philosophers; Critics on the Works of Antient Naturalists; *Thaumatrographi*, or retailers of wonders; *Palingenesia*, or the writers (not many) who treat on those changes in nature which may be considered as kinds of resuscitation; Miscellaneous Physiologists; Collections on the *Materia Medica*, including writers on medicine, diet, poisons, and antidotes;—and the class concludes with the authors on rural economy, and on the *Ars Tinctoria*, or art of dying.

The detail of this arrangement may serve to shew the wide extent of Sir Joseph's collection; and it may also assist gentlemen in making a scientific catalogue of their libraries.

ART. XVIII. *Sermons*, by the Reverend Sidney Smith, A. M. late Fellow of New College, Oxford. Vol. II. 12mo. pp. 298. 4s. 6d. Boards. Longman.

OF the first volume of these sermons, an account has already been given*. A second edition of it is now published, with considerable augmentations: but our present attention must be directed to Vol. II. It contains eight discourses; and they are introduced by a preface, in which the sprightly and sensible author expresses his expectation of that candour from the reader which is due to sermons delivered to a *mixed audience*, and then adverts to the general neglect of public worship observable among us. Passing by other *grave and important* causes, he adds, 'I still am afraid it must, in some little degree, be attributed to our form of worship and to the clergy themselves:' of the latter, however, he speaks in a handsome manner, but he remarks that the 'English clergy, when they have discharged the formal and exacted duties of religion, are not very forward, by gratuitous inspection and remonstrance,

* See M. Rev. vol. xxxiii. N. S. p. 441.

to keep alive and diffuse a due sense of religion in their parishioners.'

The low state of pulpit eloquence is another object of this reverend critic's discussion; and some causes are assigned for it, such as 'a bad choice of subjects, a bad taste in the language of sermons, a constant repetition of the same scriptural phrases, used, perhaps, with great judgment two hundred years ago, but now become so trite that they may, without any great detriment, be exchanged for others; and farther, the very ungraceful manner in which they are delivered.' On this last topic, Mr. Smith expatiates with a degree of sarcasm. We may observe, however, that serious composure and gravity are most becoming in the pulpit, and that much gesticulation awakens suspicion. A man ought always to manifest that he is himself in earnest, not in the pursuit of fame or interest, but in the cause of virtue, truth, and piety; and happy is he who, leaving *himself* out of the question, really and ardently seeks to be useful to others!—Excellent is the admonition of the heathen poet,

“—*Si vis me flere, dolendum est
Primum ipsi tibi.*”

Whether an increase of pomp and ceremony, good fires in churches, or improved music, might advance our piety and virtue, is a question which we shall not at present discuss nor decide; but we must not omit one of Mr. Smith's remarks on this subject;—‘The same blighting wind (says he) chills piety, which is fatal to vegetative life: yet our power of encountering weather varies with the object of our hardihood; we are very Scythians, when pleasure is concerned, and Sybarites, when the bell summons us to church.’ In another part, when speaking of *the choice of subjects*, it is remarked—‘The clergy are allowed about twenty-six hours every year for the (public) instruction of their fellow-creatures; and I cannot help thinking this short time had better be employed on *practical subjects*, explaining and enforcing that conduct which Christianity requires, and which mere worldly happiness commonly coincides to recommend. These are the topics nearest the heart, which make us more fit for this and a better world, and do all the good that sermons will ever do.’

To come now to the discourses themselves:—the subjects of them are as follow: Effects which Christianity ought to produce on Manners. Pride of Birth. Union of Innocence and Wisdom. Farewell-Sermon to a Country Parish. Vanity. Treatment of Servants. Men of the World. For the *Swiss*. The reader will probably have formed some judgment concern-

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ing these sermons from what he will have remarked above; and from the account which has been given of the former volume. Any favourable opinion, which we may have expressed on that occasion, attaches equally to the present. If the author be lively and pleasant, he is also sensible and instructive: if he deviates somewhat from the common track, he does it in a manner which is adapted to draw and to fix the attention; and if, in some instances, he should be thought not fully to have discussed the subject, sufficient is said to imply the rest and enforce the whole. The sermon inscribed *Vanity* deserts the aphorism or sententious reflection of the text, but it affords a striking portrait of the *vain man*.—Some objections might, perhaps, be made to the publication: but its merits, on the whole, are very predominant; and we may justly recommend it to notice, as likely to prove really beneficial to those who will allow it a careful perusal.

MONTHLY CATALOGUE,

For JANUARY, 1802.

PHILOSOPHY.

Art. 19. *Choix d'Amusemens Physiques et Mathematiques, &c.; i.e. A Selection of Philosophical and Mathematical Amusements, affording an agreeable Employment for the Minds of Young Persons.* By M. L. Despiau, Professor of Mathematics and Natural Philosophy. 12mo. 2 Vols. pp. 230. each. Dulau and Co. London.

MUCH rational and innocent entertainment is afforded in this selection; the substance of which, if not rare nor profound, is neither mean nor trivial; and it is well adapted (as the title-page expresses) to exercise the minds of youth, and to send them forth in quest of knowledge by exciting their curiosity.

The first volume is introduced by an argument on the necessity and use of mental recreation. We should hope that this discussion might have been spared, since it defends that which no one ought to attack, and recommends pursuits which all the world should regard as rational and amusing.—After the Introduction, we find questions in Arithmetic, Progressions arithmetical and geometrical, Properties of Numbers, Combinations, Problems on Games of Chance, in Algebra, &c. With these are mixed a great variety of what we call Tricks, viz. of divining a person's thoughts, of combining numbers, &c.

The second volume contains an explanation of a number of phenomena; with instructions for producing those curious effects which Philosophy, in its sportive humour and hour of indolence, has invented to amuse, or to astonish the vulgar.

This little work appears to us well adapted to answer its purpose of rational amusement and pleasing instruction: but we wish that the author had not stained it with the cruel artifice of destroying ravens, mentioned in p. 158. Vol. II.

Art.

Art. 20. *Select Amusements in Philosophy and Mathematics*; proper for agreeably exercising the Minds of Youth. Translated from the French of M. L. Despiau. With several Corrections and Additions, particularly a large Table of the Chances or Odds at Play. The whole recommended as an useful Book for Schools. By Dr. Hutton, Professor of Mathematics at Woolwich. 12mo. 5s. 6d. Boards. Kearsley. 1801.

We know not by whom this translation has been performed, but, though not very skilfully executed, it will be acceptable to the English public. From the mode of printing Dr. Hutton's name in the title-page, a hasty reader might be led to conclude that this Gentleman was the translator: we apprehend, however, that this is not the fact: though the work itself is very strongly recommended by the Doctor.

Art. 21. *The System of the World.* By M. Lambert. Translated from the French by James Jacque, Esq. 12mo. 3s. 6d. Boards. Vernor and Hood. 1800.

This work is introduced by an 'encomium' on its author, composed (we apprehend) by the Secretary of the Berlin Academy. The Eulogy is here very incorrectly translated, but appears to have been originally written with much spirit and good sense; indeed, the Secretary had a favourable subject for the exertion of his powers. M. Lambert was born and educated in poverty, but rose superior to adverse circumstances; and he obtained favour and distinction not by caressing the rich and powerful, but by the impressive appeals which the display of his talents made to the judgment of the wise and discerning. His strong sense was contrasted with oddities and singularities: when elevated above his humble condition, he still displayed the same simplicity of manners, was unrestrained, positive, and confident: he flattered no one, and never concealed the high opinion which he had of his own abilities and acquirements:—for instance:

'The King called him to Potzdam in the month of March. It was a moment not a little critical in the fortunes of Mr. Lambert; and, at first, his stars seemed to decide against him. The peremptory tone of his answers; the confidence with which he replied without hesitation to the question—*Que savez vous *?*—*Tout, Sire,*—and then *Comment l'avez vous appris?*—*De moi-même.†*—Striking ears, but little accustomed to such sounds, might naturally enough excite a suspicion, that the repletion of his brain had discomposed some of its main springs. Here the interview ended, but without effect; nor did it seem to leave the smallest chance in his favour; but the great Frederick, let into the singularity of the man, who, as one of our worthy colleagues daily honoured with his Majesty's conversation, assured him, bore a strong resemblance to the character of La Fontaine, would not deprive his Academy of a member from whom so much was to be expected. He was therefore admitted with a pension, and pronounced his inaugural oration in the month of January, 1765. Since that period, his Majesty honoured him with

* What do you know?—Every thing.²

† By what means have you learnt it?—By myself.²

frequent and distinguished marks of his esteem ; placed him in the financial commission of the Academy, and the architectural department, with the title of Superior Counsellor, at the same time making a considerable addition to his appointment. During these twelve years, which have passed away like a dream, Mr. Lambert, in his proper element, devoted his incessant labours to the improvement of science and the public good. He published some excellent performances, and furnished tracts without number, which have been inserted in the *Memoires* of the Academy, the Astronomical Tables of Berlin, and other collections. All his writings are highly expressive of a universal and original genius.*

The following passage in the Eloge deserves notice :—the concluding sentiment belongs (we think) originally to Voltaire, and was applied by him to Newton, on the occasion of his commentaries on Daniel :

‘ Mr. Lambert was a stranger to the three kingdoms of nature * : he had never given his attention to individuals, nor to facts in that arrangement. All his points of view centered in the starry vault, in a straight line before him, and in the chamber of his brain, where he was continually immured, even when you thought you were with him, and fixed, or at least divided his attention. No divergency in him either to the right or to the left, always in the region of abstractions, *objects in the order, of what are called concretes scarcity grazed his sphere.*

‘ In fine, it must be admitted that he was almost destitute of taste ; nor was this owing to his neglect of those smiling fields where this fair flower shoots and flourishes ; we have already seen that he ventured to climb Parnassus ; but in spite of his partiality for the muses, he was ever ready to ask as to subjects of taste, *What does it prove?* I should not have chosen to speak so plainly on this topic in his life-time ; I was no stranger to his pretensions to wit : I got a sight of a *memoire* in form of a dialogue, which he had been at pains to besprinkle with attic salt ; but in which the academician in disguise had too strong a resemblance to a player out of his part. Great men would drive their inferiors to despair, if they paid no tribute to humanity.’

Respecting the present work of M. Lambert, we cannot say that we have been much pleased with it. Undoubtedly it contains many excellent observations, and much sound philosophy : but the speculations concerning planets, comets, their inhabitants, atmospheres, &c. appear to us to be puerile and uninteresting. Of the translator we know nothing : but from his language we suspect that he is a foreigner. Many of his sentences are awkward, some unintelligible, and several words are erroneously spelt. We continually meet with *elipse*, for ellipse ; *lense*, for lens ; *ecliptic curve*, for elliptic curve ; *niece* for niece ; *apoques*, for epochs ; *Mar's*, for the abbreviated genitive case of Mars, &c. &c.

‘ * He was however tolerably conversant in chemistry ; he made various experiments on salts ; which made the subject of different papers read in the Academy.’

Art.

Art. 22. *A Week's Conversation on the Plurality of Worlds.* By Mons. De Fontenelle. The 7th Edition, with considerable Improvements. Translated by Mrs. A. Behn, Mr. J. Glanvil, John Hughes, Esq. and Wm. Gardner, Esq. 12mo. 3s. Boards. Jones. 1801.

Fontenelle's *Entretiens sur la Pluralité des Mondes* are written with such perspicuity and admirable vivacity, that they might be read with delight, even if the doctrines which they taught were totally false. A hundred philosophers could now, indeed, produce a deeper and more learned book : but very few could compose a work of similar merit. To the present impression, the editor has added what he calls Mr. Addison's *Defence* of the Newtonian Philosophy : a very strange defence, in which the name of Newton is only once mentioned, and then in a parenthesis ; in which his peculiar doctrines and discoveries are not at all recorded ; and in which the chief praise is that of Descartes, whose system of physics was overthrown by Newton.

RELIGIOUS.

Art. 23. *A Memoir on the Importance and Practicability of translating and printing the Holy Scriptures in the Chinese Language,* and of circulating them in that vast Empire. Including an Account of the Introduction, Progress, and present State of the Catholic Missions in that Country. By William Moseley. The 2d Edition, improved and enlarged. 8vo. 1s. Chapman.

Every Christian, who is impressed with a conviction of the importance of the Gospel, must ardently wish to hasten the time when *all the kingdoms of the world shall become the kingdoms of Christ*. Zeal is commendable in such a cause ; and the contemplative mind will suggest to itself various means by which this glorious work may be promoted and ultimately accomplished : but it is not always considered that the march of truth is slow, and that the operations of Providence rarely comport with our well-meant plans of assistance. How far this may be the case in the scheme detailed in this memoir, time must discover. To diffuse the knowledge of the Christian Scriptures over an empire containing a population (according to Sir George Staunton's account) of 333,000,000, is a most formidable undertaking, and we heartily wish it success : but so many difficulties oppose themselves, that we cannot contemplate it with any sanguine expectations. We agree with Mr. Moseley that 'the more refined a heathen nation is, the greater is the probability of its conversion' : but it does not appear that the Chinese are sufficiently cordial towards Europeans, to allow them even to travel through their country. The accounts of conversions made by Catholic Missionaries are very questionable. Admitting, however, their statement to be true, that there are 200,000 Christians in China, a Protestant Mission and a translation of the Scriptures into the Chinese language may be advisable : yet a large edition of the proposed Chinese Version, sent out as a mere article of trade, to be distributed by our Merchants and Factors, is not likely to be attended with any benefit. Mr. Moseley is of a different opinion ; and he contends that, 'if the
time

time be not yet come to send Missionaries, it is always time to circulate the word of God.' Granting, what he says is demonstrated, that 'in no Heathen nation are Missionaries more likely to meet with more civilities, or a Mission, well-directed, with better success, than in China,' it seems most prudent to begin with a Mission, and to be regulated in the subsequent measures by its report: but Mr. M. would reverse this order; and he farther argues that 'the sacred seed, being widely scattered in China, would prepare the way for Missionaries to go over, at some future time, with the prospect of great success.' The present Emperor *Ka-King* is declared 'to have given full liberty to the Missionaries, and the Mandarines are said to be friendly towards the Christians.' The Chinese language, we are moreover told, 'is easily learnt.' These, if facts, are encouraging circumstances; and it is hinted to us, as a commercial nation, that the Chinese are not likely to allow us the boon of a free trade till a change takes place in their religious sentiments. Hence it may appear that interest, as well as benevolence, invites us to attempt their conversion.

An account of Mr. Scott's Sermon on this subject will be found in this Review, in the class of *Single Sermons*.

Art. 24. *A few plain Reasons why we should believe in Christ and adhere to his Religion:* addressed to the Patrons and Professors of the New Philosophy. By Richard Cumberland, Esq. 8vo. 1s. 6d. Lackington and Co.

Modern unbelievers, to whom this little tract is professedly addressed, are not indebted to the author for politeness, whatever may be the obligations of the righteous for his serious exertions in a good cause. Mr. Cumberland first loads 'the Patrons and Professors of the New Philosophy' with a full share of contempt and abuse, and then benevolently attempts to convert them to the faith of Christ: but it appears to us to be a very strange mode of proceeding, to affront and disgust those whom we are labouring to convince and conciliate. It may perhaps be said, however, that Mr. C.'s address is sarcastic; that he has little hope of reclaiming men whom he compares to 'footpads in the cloaks of philosophers;' and that his real aim is to confirm the wavering Christian. For this latter purpose, then, the work may be well calculated. It briefly recapitulates the arguments on the necessity, reasonableness, and importance of revelation, and details the author's reasons for his belief of mysteries as component parts of it.—In addressing sceptics either of the old or the new school, it is not prudent, in the first instance, to encumber their faith with too many conditions.

Art. 25. *A Dialogue between a Country Gentleman and one of his poor Parish Neighbours,* who had been led away from the Church, under the Pretext of hearing the Gospel, and attending *Evangelical Preachers*. 12mo. 1s. Rivingtons. 1801.

This Country Gentleman, who is a person of respectable abilities, here disputes with a poor honest fanatic, over whom he is in course completely victorious: but where is the honour of vanquishing a man of straw, brought forwards on purpose to be *run through*?

If,

If, however, the contemplation of such a victory can do any good among the poor and the illiterate, who are always too ready to be deceived by fanaticism, (the *bane* of true religion!) this well adapted tract is worthy of praise.

Art. 26. *Devotional Exercises for the Use of Young Persons.* By Charles Wellbeloved. 12mo. 2s. Boards. Johnson. 1801.

The design of this little volume is excellent, and equal commendation, on the whole, may be given to its execution. It is not always easy to write in a manner sufficiently plain, intelligible, and attractive, to gain the attention of juvenile, or indeed of older persons: but we may hope that in general those youths, who have received a tolerable education, may enter into the ideas which are here imparted.—The exercises consist of *Reflections* on subjects highly suitable, each of which is accompanied by a prayer for the morning or evening of every day in the week. One of these meditations is on *Christianity*, concerning which the youth is led to determine that ‘he will bind the gospel to his heart.’ This we approve: but we may be permitted to hazard the question, whether Christianity be sufficiently regarded in this pleasing little volume? It is this divine revelation, contained in the Scriptures, which has brought us from *darkness to light*;—to this we owe our knowledge of the living and true God, our access to him, with hope in his mercy and favour, our acquaintance with his will, his benign promises and purposes, &c.—it seems, therefore, right that Christian teachers should make it the basis of their instructions and devotions, without regard to those perplexities and mysticisms by which it has been disfigured and obscured.

POETIC and DRAMATIC.

Art. 27. *Julian and Agnes*; or, the Monks of the Great St. Bernard: a Tragedy, in Five Acts; as it was performed at the Theatre Royal, Drury Lane. By William Sotheby, Esq. F.R.S. and A.S.S. 8vo. 2s. 6d. Wright.

This play is published without the usual accompaniments of a drama which has been actually represented: it has neither Prologue nor Epilogue, nor are the names of the Performers given with the *Dramatis Personæ*. The object of the author, however, is stated to be ‘to endeavour to strengthen the bond of virtuous affection, by holding forth to public view the miseries attendant on the indulgence of criminal passion.’ Julian, Count of Tortona, is represented as so stung by remorse for his infidelity to his wife, (the beautiful and amiable Agnes,) his deception of the unsuspecting Ellen, and his murder of her brother, that he flies from his home to the convent of the Great St. Bernard; and there he performs, under the name of Alfonso, the functions of Hospitalier to the Convent. His behaviour excites suspicions, and to the Provost he at length confesses his crimes. Meanwhile, Agnes, accompanying the dying Ellen over the snowy rocks, and through the dangerous passes of the mountain, is attacked by assassins, and rescued by Julian, but not without his being mortally wounded. He now discovers himself to Agnes, who generously accepts his contrition, evinces the strength of her attachment,

attachment, and procures for him the forgiveness and blessing of Ellen, before she expires. He then also dies, after having taken an affecting leave of Agnes. Such are the tragical events of this piece; the scenes of which are laid among the rugged Alps, and, adding to the effects of the dialogue, must have produced emotions appropriate to the Tragic Muse. Of the merit of the composition, a judgment may be formed from a Scene in the last Act :

Agnes. In truth, I know thee not.
Lift up thy cowl! thy features may instruct me.

Alfon. Oh! ask not that—you'll turn away in horror.
Let me depart unknown.—Yet, oh! her pardon.
I am—How shall I dare to look on thee?—I was,
In happier years, when virtue led my steps,
Thy husband.

Agnes. Thou my husband!—
(*Recollecting him, screams.*)

Julian, Julian—

And yet I knew thee not.—These arms shall hold thee,
Husband.—

Alfon. Oh! sound—once grateful to my soul.
But do not stain thy unpolluted lip.—
Look—look not on me so.—Oh! if thine eye
Flash'd vengeful lightning, I'd not turn away.
Why dost thou weep?—I cannot shed a tear.

Agnes (embracing him). Weep in these arms;
And, as I clasp thee to my heart, recall
Past years of bliss scarce earthly?—Oh, recall
The nuptial vow that link'd our hearts in one;
And the fond hope, oft breath'd in prayers to Heaven,
That in each others arms, blessing and blest,
Our life at once might close.

It hath pleas'd
The Searcher of the heart, by misery's test,
To prove my soul: and here 'mid lonely wilds,
Where none but Heaven can witness, I invoke
Its minist'ring host again to grave the vow
That links my lot to thine.—O, Julian, Julian,
Come to my arms, and be at peace once more.

Alfon. I have borne unmov'd
The shock of sternest horror—but thy kindness,——
Agnes!—I thought not ever to have known
The blessing of such tears——

Agnes. Oh, thou hast groan'd,
In bitterness of spirit, to the storm
That smote thee, sweeping by on icy wing:
And none has listen'd to thy woe, no voice
Spake consolation.
Behold me, now,
Firm at thy side, more blest to stand the storm,
And sooth thy misery, than in thoughtless years,

When,

When, the vain partner of thy joys alone,
I glitter'd in thy sunshine.

' *Alfon.* Heaven reward thee——

' *Agnes.* Heaven hath rewarded me.—Once more we meet.

Oh, give me all thy grief, and I will steal
Each pang away, and lull thee to repose.
These arms amid the wilderness shall stretch
Soft shelter o'er thee: here thy brow be pillow'd;
And, ever as thou wak'st, the eye of Agnes
Shall gladden thine; till, in the gradual peace
That gains upon thee, I shall taste once more
All bliss that earth can give,

' *Alfon.* (*falling on her neck, then starts back in horror*).

Peace! never, Agnes,

'Tis virtue's heritage. Guilt, guilt is on me.'

This picture of a guilty husband, oppressed with remorse and contrition, is dedicated to the Earl of Hardwicke, not because he resembles but because he forms a striking contrast to this tragical portrait.

Art. 28. *Opuscles Lyriques; i. e.* Short Lyric Poems, or Songs, presented to Lady Nelson. By M. Ceby, Naval Officer in the Service of his Britannic Majesty. Crown 8vo. 10s. 6d. Boards. Booker. 1801.

These Songs appear to be the productions of a juvenile poet, and relate to tender, encomiastic, and innocent subjects. If they be not stamped with any great originality or force, they may at least rank among harmless effusions of admiration and affection, dictated by a muse of considerable grace and delicacy. The poetry comes under the class of what the French term *vers de Société*.

The volume is elegantly printed; and the airs to each of the songs, which are superior in taste and style to the old French *vaudevilles*, are well engraved on separate leaves. As most of these several stanzas are addressed to ladies of rank and fashion, the impression of them in this neat and pleasing form will render them an agreeable present to the author's friends, and save him the trouble of transcription.

Art. 29. *The Deaf and Dumb; or, The Abbé de l'Epée.* An Historical Play. In Five Acts. Translated from the French Edition, authenticated by the Author, J. N. Bouilly. To which is prefixed, some Account of the Abbé de l'Epée, and of the Institution for the Relief and Instruction of the Deaf and Dumb. 8vo. 2s. Longman and Rees. 1801.

The dramatic Muse has been happily employed, in this piece, to spread the fame of a man whose memory will be dear to humanity.—As the story of the play has become familiar to the frequenters of our theatre, on which an altered translation, by a different hand, has been already represented, we shall not repeat it here; but the following scene will give the reader an idea of the manner in which this version is executed; at the same time that it illustrates the method of communicating ideas to the deaf and dumb.

‘ *Clem.* How is it possible that this interesting young man should, without the faculties of speech and hearing, understand and express every thing?

‘ *De l’Epée.* Not only so, but he instantly replies to every question.—I will give you an example,—

(*Making signs to THEODORE. He first claps THEODORE on the shoulder to command attention, then touches his forehead with two fingers of his right hand during a short time, points to CLEMENTINA with his forefinger, and pretends to write several lines on his left hand.*)—

(*THEODORE, after shewing that he understands DE L’EPEE’S signs, seats himself at the table, takes a pen, and prepares to write.*)

‘ *De l’Epée.* (to CLEMENTINA.) Now ask him any question you please: he will write it from the signs I shall make, and immediately subjoin his answer.—He waits for you to begin.

‘ *Elem.* (with timidity.) I know not what question—

‘ *De l’Epée.* The first that occurs to your mind.

‘ *Clem.* (after considering for a moment.) Who is, in your opinion, the greatest man now alive in France.

‘ *De l’Epée.* That is a delicate question.—Have the goodness to repeat it slowly, as if you were dictating.

(*THEODORE shews that he understands DE L’EPEE’S signs, and writes after each of them.*)

‘ *Clem.* Who is, in your opinion—(first signs by DE L’EPEE to THEODORE: Touches his forehead with the fingers of his right hand during a short time, points to THEODORE with his forefinger, raises both hands above his head, then points to all the objects around him.) the greatest man—(Second signs: Raises his hand higher and higher three times, then both hands as high as he can, after which he brings them down on each shoulder, and then passes them over his breast to his waist.) now alive—(Third signs: Expresses life, by breathing once with great force, and alternately closing each hand near his heart.) in France?—(Fourth signs: Throws both hands forward with his fingers extended and his nails towards the earth, and then with his fore-finger describes a semi circle from left to right.)—N. B. These signs must be very distinct, but so quick as not to retard the scene.

‘ *De l’Epée.* (taking the paper from THEODORE, and presenting it to FRANVAL.) You see, Sir, he has written the question with fidelity.

‘ *Fran.* (examining it.) And perfectly correct. (DE L’EPEE again places it before THEODORE, who sits motionless, and lost in contemplation.)

‘ *Clem.* He seems embarrassed.

‘ *De l’Epée.* Any one would be embarrassed to answer such a question.

(*THEODORE recovers from his reverie, becomes gradually more animated, and then writes.*)

‘ *Fran.* (watching the motions of THEODORE.) What intelligence in his looks! what animation in his gestures! what an union of emotion and satisfaction! I am much deceived, or his answer will bear the stamp of a feeling heart and an enlightened mind.

(THEODORE

(THEODORE rises, and delivers the paper to CLEMENTINA, making a sign for her to read it. FRANVAL and his mother eagerly approach her; meanwhile THEODORE stands near, DE L'EPÉE looking at him with steadfastness and enquiry)

'Clem. (reading.) "Question. Who is, in your opinion, the greatest man now alive in France?—Answer. Nature would name Buffon; science, d'Alembert; sentiment and truth, Rousseau; intellect and talents, Voltaire—but humanity, genius, and virtue, proclaim de l'Epée."

(THEODORE, after making several signs, representing a balance, by alternately raising and lowering each hand, then raising his right hand as high as possible, and pointing to DE L'EPÉE with the forefinger of the same, throws himself into DE L'EPÉE's arms, who presses him to his bosom.)

'De l'Epée. (with emotion, which he endeavours to repress.) This error must be forgiven—'tis the effect of his too enthusiastic gratitude. (Again embracing him.)

'Fran. (taking the paper from CLEMENTINA, and still examining it.) I can scarcely believe my eyes.

'Mad. Fran. This miracle would be absolutely incredible if we had not seen it.

'Clem. 'Tis impossible to witness it without an emotion that is most affecting.'

It would be unjust not to add that this translation excites considerable interest in the closet, and we conceive that it would have appeared to advantage on the stage.

Art. 30. *Rodolpho*; a Poetical Romance. By James Atkinson. Printed at Edinburgh. 4to. Phillips, London. 1801.

This satire consists chiefly of an imitation of Mr. Lewis's popular verses, intitled "Alonzo the Brave and the Fair Imogene," and of some German books of horror: but, probably, the Northern Bard was not aware that Mr. Lewis had already burlesqued his own ingenious doggrel, in the ballad of "Sally Green," or he would have spared the public an additional demonstration of the facility with which this sort of composition may be parodied. In truth, the original verses could boast of little merit, exclusive of their measure; and even that was probably borrowed from Dr. Watts's Poems for Children, some of which run very nearly in the same stanza, though stuffed with fewer words; such as,

"Abroad in the meadows, to see the young lambs
Run sporting about by the side of their dams," &c. &c.

It seems to have been the ambition of some late authors, to revive the terrors and superstitions of the nursery; and it has been the momentary weakness of the public to lend some degree of attention to their efforts: but, in those circles which may be truly denominated literary, this vicious taste has never been admitted; and the works in question have not ranked higher among real judges, than the History of Jack the Giant-killer, or Thomas Hick-a-thrift.

No source of horror and dismay has been left untouched by Novellists, excepting that which our woeful experience suggests; viz. the presentation of a romance, in five or six massy octavos, to a trembling Reviewer, whose distracted glance cannot find one new or interesting object in the work, or sees the only fair and copious one in the unoccupied margin. To such a wight, the apparition of a fresh ghost-story is indeed matter of dreadful apprehension; and so much does the serious tale commonly approach to the burlesque, that we find it very difficult to make the distinction.

We shall now give a short extract from the *dolorous* ditty before us:

- ‘ The storm rav’d aloud, and RODOLPHO, aghast,
Saw the fatal stream silently roll,
Where ELWINA!—he heard hollow sounds on the blast,
As fearful his eyes to just Heaven he cast;
Which struck dread and remorse on his soul.
- ‘ Dreadful phantoms arose in his agoniz’d mind;
And he shook with increasing dismay;—
They came, pale and bleeding, as roar’d the wild wind,
“ Hail Fratricide, hail! with fell demons combin’d.”
And thus, shrieking, they glided away.
- ‘ Now his palfry he furiously spurr’d,—and, with speed,
He hurried the knight o’er the plain;
Still the storm drove its arrowy sleet on his head,
And now those, whom his dark cruel soul doom’d to bleed,
He endeavour’d to fly, but in vain.
- ‘ Still they haunt him, O God, can repentance or tears,
Atone for so horrid a crime?
“ Hail Fratricide, hail,” still resounds in his ears,
Still ELWINA’s shrill spirit before him appears;
Or whirls round his courser sublime.’

The best and shortest character that can be given, perhaps, of this work, is that it is almost equal to the nonsense which the author wishes to expose by it.

L A W.

Art. 31. *The Proceedings in the Court of King’s Bench*, on a criminal Information against Thomas Aris, Keeper of Cold Bath Field’s Prison, at the Suit of John Herron, for cruel, illegal, and inhuman Treatment. 8vo. 1s. Smith.

John Herron, late a private in the first regiment of foot guards, was committed to the Cold Bath Fields’ Prison on a charge of attempting to seduce a fellow soldier from his duty and allegiance; and the Court of King’s Bench was subsequently moved for a rule to shew cause why a criminal information should not be granted against Thomas Aris, keeper of the said prison, for cruel and illegal treatment of the said John Herron. Leave was given: but, when the case was argued, and the affidavits on both sides were read, on the motion to make the rule absolute, Lord Kenyon gave his opinion that, ‘ Not only was there no case made out to grant the information, but there was no case of criminality, not one single arti-
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cle made out against him' (Aris); and that it was 'a shameful prosecution in all its parts and members.' The rule was therefore discharged with costs.

Art. 32. *Remarks, critical and miscellaneous, on the Commentaries of Sir William Blackstone.* By James Sedgwick of Pembroke College, Oxford; Member of the Honourable Society of the Middle Temple. 4to. pp. 320. 12s. Boards. Robinsons, &c. 1800.

This Volume has been neglected in consequence of unforeseen circumstances. It displays proofs of the author's reading and reflection, but it shews that his mind has in many instances been perplexed by the intricacies of metaphysical disquisitions, and that he is more inclined to censure than to admire the production of the celebrated commentator. The spirit of a caviller is indeed too frequently discoverable in Mr. Sedgwick's pages; and his style has not been sufficiently chastised and controuled by a correct taste.—As the reflections are confined to the first volume of the commentaries, which discusses topics of a political rather than of a legal nature, Mr. Sedgwick's task has not yielded him many opportunities of evidencing his knowledge as a lawyer: but, where it is called forth, he shews an acquaintance with the reporters and other books of authority.

Art. 33. *The Law of Evidence.* By Chief Baron Gilbert. Sixth Edition. With Notes and additional References to contemporary Writers and later Cases. By James Sedgwick, Esq. Barrister at Law. 8vo. 7s. 6d. Boards. Clarke and Sons. 1801.

The Reputation of Chief Baron Gilbert, and of this particular production, is too well established to require any commendation at this period. The importance and difficulty, also, of the subject here discussed, are felt by every professional man; and the assistance which he has received from the contents of this volume has been frequently acknowledged with gratitude. Since the appearance of the last edition, many cases have occurred in our courts, in which this topic has been discussed at considerable length, and with great ability. We allude more particularly to the two cases of *Bent v. Baker*, B. R. H. 29 Geo. 3. 3 T. R. 27., and *The King v. The Inhabitants of Briswell*, T. 30 Geo. 3. 3 T. R. 707. In the first, it was decided that a broker, who underwrites a policy of insurance after having had it underwritten by others, is a competent witness for the defendant in an action against any of those who underwrote before him. The situation in which he stood, the interest resulting from it, and the wishes which he might entertain, were considered by the Court as applying to his *Credit* and not his *Competency*. In the latter case, the Court entertained a doubt, and did not come to a determination, whether evidence of declarations of a pauper who was dead, or insane, relative to his settlement, were admissible. Lord Kenyon and Mr. Justice Grose were of opinion that such evidence was inadmissible; Mr. Justice Ashurst and Mr. Justice Buller were of a contrary sentiment; and therefore no order was made in the case.

Mr. Sedgwick has enriched this edition with many pertinent notes, and many appropriate references; though he has omitted to intro-

duce the above case of *The King v. Eriswell*, probably on account of there having been no decision. We think, however, that it should have been noticed by him; as well as the following case of *Reed v. Jackson*, B. R. E. 41 Geo. 3. 1 East 355, in which the Court decided that a verdict against a defendant in trespass, on an issue of a justification of a public right of way, negating such right, is evidence in another action against another defendant who justified under the same right;—and that the cases relative to the inspection of corporation muniments and others might have been introduced with advantage: more particularly since the law on this subject appears to be settled by the case of *Southampton v. Graves*, which we noticed in a late article on the Term Reports*. We must, nevertheless, acknowledge that, if something be omitted in this volume which might have been inserted with propriety, much has been introduced that may be consulted with advantage.

Art. 34. *An accurate and impartial Narrative of the Apprehension, Trial, and Execution, on the 5th June 1798, of Sir Edward William Crosbie, Bart.* Including a Copy of the Proceedings of the Court Martial, which tried him; together with authentic Documents relating to the whole of his Conduct, and the Proceedings against him. Published, in justice to his Memory, by his Family. 8vo. pp. 130. 3s. Hatchard. 1801.

Sir Edward Crosbie was apprehended, and tried by a court martial, for traitorous and rebellious conduct in aiding and abetting a most villainous conspiracy for the overthrow of his Majesty's crown, and the extinction of all loyal subjects, and for endeavouring to conceal persons, knowing them to be engaged in the above-mentioned project.* On these charges he was found guilty, and suffered the sentence of the law: but it is the object of the present publication to shew that he was unjustly convicted, in consequence of improper testimony having been received, and admissible testimony having been rejected. It is impossible for us to give an opinion on this melancholy subject.

Art. 35. *An Analysis of the Law on the Abandonment of Ships and Freight*, as it relates to the Effects of the late Russian Embargo on British ships, and to the subsequent Liberation of the Ships from the Embargo; wherein the Subject is also discussed on Principles of Policy and Equity. By Aistroppe Stovin. 8vo. pp. 80, 1s. 6d. Butterworth. 1801.

Mr. Stovin here discusses the two following questions; first, 'If one of the abandoned ships bring home *any* cargo, for which she was chartered, or for the carriage of which the former owner had made any contract, whether the freight or earnings to be made by the carriage of such cargo belongs to the underwriters to whom the ship has been abandoned, or to the underwriters who insured the freight to the former owner, and have paid him a total loss thereon?' Mr. Stovin argues with much knowledge and ingenuity in favour of the underwriters to whom the ship has been abandoned.—The second question proposed, and which the author answers in

* Vide M. R. vol. xxxiv. N. S. p. 25.

the affirmative, is; 'Did any contract for the carriage of goods (whether by charter-party, or otherwise) made by the owner of an abandoned ship previously to the abandonment, and which contract he was prevented by the embargo from performing, become null and absolutely void on the abandonment of the ship and freight to the respective underwriters thereon?' This little tract shews no inconsiderable share of information on the subject which it is designed to illustrate.

POLITICS.

Art. 36. *The Crimes of Cabinets*; or, a Review of the Plans and Aggressions for annihilating the Liberties of France and the dismemberment of her Territories, with illustrative Anecdotes Military and Political. By Lewis Goldsmith. 8vo. pp. 318. 6s. Boards. Printed for and sold by the Author, No. 5. Thavies Inn, Holborn.

The writer of this work must be confessed to have been a very bold man; and we are not surprized that he should have been unable to find a bookseller equally magnanimous with himself. A full budget of the blackest crimes is here laid at the door of cabinets and "regular governments:" but while he is performing this "vent'rous deed," he cautiously reminds us that 'by *Cabinet* he neither means nor assumes any other view, meaning, *inuendo*, or interpretation, than that of HIS MAJESTY'S MINISTERS;' and that he means the same by the term *Government*, whatever its adjunct, when applied to this country. This clause, designed to be a saving one, seems to have had its effect in bearing him harmless in his perilous undertaking; notwithstanding that some of the circumstances which he relates, and certain epithets which he employs, reflect much on those privileged individuals who are said to have "long arms." The author indeed allows that, in this liberal use of his colours in giving public delinquency a public portrait, he subjects himself to ministerial vengeance: but he pleads, in excuse, conscious rectitude and indignation, and the duty which he owes to his country.

According to his own account, Mr. G. has had singular opportunities of obtaining political knowlege; and his work is made amusing by many curious anecdotes, as well as by the very nature of his undertaking: which professes to unveil the schemes of kings and ministers, and to discover to the reader the arcana of modern European politics. He severely stigmatizes the views and conduct of the coalesced courts, through the whole course of the war. He reprobates the division of Poland; and, in the most indignant terms, he narrates the bloody feats of the Russian General Suwarrow at Praga, the suburb of Warsaw, where 10,000 men, after they had surrendered, and all the inhabitants, to the amount of 15,000, were butchered in cold blood. Respecting the miseries of suffering Poland, he delivers (he says) the testimony of an eye-witness. He then goes on to state a number of atrocities committed by the allied powers, which we cannot particularize, and respecting the truth of which charges we are wholly ignorant.

In his character of Public Accuser of Cabinets, Mr. Goldsmith does not forget the crimes of the Vatican. Pius VI. is termed a
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'mitred hypocrite;' and his proclamation, in which he promises that "every one who shall *kill a Frenchman*, shall have his name inscribed among the elect of God," is exhibited against him. The conduct of the court of Naples is not less severely stigmatized.

If all the crimes enumerated in this singular volume do not belong exclusively to cabinets, they may, however, be adduced as proofs of the malignancy and acrimony with which the late war was prosecuted. As Mr. G. discovers an extreme partiality for the French and their cause, he may be suspected of an undue leaning to their side: but he assures us that what he has stated is nothing but the truth, and that he has no other motive than an ardent wish for the return of moderation, liberality, peace, and solid prosperity to his own country. He asserts that he has the best authority for his representations, and often appeals to particular personages for the correctness of them: but, altogether, his book appears in such "a questionable shape" to us who are wholly *out of the secret*, that we know not how to "speak to it."

Another publication by this intrepid writer (a translation from the French) lies on our table, and will soon be farther noticed.

C H E M I C A L.

Art. 37. *Principles of modern Chemistry systematically arranged.* By Dr. Frederic Charles Gren, late Professor at Halle in Saxony. Translated from the German, with Notes and Additions concerning later Discoveries, by the Translator; and some necessary Tables. Illustrated by Plates. 2 Vols. 8vo. 16s. Boards. Cadell jun. and W. Davies. 1800.

These volumes contain an abstract made by the late Dr. Gren, from his own System of Chemistry published at Halle in 1794 in four vols. 8vo.; and although they are much more concise than the original book, they were by no means intended by the author as a mere outline of it. This circumstance, indeed, very evidently appears from his minute account of many of the experiments; and the mode according to which they are related also shews that the Professor has not, in general, copied them from books, but that the greater part of them are facts observed by himself.

A short sketch of the history of the science is given in the introduction; and in chap. i. preliminary matters are considered, such as the Elements of Bodies, Primitive Powers and the forms of matter depending on them, Chemical Affinities, and Chemical Operations and Instruments. In the subsequent chapters, the author commences with the Simple Substances: but, differing from the generality of other chemical writers, he concludes with the Metals.

Dr. Gren has rejected the atomical system of natural philosophy, and has adopted the dynamic system which is supported by Professor Kant. According to this theory, matter fills its space by its primitive powers of attraction and repulsion; its impenetrability is only relative; it is divisible *ad infinitum*; it fills its space by continuity, so that the objective vacuum is an imaginary being, and therefore even the particles of caloric and light exist in a state of continuity; and, lastly, the greater or less density of a body is only an expression

sion indicating the greater or less intensity of the primitive, attractive, and repulsive powers. The translator observes that, on account of this doctrine, certain unusual expressions, such as continuum, continuity, discrete fluids, &c. occur in the commencement of the book, which could not be suppressed without altering the sense of the text.

Howmuchsoever we may be inclined to differ from the learned author in certain matters of opinion, we must consider this as a very respectable work, since it contains many useful facts; and the translator has rendered an acceptable service to the chemical students of this country, by introducing it to them in the English language, and by making the requisite additions.

Art. 38. *A Manual of a Course of Chemistry; or, a Series of Experiments and Illustrations necessary to form a complete Course of that Science.* By J. B. Bouillon Lagrange, Professor in the Central Schools of Paris, &c. &c. &c. Illustrated with Seventeen Plates. Translated from the French. To which is added an Appendix by the Translator. 2 Vols. 8vo. 18s. Boards. Cuthell. 1800.

This work may be considered as a syllabus, on an enlarged scale, of M. Fourcroy's Lectures; since the author, in his preface, acknowledges that the plan adopted in the distribution of the contents belongs to that celebrated chemist. The whole is divided into sixty lessons or lectures; in which the simple or primitive substances are first considered, and then the other bodies are progressively noticed, according to their relatively compound nature. As it would be superfluous to enter into a particular account of the different lessons, we shall only express our good opinion of the performance in general, and our high approbation of the perspicuity which prevails in the arrangement.

MISCELLANEOUS.

Art. 39. *Louisa; a Narrative of Facts,* supposed to throw Light on the mysterious History of "The Lady of the Hay-stack." Translated from a French Work, published in the Imperial Dominions, A. D. 1785. By the Rev. G. H. Glasse, A. M. Rector of Hanwell, Middlesex. The Second Edition. Cr. 8vo. pp. 150. 4s. sewed. Faulder, &c. 1801.

The interesting story of *The Bristol Stranger*, known also by the name of *The Maid of the Hay-stack*, was translated from the French and first published by Mr. Glasse in the year 1785*, without his name. The reasons for its re-publication, at this time, are stated in the preface to this edition; from which the following extract may be given:

'The unhappy Louisa was at that time (viz. the time when the first edition was published) considered as an object of very general interest and curiosity, both here, and on the Continent of Europe. A more convincing proof of this fact cannot be adduced, than the pamphlet in question; which, although from its tendency it was circulated with

* See M. Rev. vol. lxxiii. p. 473.

extreme caution, found its way into every part of the extensive dominions of the house of Austria, and was considered of sufficient importance by the then reigning Sovereign to be suppressed by his own immediate command and authority.

‘ To those persons who are acquainted with the facts detailed in a late interesting work, published by Nathaniel William Wraxall, Esq. containing memoirs of the Court of Vienna in the years 1777, 1778, and 1779, the co-incidence between the story of La Fréulen and that of Louisa will appear to be more than possible. The licentious character of the Emperor Francis I. and the pious anxiety of his august widow to draw a veil over his irregularities, afford the most perfect solution to every circumstance in the present narrative, which might otherwise be deemed obscure and enigmatical.

‘ Soon after the first edition of this work had made its appearance in an English dress, the poor Louisa, from a state of temporary and partial insanity, fell into total idiocy, and deprivation of mental faculties. The names of every person mentioned in the French narrative were repeatedly and anxiously recited to her, under an idea of arresting her attention, and, if possible, of establishing the fact, on the supposition of which the work had been published. But the silence and reserve, from which in her more lucid intervals she had never been induced to depart, was now changed into the apathy and torpor of morbid insensibility. The secret, whatever it was, is probably dead with her; for there is now very little prospect of its being further elucidated.

‘ The idea therefore held out in this narrative remains precisely in its original state, neither supported nor controverted by any evidence from abroad, subsequent to the first appearance of this work. At a moment when the death of the poor Louisa has in some degree recalled the attention of the public to her mysterious story, it has been judged proper to reprint the narrative, which on a former occasion was so eagerly received, and so rapidly and diffusively circulated.’

This unfortunate female died a lunatic in Guy’s Hospital, 19th Dec. 1800. A postscript contains some curious and authentic documents transmitted from Bristol by Mrs. Hannah More.

Art. 40. *The Angler’s Pocket Book*; or, complete English Angler: containing every Thing necessary in that Art. To which is prefixed, Nobbs’s celebrated Treatise on the Art of Trolling. 8vo. 1s. 6d. West and Hughes.

This angler, whoever he be, gives twenty small pages, the result of his own experience for many years in the art piscatory, containing instructions for taking *minnow, loach, gudgeon, bleak, roach, dace, chub, bream, carp, tench, barbel, trout, pike, salmon, large salmon trout*, and *eel*, with some *general remarks*, in order that we may become expert anglers in a short time; adding (not very piously) an angler’s decalogue;—and then he introduces to us Mr. Nobbs’s complete troller, or the art of catching *pike*, (again) in *twelve chapters*: but if both these gentlemen had made more use of their rods, and none of their pens, we might have been spared the unprofitable perusal of this pamphlet, and the money of the public might be saved: for it

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is neither more nor less than catching *small fry* with *stake bait* :—but a *penny* is a *penny*. We should not otherwise have taken notice of this sorry angler, but as sportsmen of success shoot a *jay* or a *woodpigeon* to colour the bag.

Art. 41. *Practical Observations on Angling in the River Trent.* By a Gentleman resident in the Neighbourhood, who has made the *Amusement* his *Study* for upwards of twenty Years. 12mo. Boards. Robinsons.

The Author of these Observations is a Gentleman who tells us what he has practised in the art of angling, in that very difficult language, the language of information; and the Trent anglers are highly obliged to him. We may add, indeed, every other angler; for he not only teaches us to catch with success the most subtle and difficult fish, but to guard our bodies from the pains and penalties which they may suffer from the ardent and indiscreet pursuit of the game. His easy pleasantry on the receipts of the *old cooks* in angling diverted us much; and we think that they will now for ever sleep with their original authors.

Art. 42. *Hints for increasing the Splendour of Illuminations; securing the pleasure of the Spectator, and the Convenience of the Householder; with some Remarks on the Prevention of Tumult and Disorder.* Particularly adapted to the Illuminations expected to take place on the Proclamation for Peace with the French Republic. By Photophilos. 8vo. 1s. Jordan.

While professing to direct the arrangement and the explosion of squibs, rockets, &c. this writer gives us a *political flash in the pan*, that the illumination may extend to the mind also. Before he condescends to instruct the metropolis in the best mode of expressing their joy at the signature of the definitive treaty, he acquaints us with his sentiments respecting the war, and his abhorrence of the principles on which it was conducted. Being confident that the great bulk of the people never allowed its *justice* and *necessity*, and never entered heartily into it, he concludes that the demonstrations of joy on account of its termination will be excessive. On the day appointed for the official notification of peace, he wishes to make the metropolis a very gay and brilliant spectacle. He would illuminate the cupola of St. Paul's, have a vast bonfire in the centre of Lincoln's Inn Fields, a band of music at Charing Cross, and the city barges illuminated on the river, &c. &c. &c. He recommends transparencies without number; and for the ease and security of the spectator, he reminds him of the common law for walking London streets, viz. "that the person whose right hand is next to the wall, takes the wall of whomsoever he meets; the person whose left hand is next to the wall, gives the wall to whomsoever he meets." Our country readers, who visit the metropolis, may be thankful for the renewal of this hint.

Art. 43. *Hierogamy; or, An Apology for the Marriage of Roman Catholic Priests, without a Dispensation.* In a Letter to the Rev. J. A. from the Rev. John Anthony Gregg. 8vo. 1s. 6d. Hatchard, &c.

While our clergy are denied the privilege of becoming *laics*, some of the catholic clergy are asserting their right to be considered as *men*; contending that they ought not to be bound by an unnatural oath, and that, as celibacy 'is a privation, keeping those essential moieties of humanity, men and women, aloof from each other, superstitiously to repine at their natural and due perfections,' this vexatious restraint ought no longer to be tolerated: especially as it has a dangerous tendency, and is also incompetent to its end. We Protestants are positive that this pleasant and manly writer, once a catholic priest, is justified in taking a wife, because our Bible enumerates "*forbidding to marry*" among "the doctrines of devils." Should the catholic priests themselves open their eyes to the folly of this part of their discipline, we may venture to predict that celibacy will be soon kicked out of doors, as a situation to which 'the nature of man is not adapted.'

SINGLE SERMONS.

Art. 44. *A Serious Persuasive to the due Observance of the Fast-Day*: Preached in the Parish Church of Richmond in Yorkshire, on the Sunday before the late General Fast. By James Tate, M. A. Master of the Free Grammar School of Richmond. 4to. Baldwin.

"As our dreadful marches" are changed to "delightful measures," as we are looking forwards to a day of general thanksgiving, and not to a fast-day, this persuasive might now be thought to be out of season: but it is not, and indeed never can be; because Mr. Tate's serious exhortations respect the state of mind which we ought always to cherish, in order to render our prayers and services of external worship acceptable to God. We are glad to learn that the admonitions of this able preacher obtained 'the attention of the audience,' and were received with much satisfaction:—may they have equal success in their present form.

Art. 45. Preached at the Parish Church of St. Andrew by the Wardrobe and St. Ann, Blackfriars, on Tuesday in Whitsun Week, May 26, 1801, before the Society for Missions to Africa and the East, instituted by Members of the Established Church; being their first Anniversary. By the Rev. Thomas Scott, Chaplain of the Lock Hospital. Also the Report of the Committee to the Annual Meeting, held on the same Day; and a List of Subscribers and Benefactors. To which is prefixed an Account of the Society. 8vo. 2s. Seeley, &c. 1801.

This clergyman is extremely zealous in the cause for which he here pleads; and he employs, throughout a long sermon, every argument that may contribute to excite a *missionary spirit* in the land. He draws a picture of the state of unconverted heathens, considers the duties which we owe to them, suggests some hints respecting the performance of these duties, and concludes with replying to objections, and recommending the plan of the Missionary Society. He computes the whole population of the globe at *one thousand millions*; and he apprehends that all professed Christians, of every name, do not amount to *one sixth* of this number. As yet, then, Christianity

anity has accomplished but a small part of its great object; and it becomes reflecting believers to consider by what means its triumphant progress may be accelerated. Mr. Scott thinks that, 'as the revival of pure Christianity would promote the cause of Missions, so a wise and holy zeal for Missions would reciprocally promote the revival of pure Christianity.' If this were to be the sure consequence of the plan, nothing ought to be urged against it: but Mr. S. does not seem to be aware that we may be *throwing pearls before swine*; and that the refined and intellectual system of the gospel is not likely to be preached with any degree of success, to men in the almost brutal state of savage life.—There is much good sense in Mr. Moseley's note to his Memoir, (see this Review, p. 95.) which applies immediately to this subject. He justly remarks, with an appeal to Divine precedents, that "Revelation is a system of truths suited to a civil and not to a barbarous state of society."—The history of Missions tends almost to throw a ridicule on the project. Though, therefore, we may wish to carry the knowledge of true religion, along with the goods of worldly commerce, to all the regions of the earth, we should calculate the probability of success in such an effort. By attempting too much, we generally fail to accomplish any thing. Would it not be wiser for this Society to direct their efforts to the Negroes in our own islands, than to grasp the immense project of evangelizing the vast population of barbarous Africa?

Art. 46. *On preaching the Word*, delivered at the Visitation of the Right Worshipful Robert Markham, M. A. Archdeacon of York, at Doncaster, June 5, 1801. By John Lowe, M. A. 8vo. 1s. Mawman.

In this address to his brethren, Mr. Lowe exhorts them to preach the word with *faithfulness, earnestness, plainness, and simplicity*;—with an humble dependence on the Divine blessing, and with a solicitude to enforce precept by example. If this advice were seriously followed, the general complaint of the inefficacy of preaching would in a great measure be removed:—but let not the people suppose that the whole blame rests with the clergy.

CORRESPONDENCE.

The limits of our work will not allow us to insert the long letter which we have received from Mr. Pearson, relative to an objection to his distinction between motive and principle, which occurred in our account of his Theory of Morals, in the Review for January 1801: but we trust that we shall not be guilty of any injustice towards him, if we briefly state what we conceive to be the substance and essence of his explanation. Our objection was this: "we cannot but think that there is too much verbal refinement in this distinction. Are not the motives by which a man is excited to the performance of an act, and the principle on which he performs it, convertible terms, each of them meaning nothing more than the cause of his performing it?"—Mr. Pearson candidly admits that this objection is justified by the etymology of the words: but he contends that mo-
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ralists have generally used the word *motive* as referring to the expected consequences of an action, to the rewards or the punishments, to the good or the evil, which are likely to arise from it; and in this sense he wishes the word to be taken in his chapter on the motive to virtue. It would perhaps be a species of hypercriticism, which the consideration of the imperfection of language would justly condemn, not to allow an author to occasionally limit the extent of a general term to a particular meaning, when such meaning cannot be otherwise expressed than by a circumlocutory phraseology. In this point of view, we can have no objection to admit Mr. Pearson's construction of the words *principle* and *motive*; considering the former as referring to the will of God alone as a cause of action, and the latter as applicable to the "expectation of its consequences to the agent," as a cause of action.

Corvinus seems inclined to defend the word *bestial*, censured as applied to *domestic animals* in our account of Mr. Maunde's Translation of the Abbé de Lille's Poem, (Rev. Nov. last), and refers us to Milton, Shakspeare, Dryden, and Gay, as *authorities* for it. Milton, however, applies it to *Idols and false Gods*—"bestial Gods," and "Sin's bestial train;" which usage of it strengthens our objection;—as also that of Dryden, who is speaking of "bestial citizens." In Shakspeare, *locis citatis*, we do not find it, nor is it in Ayscough's Index. Scene 14. Act. II. of Othello, to which *Corvinus* refers, is a *non-entity*.—Gay, indeed, uses the word, playfully, in his fable of *the Hare and many Friends*: but neither he, nor any one else that we recollect, applies it in a *good sense*, in *serious* composition, either poetical or prosaic. On this account we objected to it in Mr. Maunde's translation, in which it thus occurs several times, bestowed on harmless sheep and oxen; and thus it always disgusted us, and always will. If it please *Corvinus*, "why, let him keep his taste, and we'll keep ours."

We cannot give the information which our Correspondent from the Iron Works requests, because the experiments in question have not been made public.

To an inquirer from Liverpool, we have to observe that Mr. Brown's publication never came into our hands; and it is now too late to take notice of it.

Mr. Cooke's packet was received.

The letter from Dublin is arrived, but we have not yet recovered our alarm at the appearance of its uncommon length, sufficiently to undertake a perusal of it.

✂ The APPENDIX to Vol. xxxvi. of the Monthly Review is published with this Number, as usual.



THE MONTHLY REVIEW,

For FEBRUARY, 1802.

ART. I. *An Historical Tour in Monmouthshire*; illustrated with Views by Sir R. C. Hoare, Bart. a New Map of the County, and other Engravings. By William Coxe, A.M. F.R.S. F.A.S. Rector of Bemerton and Stourton. In Two Parts, making two separate Volumes. 4to. pp. 470; and 90 Plates. 4l. 4s. Boards. Cadell jun. and Davies. 1801.

COUNTY Tours, in order to gratify the expectations of those who are likely to be most interested by them, must include a considerable portion of the materials which usually constitute the ponderous bulk of county Histories. The traveller must not only describe the actual state of things, but advert “to the dark backward and abyme of time;” the remains of the Romans must be diligently traced; accounts of ruined castles and religious houses must be accompanied by a history of their origin, structure, and various fate; the delineation of the picturesque mansion must be followed by the pedigree and armorial bearings of the proprietor; due respect must be paid to churches and monuments; views of the residences or portraits of eminent and singular persons must be illustrated by anecdotes; the privileges of towns and boroughs corporate must be suitably detailed;—in short, many of the dead must be honoured, numbers of the living must be flattered, and the public in general must be pleased. In executing a work of this kind, the author must make the tour of his library as well as of the county; and a happy combination of general learning, local information, and good taste, will be requisite to excite general satisfaction.

Perhaps few men are better qualified for such an undertaking as we have described, than Mr. Coxe. On former occasions, he has proved that he is no idle and superficial traveller. He does not content himself with meagre descriptions of “hill or valley, fountain or fresh shade,” but unites instruction with amusement, and makes us acquainted with

something more than the mere scenery which he surveys. In the present instance, he has also been peculiarly fortunate in associating the abilities of Sir Richard Hoare as an amateur artist, with his own talents as an historian and an antiquary. — Though not precisely denominated a history of Monmouthshire, the work bears considerable relation to the production of Mr. David Williams *, intitled a 'History' of that county, of which we gave an account in our xxth vol. N.S. It embraces similar objects, and in like manner still leaves us not thoroughly informed on several of those points of scientific inquiry (such as mineralogy, agriculture, natural history, mechanics, &c.) which, in that article, we enumerated as parts necessary to form a complete county history: but the mode of detail, here adopted by Mr. Coxe, possesses some eminent advantages over that which is too commonly pursued by the provincial historian. We follow the narrator with more of that pleasure and with little of that weariness which are generally produced by those persevering writers. He selects from the mass of antiquity all that is worth remembering, instead of incumbering us with the copies of every sepulchral and grave-stone-inscription; and he invites us in an agreeable manner to reflect on the incessant vicissitudes of the present world. To the inhabitants of Monmouthshire, in particular, the volumes are highly flattering: since so much labour and expence have rarely been employed in describing a tour through so small a district.

Mr. Coxe informs us (p. 156.) that it was at Lansanfraed-house, the delightful residence of Mr. Greene, (representative in Parliament for Arundel,) that he first conceived the plan of writing this work; and that through this gentleman's introduction he became acquainted with the principal residents and men of letters in the county, and obtained access to various documents and interesting papers. The most powerful stimulus, however, seems to have been the singular beauty of the prevailing landscape, and the activity as well as the taste of his companion in using his pencil.—He thus expresses himself in the beginning of the preface:

'The present work owes its origin to an accidental excursion into Monmouthshire, in company with my friend Sir Richard Hoare, during the autumn of 1798. I was delighted with the beauties of the scenery; I was struck with the picturesque ruins of ancient castles memorable in the annals of history, and I was animated with the view of mansions distinguished by the residence of illustrious persons; objects which the sketches of my friend's pencil rendered more impressive.

* Mr. W. also was associated with a Gentleman of considerable abilities as an artist, the Rev. Mr. Gardnor.

On my return I examined my notes, perused the principal books relating to Monmouthshire, and convinced that so interesting a county deserved particular notice, formed the plan of a tour, which should combine history and description, and illustrate both with the efforts of the pencil. Sir Richard Hoare strongly encouraged me in my undertaking, offered to accompany me again into Monmouthshire, and to supply me with additional views.

Accordingly, in the spring of 1799, I explored the county in various directions, and received assistance from many gentlemen and men of letters; but as the materials were still defective, and as want of time and unfavourable weather prevented me from visiting the sequestered and mountainous districts, I made a third excursion in the autumn of the same year.

In the course of these three journies I employed five months, and traversed 1500 miles, and now present to the public the result of my observations and researches.

In this work the reader must not expect to find a regular history of Monmouthshire, but a description of the principal places, intermixed with historical relations and biographical anecdotes, and embellished with the most striking views, for which I am principally indebted to my friend Sir Richard Hoare, whose persevering zeal and activity claim my warmest gratitude.

On the score of gratitude, the gentlemen of the county must be perfectly satisfied with Mr. Coxe; who has particularly enumerated his various obligations, as well for hospitable reception as for literary assistance*.

To the tour is prefixed an introduction, giving a general account of Monmouthshire, its boundaries, rivers, hundreds, population, languages, situation in the Roman, British, Saxon, and Norman periods, and its reduction to an English county: of Roman stations and roads; of the course of the Julia strata from Bath to the confines of Glamorganshire; and of antient encampments, castles, and churches. We cannot particularly notice the curious discussions which these preliminary sections include: but we shall observe that, though Mr. Coxe admits that the square or parallelogramical form (independently of Roman roads and antiquities) is the only *indubitable* mark of a real Roman encampment; yet, as there are several such vestiges in England, of other figures, which are unanimously allowed to be Roman, he inclines to the opinion that a Roman origin may be ascribed to more of those antient encampments, of which the plans are given in the course of his tour, than merely those which are of the rectangular shape. He does not, however, speak decisively on this head; nor does he undertake to discriminate the specific characteristics of British, Saxon, and Danish encampments.

* In the Appendix, also, we have a list of the books consulted in the course of compilation.

On the architecture of the county of Monmouth, this introduction also contains some pertinent remarks. After having described the different kinds of Gothic architecture, and the whimsical intermixture of Roman, Saxon, Norman, and Gothic, which was introduced towards the middle of the sixteenth century, the author thus proceeds :

‘ Most of these styles are observable in the castles, churches, and other ancient buildings of Monmouthshire. Few Roman remains exist, and the Saxons being never possessors of the whole county, could leave but few specimens of their architecture, and those of a period when it is difficult to distinguish it from that of the early Normans ; but the gothic is most prevalent. From these circumstances, as well as from historical evidence, it is probable that the greater part of the castles in this county owed their origin to the Normans, and were built or repaired after the introduction of gothic architecture : none, perhaps, except Scenfreth, are wholly Saxon or early Norman ; a few exhibit an intermixture of the Norman and gothic ; and the rest are entirely gothic.

‘ The churches are singularly picturesque, from their situation, form and appearance ; they stand in the midst of the fields, and on the banks of the rivers ; are often embowered in trees, and generally at a considerable distance from any habitation.

‘ A whimsical and not unpleasing effect is sometimes produced by the coat of plaister or lime with which they are covered. The body of the church is usually whitened, occasionally also the tower ; in some instances the tower is uncoloured, and in others the battlements only are white-washed. This intermixture of colours is ingeniously accounted for by Essex in his remarks on ancient brick and stone buildings in England ; “ The Normans frequently raised large buildings with pebbles only, and sometimes with pebbles intermixt with rag-stones. As this rough manner of building with rag-stones and other irregular materials, required a coat of plaistering to make them fair without and neat within, we find that those small churches and other buildings which were built in this manner, were always plaistered in the inside, and frequently on the outside, with a composition of lime and sand, the remains of which may be traced in many of the Saxon and Norman churches, and in some more modern.”

‘ These churches exhibit different styles of architecture ; many of them, particularly in the mountainous districts, are very ancient, and it is probable that a few were constructed by the Britons, some by the Saxons, and several at an early period of the Norman monarchy, as is evident from the rounded arches and mouldings peculiar to those styles ; but the far greater part were built since the introduction of gothic architecture.

‘ The first are generally of a simple form, of small dimensions, shaped like a barn, without any distinction in the breadth or height between the nave and the chancel, and without a belfry.

‘ The second species is of somewhat later date : the chancel is narrower and less lofty than the church ; a small belfry is also placed over the

the roof at the western extremity, with one or two apertures for bells, the ropes of which descend into the church.

The third species consist of a nave, a chancel, and a tower or belfry, which is sometimes placed at the western extremity, sometimes in the middle, and sometimes at the side. The tower was at first rude and massive, afterwards increased in height and lightness, was ornamented with battlements, and in later times with pinnacles. A few, particularly those in the eastern parts of the county, are provided with steeples, and are scarcely earlier than the 13th century.

Many of the churches have undergone little change since the era of the Reformation; and exhibit traces of the Roman Catholic worship, particularly in the niches for saints, the receptacles for holy water, and sometimes in the vestiges of the confessional chair.

The population of Monmouthshire is stated to consist of 48,000 persons.

Mr. Coxe begins his tour by crossing the Severn from Gloucestershire, at the new Passage; and the first place which he visits, on landing in Monmouthshire, is St. Pierre, the seat of the respectable family of Lewis. Here he mentions a portrait of Harry Marten, the regicide, which had been mistaken for that of a Thomas Lewis, in the reign of Charles I.; and of which, with further particulars and anecdotes of Marten, a plate is exhibited in vol. ii. His reasons for assigning the picture to Harry Marten appear to be conclusive.—The Episcopal Palace of Mathern, the antient residence of the Bishops of Landaff, is next visited, described, and its present appearance delineated. Bending to the west, the traveller then proceeds to Sudbrook encampment, which is conjectured to have been a maritime fortress belonging to the Romans;—to the village of Portscwit, and to Caldecot-castle, Caerwent, the *Venta Silurum* of Antoninus;—to the castles of Penhow, Pencoed, Lanvair, and Striguil;—to Bertholly-house;—and to the Pencamawr, the prospect from which is thus described:

Issuing from the deep gloom of a dreary and uninhabited district, I ascended to the summit of the eminence called the Pencamawr, a high point of the elevated ridge which stretches from the Treleg hills through the midland district of Monmouthshire, and terminates near Caerleon. On reaching the height, a glorious prospect suddenly burst upon my view. From the midst of the forest scenery I looked down on the rich vales of Monmouthshire, watered by the limpid and winding Usk, dotted with numerous towns and villages, and bounded to the west by the long chain of hills which stretch from Pont y Pool, and terminate in the mass of mountains above Abergavenny. In this variegated landscape I caught the first glimpse of the Sugar Loaf and Skyrriid, which from their height and contrast, form the principal features in the prospects of this delightful country.

Regaining the turnpike road, the tourist advances towards Christchurch, and, after a few excursions, reaches Newport; to an account of which town an entire chapter is devoted. Particular notice is taken of its bridge, (at which the usual height of the tide is 30 feet, but has been known to be 42 feet,) population, commerce, canal, castle, church, and ancient religious establishments. In adverting to the latter, Mr. Coxe tells us that 'a cyder-mill now occupies what was once a chapel;' and this is not a singular transformation, since in other parts of the work we read of one 'splendid castle being used for a stable for cattle,' of another 'being converted into a kitchen garden,' and of 'the apartment in which once a monarch (Charles I.) slept being now employed as a granary.'—The excursions from Newport furnished the author with various entertainment; which, however, though we have participated in it, we cannot detail to our readers.

Caerleon, the *Isca Silurum* of the Romans, is the next place visited; and an ample history of its ancient splendor is presented to us:

There is a striking peculiarity in the situation of the ancient Roman fortress, which has hitherto escaped the notice of travellers, and would have escaped mine, had not Mr. Evans pointed it out to me. Caerleon appears on a superficial view to occupy a flat position, but in fact, that portion of the present town, which is inclosed by the Roman walls, is placed on a gentle rise, connected at one extremity with the lower part of the eminence, on which the encampment of the Lodge is situated. This rise shelves on the west and south sides towards the Usk, and on the east towards the Avon Lwyd, and seems to have formed a tongue of land, which before the draining of the meadows, was probably a kind of peninsula. Hence the fortress, from its position on a rise between two rivers, and almost surrounded with marshy ground, was a place of considerable strength, and well calculated to become the primary station of the Romans in Britannia Secunda.

The æra in which the Roman fortress was built, cannot be ascertained with precision; conjectures may be formed, and Horsley, whose opinion deserves great weight, supposes that the Romans first settled here in the reign of Antoninus Pius. It is mentioned in Antonine's Itinerary; and the numerous coins of the early emperors, which have been here discovered, seem to confirm this opinion. The walls however appear to have been constructed under the lower empire.

According to Richard of Cirencester, Caerleon was a Roman colony, and the primary station in the country of the Silures; circumstances which sufficiently account for its extent and magnificence.

In a field close to the banks of the Usk, and near the southwest side of the wall, is an oval concavity, measuring seventy-four yards by sixty-four, and six in depth. The sides are gently sloping,
and

and covered, as well as the bottom, with turf. It is called by the natives Arthur's Round Table; but is undoubtedly the site of a Roman amphitheatre. According to the prevailing opinion, it was merely a campestrian amphitheatre, hollowed in the ground, and surrounded with banks of earth, in the sides of which turf seats were formed for the spectators. This opinion is however disproved by the express assertions of Giraldus, who describes the walls as standing in his time. The author of the Secret Memoirs of Monmouthshire also observes, "in 1706 a figure of Diana, with her tresses and crescent, moulded in alabaster, was found near a prodigious foundation wall of freestone, on the south side of King Arthur's Round Table, which was very wide, and supposed to be one side of a Roman amphitheatre." Within the memory likewise of many persons now living, stone seats were discovered on opening the sides of the concavity.

'That part of Caerleon inclosed by the walls, was the site of the ancient camp or fortress; but the suburbs extended to a considerable distance. As I walked along the banks of the Usk, beyond the Bear-house field, near half a mile to the west of the town, I observed great quantities of Roman bricks and hollow tiles. These suburbs are said to have occupied both sides of the river. According to tradition, they comprised a circumference of not less than nine miles, and reached as far as Christchurch and St. Julian's; and the village on the southern side of the bridge, still bears the old Roman name of *Ultra Pontem*. Large foundations have likewise been discovered in the elevated grounds to the north and north-west of the walls, particularly beyond the skirts of Golderoft common.'

'Caerleon is equally pre-eminent in the annals of the church: here St. Julius and St. Aaron are said to have suffered martyrdom, and two chapels were erected to their honour; one near the present site of St. Julian's, to which it communicated the name, and the other at Penros, in the vicinity of the town. A third chapel was dedicated to St. Alban, another martyr, which was constructed on an eminence to the East of Caerleon, overlooking the Usk. A yew tree marks the site; an adjoining piece of land is still called the chapel yard; and in 1785 several stone coffins were discovered in digging for the foundations of a new house.

'In its splendid days, Caerleon enjoyed the honour of being the metropolitan see of Wales. According to the annals of the church, Dubricius, the great opponent of the Pelagian heresy, was the first archbishop.'

To these details of former strength and magnificence, the melancholy remark is subjoined, that the town of Caerleon is now reduced from its antient extent and grandeur to an inconsiderable place. An interesting anecdote of the singular escape of a Mrs. Williams from being drowned, on the bridge giving way under her and precipitating her into the rapid flood, is related at p. 101: but we have not room to extract the account.

St. Julian's, in the vicinity of Caerleon, the residence of the celebrated Lord Herbert of Cherbury, could not escape Mr. Coxe; whose account of it introduces memoirs of that nobleman, with a sketch of his character.—Usk is the next town at which the traveller arrives; and in progressing towards it he pays his respects to several family mansions: but for these, with the particulars concerning Usk, the antient Burrium, we must refer to the work.—Raglan castle, a principal object in the tour of Monmouthshire, is then explored. It is situated nearly in the center of the lowland part of the county, and 'stands on a gentle eminence near the village. At some distance, the ruins appeared only a heavy shapeless mass, half hid (hidden) by the intervening trees; on a nearer approach, they assumed a more distinct form, and presented an assemblage highly beautiful and grand. These majestic ruins, including the citadel, occupy a tract of ground, not less than one third of a mile in circumference.' A more ample description follows than our scanty pages will admit; to which are subjoined anecdotes of its former proprietors, of William Herbert Earl of Pembroke, of Charles Somerset first Earl, and of Henry first Marquis, of Worcester, &c.

From Raglan, Mr. Coxe passed through a rich and undulating country by Landsanfraed-house, Clytha castle, &c. to Abergavenny. This town was once noted for the cheapness as well as the excellence of its market: but, if the following *bon mot* may be credited, the case is now altered:

'A stranger, expatiating with rapture on the beauty of the views, said to a native who accompanied him, "Really, Mr. Davies, this spot of your's is quite enchanting! you cannot move a step without discovering new beauties; fine prospects are actually *cheap* here." "True, Sir," replied Mr. Davies, "and you will find prospects to be the only *cheap* things in the country."

The ruins of Abergavenny-castle lead the author to history, and to anecdotes of proprietors: but we must leave these particulars, in order to attend him in his excursions to the summits of the Sugar Loaf and Great Skyrriid; by inserting the details of which, we are confident of obtaining the thanks of our readers:

'I departed at seven in the morning from Abergavenny, rode about a mile along the Hereford road, mounted the eastern side of the Derry, in the dry bed of a torrent, came to a heathy down, and gently ascended to the bottom of the ridge, which below appears like a cone, and is called the Sugar Loaf.

'The sides of the mountain are covered with heath, whortle-berries, and moss, to the height of a foot, which renders the ascent so extremely easy, that a light carriage might be driven to the base of the

the cone, not more than one hundred paces from the summit. I dismounted near a rock, which emerges from the side of the ridge, forming a natural wall, and reached the top without the smallest difficulty. This elevated point, which crowns the summit of the four hills, is an insulated ridge, about a quarter of a mile in length, and two hundred yards in breadth, with broken crags starting up amid the moss and heath with which it is covered.

‘ The view from this point is magnificent, extensive and diversified. It commands the counties of Radnor, Salop, Brecknock, Monmouth, Glamorgan, Hereford, Worcester, Gloucester, Somerset, and Wilts. To the west extends the long and beautiful Vale of the Usk, winding in the recesses of the mountains, and expanding to the south into the fertile plain, which is terminated by the Clytha hills. Above it towers the magnificent Bloreng, almost equal in height to the point on which I stood; and in the midst rises the undulating swell of the Little Skyrrid, appearing like a gentle eminence feathered with wood. To the north a bleak, dreary, sublime mass of mountains, stretches in a circular range from the extremity of the Black mountains above Lanthony to the Table Rock near Crickhowel; the commencement of the great chain which extends from these confines of Monmouthshire, across North Wales, to the Irish Sea. To the east I looked down on the broken crags of the Great Skyrrid, which starts up in the midst of a rich and cultivated region. Beyond, the Malvern hills, the Graig, the Garway, and the eminences above Monmouth, bound the horizon. Above, and on the side of Brecknockshire, all was clear and bright; but below, and to the south, there was much vapour and mist, which obscured the prospect, and prevented my seeing the distant Severn, and the hills in Somersetshire and Gloucestershire.

‘ This elevated point rises 1852 feet perpendicular from the mouth of the Gavenny, and is seen from Bitcomb Hill, near Longleat, in the county of Wilts, and from the Stiper Stones in the county of Salop, near the borders of Montgomeryshire.

‘ During my continuance on the summit, I felt that extreme satisfaction which I always experience, when elevated on the highest point of the circumjacent country. The air is more pure, the body more active, and the mind more serene; lifted up above the dwellings of man, we discard all groveling and earthly passions; the thoughts assume a character of sublimity, proportionate to the grandeur of the surrounding objects, and as the body approaches nearer to the ethereal regions, the soul imbibes a portion of their unalterable purity.

‘ Reluctantly quitting the summit, I walked down the side of the Derry, facing the precipitous crags of the dark Skyrrid, and in an hour entered the Hereford road, two miles from Abergavenny, where I arrived at half past eleven.

‘ After taking some refreshment and repose, I departed at two for the summit of the Skyrrid, on horseback, and accompanied with the same guide who had conducted me to the top of the Sugar Loaf. Having rode (ridden) two miles along the road leading to White Castle, we attempted to ascend towards the south-western part of the mountain, which

which is distinguished with three small fissures. I soon discovered that the guide was unacquainted with the way, and on enquiring of a farmer, was informed that the usual route led by Landewi Skyrriid; by his direction, however, we continued at the foot of the mountain, through fields of corn and pasture, and then proceeded along a narrow path, overspread with high broom, which in many places quite covered my horse. Forcing our way with some difficulty through this heathy wood, we rode over a moor, by the side of the stone wall and hedge which stretch at the base, reached the path leading from Landewi Skyrriid, and ascended, on foot, the grassy slope of the mountain.

'The heat was so intense, the fatigue I had undergone in the day so considerable, and the effort I impatiently made to reach the summit so violent, that when I looked down from the narrow and desolated ridge, the boundless expanse around and beneath, which suddenly burst upon my sight, overcame me. I felt a mixed sensation of animation and lassitude, horror and delight, such as I scarcely ever before experienced even in the Alps of Switzerland; my spirits almost failed, even curiosity was suspended, and I threw myself exhausted on the ground. These sensations increased during my continuance on the summit: I several times attempted to walk along the ridge, but my head became so giddy, as I looked down the precipitous sides, and particularly towards the great fissure, that I could not remain standing.'

The following page, however, informs us that our inquisitive traveller afterward visited this lofty summit with less inconvenience, and with more satisfaction:

'In a subsequent tour, I made a second expedition to the top of the Skyrriid. I rode along the Ross road, as far as Landewi Skyrriid, where there is an old gothic mansion, now a farm house; it formerly belonged to the family of Greville, was sold by the late earl of Warwick to Henry Wilmot, esq. secretary to the lord chancellor, and is now in the possession of his son. From this place I followed a narrow stony bridle-way till I reached the extremity of the Skyrriid, and walked up the same grassy path which I had ascended in my first excursion.

'I attained the summit without making those violent exertions, or experiencing the fatigue which I had before undergone, and admired the prospect without the smallest sensation of uneasiness or lassitude. I ascended to the highest point of the mountain at its north-eastern extremity, where a small circular cavity is formed near the verge of the precipice; it is supposed to be the site of a Roman catholic chapel, dedicated to St. Michael, from which the Skyrriid has derived one of its appellations of St. Michael's mount. I could observe no traces either of walls or foundations; the entrance, which is to the south-west, is marked by two upright stones, two feet in height, on one of which are rudely carved several letters, amongst which I could only distinguish "TURNER 1671." To this place many Roman catholics in the vicinity, are said to repair annually on Michaelmas eve, and perform their devotions. The earth

earth of this spot is likewise considered as sacred, and was formerly carried away to cure diseases, and to sprinkle the coffins of those who were interred; but whether this superstitious practice still continues I was not able to ascertain.

‘ I seated myself on the brow of the cliff, overhanging the rich groves of Llanvihangel house, and surveyed at my leisure the diversified expanse of country which stretched beneath and around. Although the summit of the Skyrriid is less elevated than that of the Sugar Loaf, yet its insulated situation, abrupt declivity, and craggy fissures, produce an effect more sublime and striking than the smooth and undulating surface of the Sugar Loaf and Derry.’

Part II. or Vol. II. commences with an account of various excursions to the beautiful ruins of Lanthony Abbey, and into the mountainous region which lies to the north-west of Abergavenny. Here the iron works of Blaenevon are particularly worthy of observation :

‘ At some distance (says Mr. Coxe) the works have the appearance of a small town, surrounded with heaps of ore, coal, and limestone, and enlivened with all the bustle and activity of an opulent and increasing establishment. The view of the buildings, which are constructed in the excavations of the rocks, is extremely picturesque, and heightened by the volumes of black smoke emitted by the furnaces. While my friend Sir Richard Hoare was engaged in sketching a view of this singular scene, of which an engraving is annexed, I employed myself in examining the mines and works.

‘ This spot and its vicinity produce abundance of iron, with coal and limestone, and every article necessary for smelting the ore : the veins lie in the adjacent rocks, under strata of coal, and are from three and a half to seven or eight inches in thickness ; they differ in richness, but yield, upon an average, not less than forty-four pounds of pig iron to one hundred weight of ore. The principal part of the iron, after being formed into pigs, is conveyed by means of the rail road and canal to Newport, from whence it is exported.

‘ The shafts of the mines are horizontal, penetrating one below the other, and under the coal shafts ; iron rail roads are constructed to convey the coal and ore ; which are pushed as far as the shafts are worked, and gradually carried on as the excavations are extended ; the longest of these subterraneous passages penetrates not less than three quarters of a mile. The coal is so abundant as not only to supply the fuel necessary for the works, but large quantities are sent to Abergavenny, Pont y Pool, and Usk.

‘ Although these works were only finished in 1789, three hundred and fifty men are employed, and the population of the district exceeds a thousand souls. The hollows of the rocks and sides of the hills are strewn with numerous habitations, and the heathy grounds converted into fields of corn and pasture. Such are the wonderworking powers of industry when directed by judgment !

‘ The want of habitations for the increasing number of families, has occasioned an ingenious contrivance : a bridge being thrown across a deep dingle for the support of a rail road leading into a mine, the

the arches, which are ten in number, have been walled up, and formed into dwellings; the bridge is covered with a penthouse roof, and backed by perpendicular rocks, in which the mines are excavated. Numerous workmen continually pass and repass, and low cars, laden with coal or iron ore, roll along with their broad and grooved wheels; these objects, losing themselves under the roof of the bridge, again emerging, and then disappearing in the subterraneous passages of the rock, form a singular and animated picture, not unlike the moving figures in a camera obscura.

‘The mountainous district which contains these mineral treasures, is held by the Earl of Abergavenny, under a lease from the crown. It was formerly let to the family of Hanbury, of Pont y Pool, for less than £.100 a year; and as the value of the mines was not sufficiently appreciated, no works were constructed; but the masses of ore found near the surface were conveyed to the forges of Pont y Pool. Soon after the expiration of the term, the district was granted by another lease to Hill and company, who began these works in 1788, and expended forty thousand pounds before any return was made; this expence, however, has been amply repaid by the produce.

‘On considering the rise and rapid progress of the iron manufactories in this district, as well as in the neighbouring mountains of Monmouthshire and Glamorganshire, it is a matter of wonder that these mineral treasures should have been so long neglected. This wonder will increase, when it is known that iron was manufactured in this country at a period beyond the reach of tradition or history. Large heaps of slug or cinder have been repeatedly discovered, some of which are evidently the product of bloomeries, the most ancient method of fusing iron; in other places are traced the sites of furnaces long disused, of which no account of their foundation can be collected. The appearance of these iron cinders, and the vestiges of ancient furnaces, indicate that many parts of this mountainous district, now wholly bare, were formerly covered with large tracts of wood; charcoal being the only species of fuel originally used in the operation of smelting, both in the bloomeries and furnaces. This conjecture is corroborated by numerous names, alluding to woods and forests, in places which have never been known to produce trees; and is still farther ascertained by the discovery of trunks and branches, with their leaves, under the boggy soil in the vicinity of Blaenavon, and on the neighbouring hills.

‘The lands being cleared, and the forests neglected, their destruction was hastened by numerous herds of goats, maintained in these mountainous regions; the want of fuel occasioned the gradual decline of the bloomeries and furnaces, and for a considerable period little or no iron was manufactured.

‘About forty years ago the iron works suddenly revived, from the beneficial discovery of making pig iron with pit coal, instead of charcoal, which was soon afterwards followed by the improvement of manufacturing even bar iron by means of pit coal: hence a district, which contained such extensive mines of ore and coal, prodigious quantities of limestone, and numerous streams of water, could not fail

fail of becoming the seat of many flourishing establishments. Besides these local advantages, the progress of the manufactories has been powerfully aided by the application of mechanics; particularly by the use of the steam engine, and the great improvement of water machines; but in no instance have they derived more advantage than from the adoption of rollers, instead of forge hammers, now used for the formation of bar iron, with a degree of dispatch, as well as exactness, before unknown. From this concurrence of circumstances, the success has been no less rapid than extraordinary: fifteen years ago the weekly quantity of pig iron made in this part of Monmouthshire, and in the contiguous district of Glamorganshire, did not exceed 60 tons; at present it scarcely falls short of 600; at that period no bar iron was manufactured; but now the quantity amounts weekly to more than 300 tons. The works are still rapidly increasing in extent and importance, and appear likely to surpass the other iron manufactories throughout the kingdom."

Pont y Pool town and manufactory, with the principal house and park, are next visited; and the traveller is informed that he should not quit the country without enjoying the singular and almost boundless prospect which the latter affords.—Aberystwith is also explored; the grounds of Mr. Waddington, at Lanover, are noticed as beautiful; and the mention of Coldbrook House introduces anecdotes of Sir Charles Hanbury Williams.—The following picture of farm-house living ought not to be overlooked in a work of this nature:

'In visiting the farm houses, as well in the hilly districts as in other parts of Monmouthshire, I was struck with the enormous quantity of bacon with which they are stored, frequently observing several ranges of flitches suspended from the ceiling of the kitchen. Bacon is almost the only meat served at the tables of the farmers, and with vegetables and the productions of the dairy, forms their diet. Thin oat cakes are a common substitute for bread, and the repasts are enlivened by the cwrw, their national liquor, which the classic writers have dignified with the name of cerevitia, and which is immortalized in the songs of the bards; to descend to common language, it is new ale in a turbid state, before it is clarified by fermentation. To persons accustomed to clear and old malt liquor, this beverage is extremely forbidding to the sight, and nauseous to the taste; but I had so much of the blood of the ancient Britons in my veins, that I soon became accustomed to their cwrw, and preferred it to our Saxon beer.'

After having fully examined all that deserves attention in the neighbourhood of Abergavenny, the tourist shapes his course towards the town of Monmouth (the ancient Blestium); of which the charter, population, &c. are detailed, as on former similar occasions. The building shewn as the study of Geoffrey of Monmouth affords Mr. Coxe an opportunity of making some observations on Geoffrey's history, and particularly on the merit of his work; which, it is here decided, and we

believe with great justice, 'ought no more to be cited as historical authority, than Amadis de Gaul or the Seven Champions of Christendom.'

Diverging from Monmouth in various directions, each ruined castle is sought out : but we must pass over the details which are thus occasioned, and attend Mr. Cox and his companion in their excursion down the Wye ; the banks of which have been long celebrated for their picturesque scenery :

'The serpentine course is so considerable, that the distance from Ross to Chepstow, which in a direct line is not more than sixteen miles and four furlongs, is thirty-seven miles and seven furlongs by water. The effects of these numerous windings are various and striking ; the same objects present themselves, are lost and recovered with different accompaniments, and in different points of view : thus the ruins of a castle, hamlets embosomed in trees, the spire of a church bursting from the wood, forges impending over the water, and broken masses of rock fringed with herbage, sometimes are seen on one side, sometimes on the other, and form the fore ground or back ground of a landscape. Thus also the river itself here stretches in a continuous line, there waves in a curve, between gentle slopes and fertile meadows, or is suddenly concealed in a deep abyss, under the gloom of impending woods.

'Another characteristic of the Wy, is the almost uniform breadth of the channel, which seems to have been scooped by the hand of nature, in the midst of surrounding hills. Hence in the whole course of this navigation, except in the vicinity of Ross and till it receives the tide, the stream, unlike other mountain torrents, is not scattered over a wide and stony bed, but rolls in one compact and accumulated body. This uniformity of breadth is however broken by the perpetual sinuosity of the river, and enlivened by the diversified scenery of the banks, which forms the third characteristic of the Wy.

'The banks for the most part rise abruptly from the edge of the water, and are clothed with forests, or broken into cliffs. In some places they approach so near, that the river occupies the whole intermediate space, and nothing is seen but wood, rocks, and water ; in others, they alternately recede, and the eye catches an occasional glimpse of hamlets, ruins, and detached buildings, partly seated on the margin of the stream, and partly scattered on the rising grounds. The general character of the scenery, however, is wildness and solitude ; and if we except the populous district of Monmouth, no river perhaps flows for so long a course through a well cultivated country, the banks of which exhibit so few habitations.'

On the borders of the Wye, stand the well-known and striking ruins of Tintern Abbey. These are in course visited, and the impressions which they produced are delineated. Hence Mr. Coxe proceeds to Chepstow, and its Bridge, Church, and Castle have due attention paid to them ;—as have also Harry Marten's tower, and the apartment in which he was confined, which lead to some anecdotes of his life.—At last, we arrive at the beautiful grounds of Piercefield ; with a description of which,

which, and the biography of its several proprietors, the tour concludes.

'In 1784, Piercefield was bought by George Smith, Esq. of Burnhall in the county of Durham, and in 1794 by the present proprietor Colonel Wood, formerly chief engineer of Bengal, and member of Parliament for Newark. Colonel Wood has increased the property by different purchases in the vicinity, particularly part of the peninsula of Lancut; the whole consisting of not less than three thousand acres, of which a considerable portion is woodland; the timber alone on the estate of Piercefield was estimated at £. 8,000. He has likewise considerably improved the place, and restored many of the walks, which were choked with underwood, to their former beauty under Valentine Morris.'

The name of Piercefield never occurs to us without exciting an additional sigh, on the recollection of the melancholy and unmerited fate of its former generous and magnificent owner!

An Appendix is subjoined to this work, containing Remarks on the Structure of the Welsh Language, &c. by Mr. Owen,—an Extract from the Myvyrian Archæology of Wales,—Abstract of the Charter of Newport,—Papers relative to the Trade of Chepstow,—curious Subjects of Antiquity, &c.

Though Monmouthshire has been much frequented by travellers, Mr. Coxe assures us that they have generally confined themselves to the districts contiguous to the high roads, while 'the remoter parts have seldom been visited and never described;' and hence the reader may expect to find something new in these volumes. The part which fell within Mr. Coxe's province has certainly been executed in such a manner, that the book must find a permanent place in the library, and not be considered as a production calculated merely for transient amusement;—and while we offer the just tribute of commendation to the valuable talents of the author, we must not withhold that praise which is equally due to the elegant and indefatigable pencil of his companion; who has decorated the work with so large a number of beautiful designs, that, after the length to which this article is extended, it is impossible for us to give even a catalogue of them. Suffice it to observe that Sir Richard Hoare took drawings of almost every interesting object; and that from them copper-plates have been engraven either by, or under the direction of, that eminent artist, Mr. Byrne of Titchfield-street. Those which are executed by Mr. Byrne himself are truly beautiful.—In addition to the views, we have also a General Map of the County, by Nathaniel Coltman,—Plans of each Town,—Ground Plans of antient Castles and Encampments, Portraits of illustrious Persons, &c.;—and, indeed, we have seldom seen a publication so richly embellished.

ART. II. *The Millenium*, a Poem in Three Cantos. 8vo. pp. 208.
7s. 6d. Boards. Carpenter and Co. 1800.

THE Poem here presented to us is intended to satirize those hopes of the *perfectibility** of mankind in this life, which have been excited by some modern writers. The Kantian Philosophy, as it is called, to which the author refers in his preface, would indeed be an admirable subject of ridicule, in proper hands: but the present Bard does not seem to have made himself sufficiently master of it for this purpose;—though even by considering Mr. Kant's books as specimens of the art of writing unintelligibly, he might have extracted some amusement from them. Mr. Dobbs's mystical publication † forms also an object of this writer's attack; and here, as the points are more obvious, he has collected more of his strength. He has committed an error, however, in supposing that Mr. Dobbs invented the notion of an adulterous intercourse between Eve and the Tempter; this is, we believe, a rabbinical doctrine; and it would have been strange, indeed, if the discovery of so capital a piece of nonsense had been reserved for modern times.

The writer is pleased to inform us, that we have every reason for believing that the happy period of the Millenium has actually commenced; and he thus ironically celebrates our fortunate age:

‘Heavens! what a goodly prospect laughs around?
’Tis all ELYSIUM, rapture void of bound.
The tale of woe no longer strikes the ear,
And every eye is dried from every tear:
Peace crowns our cities, plenty loads our plains,
And æther rings with gratulating strains.
O times of bliss! O long predicted age!
Foretold alike by prophet, priest, and sage.
All VIRGIL sang, whose keen, audacious eye
Peeped through the mystic volumes of the sky,
And saw on man what joys were doomed to wait
In future æras—but forgot the date;
All priests have since, with ever-varying cluc,
Forth from the sacred visions strained to screw:
Yea, all the sons of science, from its birth
Probing full deep this structure of old Earth,
This curious frame of herb, and beast, and man,
What nature cannot do, and what she can;
Remarking, shrewd, how all things every hour
Improve, mature, and amplify in power;

* This new word is a barbarism, and is particularly objectionable because it expresses a false idea. An alchemist might as well insist on saying *Projectibility*.

† See M. R. vol. xxv. N. S. p. 290.

How e'en potatoes, once a poisonous race,
By various change of culture and of place,
Lose their rank nature, soften into bread,
Make men grow tall, and boast an upright head;
How, taught by art, the blind may read and write;
The dumb in wit and argument unite;
The pale cheek redden; and the hoary fair
Put on, at option, black or auburn hair;
How mind for ever, in progression true,
Expands, refines, and grasps at something new;
How man, from monkeys sprung, as some will teach,
First dropped his tail, then gained the power of speech,
Then thought compared, and judg'd; till rose, at length,
NEWTON, DES CARTES, and LOCKE's angelic strength,
All that the sons of science, reasoning right
From facts like these, and facts of equal might,
From ZOROASTER'S down to WHISTON'S day,
From him to GODWIN, KANT, and CONDORCET;
All yet foretold by poet, priest, and sage,
All, all and more, awaits this peerless age,
This peerless realm, o'er every realm preferr'd,
This glorious reign, the reign of GEORGE THE THIRD.

A large share of this book is occupied, according to the modern taste, by annotations on the text; which form almost a *perpetual commentary*, and remind us of the philosopher who made it a question whether the soul of a man was created for the use of his body, or his body for the use of his soul. In like manner, we might dispute whether the notes in this volume were written to introduce the text, or the text was composed to justify the appearance of the notes. On this point, we should perhaps decide against the superiority of the metre, which may boast some strength but no great spirit of animation, and in favour of the notes, which contain almost all the learning and ingenuity that the author has demonstrated.—As a slight specimen of this department of the work, we give the following extract, relative to some gaming transactions in high life, and some disclosures in the course of legal proceedings on the bankruptcy of a fashionable gaming-house keeper:

“Here we have another cogent proof of the triumph of the mind over the ~~unpoteat~~ passions—of the everlasting exile of all malice and revenge—and the establishment of the true Christian doctrine of the forgiveness of injuries. This very wretch, who thus in many instances unnecessarily relinquished his own honour, betrayed his best friends, and impeached the whole host of Pharaoh, experienced no kind of difficulty in obtaining his certificate, and has since opened, by the assistance of those very persons whom he thus ill-treated, a subscription gambling-house in Bond-street, upon a larger scale than ever, which has already not less than *four hundred subscribers at twelve guineas per annum each*, making an aggregate rental of upwards of *five thousand*

pounds a-year for him to subsist upon, independently of half-a-guinea a night, in addition, from every person who touches a die or card. Much business, as I understand, has already been performed in this elegant circle of accomplished life. I have enumerated several of the associates, who have hitherto had no great reason to bless the luck that has attended them: but, since writing the above, the business has considerably increased. Lord B—s—h was unfortunate enough, in a single night, to lose not less than *one hundred and seventy thousand pounds*, and hereby to render himself a beggar for life, or rather, perhaps, to establish himself as a gambler by profession.

‘It is truly surprising that noblemen and gentlemen of fashion, and, in many respects, of estimable qualities, are yet to learn that in places of this description they cannot gamble upon equal terms. They are perpetually meeting with unknown faces, and they generously give every one credit for the possession of property and honour. If they choose to game, let it be at their own houses or rooms, among their own immediate friends—or, at least, let them take some steps to become better acquainted with the characters of those with whom they are compelled to associate in places of this publicity, where, if they have money, they are sure of losing it, without a possibility of changing their ~~ill~~ luck to any effective purpose. The advice of the Persian poet Hafiz is, in this case, highly pertinent, and they cannot do better than attend to it.

عنقا شکار کس نیشود وام باز چین
راینجا پیشم باو بر ستست وام را

‘The crafty griffin falls a prey to none;
Draw in your nets, here nought but wind is won.

‘Nor is the expostulation of honest Sherasmin less worthy of attention. Oberon, ii. 31.

‘Vertrau dich mir, komm, Hüon, komm zurück!
Herr, wenn ihr's thut, seydt ihr verlohren,
Schreyt Scherasmin; fort, fort, die finger in die ohren,
Und spricht kein wort! er hat nichts guts im sinn!

The reader will perhaps be surprised at the introduction of an Oriental language on this occasion, but he will find quotations from the writers of almost every country, ancient and modern, in these copious notes.—In the second Canto, we are sorry to observe several pages of notes, composed of gleanings from the lives of Elwes and other noted misers; and we are tempted to exclaim, with a double application, *Unus et alter assidue panem*.

The author treats of the rewards of literary merit, in Canto II., with an appearance of peculiar feeling;

• Here

' Here none can starve! the sons of Genius least,—
 Their death deplored, their life a public feast.
 See PORSON, swelled, with pension and beef-steak,
 To giant bulk—a Polypheme of Greek!
 See PALEY, raised to dignity so high,
 Beyond 'twere madness in the man to try!
 PARR, VINCENT, KNOX, in learning each a god,
 Long since created ushers of the rod!
 See OUSELEY knighted, WAKEFIELD fixt in place,
 PRIESTLEY established 'mid a foreign race,
 And MAURICE, in the grand Museum's tower
 Safe lodged at last, beyond the bailiff's power!
 See COWPER's column, fair, illustrious shade!
 While Britain lives, whose laurels ne'er shall fade,—
 Most sweet, most plaintive of the tuneful train,
 Severe, yet good—tho' witty, never vain,
 From whose pure page ev'n Wolcor might survey
 True humour needs no scandal to be gay,—
 See COWPER's column, of majestic size,
 His country's gift, in form funeral rise!
 Proving how dear, while man shall people earth,
 To us the memory of departed worth.

' Here none can starve!—Behold, in rich reward,
 A justice PVE, and PVBUS made a lord!
 Behold monk LEWIS 'mid the senate sit,
 Singing his ballads to DUNDAS and PIER,
 And, peerless patriot! teaching them how best
 To raise the devil, when severely prest!

' Here none can starve!—In spite of heaven and earth,
 We enajure plenty in the midst of dearth,
 Till the five loaves, the multitude that fed,
 No more appear a miracle of bread.
 See RUMFORD rearing, when his dogs have dined,
 From the bare bones rich soup for human kind!
 See PORTEUS preaching, as preferred to these,
 Potatoe-parings, and the rhind of cheese!—
 While WILBERFORCE, as erst the Muse has told,
 Proves their vast power to make man tall and bold!

We pass over much deaultory irony of a similar nature, to notice the author's attack on the Vaccine Inoculation, in which his satirical powers are entirely mis-directed:

' Ye spotless babes, whose lips have never prest
 Aught but the nectar of a mother's breast,
 Now flushed with health, yst doom'd by loathsome ail
 To lose, perchance, the bloom that still prevails,
 Here be ye brought, and JENNER shall prepare,
 From the foul dug, the pest to keep you fair—
 Plant the vile antidote beneath your skin,
 And pox without defy by pox within!

We must condemn this levity, in speaking of a discovery so highly important to the lives and happiness of mankind, as that of Dr. Jenner is likely to prove. No friend of virtue and humanity will smile on so idle an attempt at discrediting exertions which must be venerated by every true philosopher.

Dr. Darwin's erotic and sentimental theories of vegetable crimes and passions, which next incur censure, are fair game; and here we can join in the laugh:

' O shame to Britain! that, while countless laws
Bind British dames from flippancy and flaws,
No statute yet exists, with wholesome powers,
To guard the chastity of British flowers!'

In the third Canto, the Poem assumes a higher strain. Exulting in the suppression of Jacobinism, (which the author, with no common licence, and incurring the risk of misapprehension, has curtailed to *Jacobism*;) the causes of the French Revolution are brought under consideration; and the Bishop of Rochester is singled out as an object of reprehension, both in Verse and Prose, on account of his invectives against Voltaire and the other Encyclopedists. Through the wide range of this controversy we shall not pursue the author, because we have had occasion already to express our opinion, in reviewing the multitude of publications to which it has given birth. The late Premier, and the Alarmists, are throughout treated with unsparing sarcasm.

It must be confessed that an attempt to support an ironical attack through three Cantos, without any other relief than that which is offered by long annotations, is likely to become very faint; and it certainly would have required a poetical genius much superior to that of the present writer, to prevent the *ennui* of the reader. Far from perceiving any indications of the Millennium of Critics, in this piece, we felt ourselves in Purgatory more than once while we perused it. The construction of the verses is, in several instances, very negligent: for example;

' Fly, or may Mitford, with the zeal of Scott,
Assign you posts, *perchance you'd rather not!*'

' Then swarm'd affiliate clubs; sedition then
Was first arrang'd and organis'd *by men.*'

By whom could sedition have been organized *among men* but by *men*? Even Dr. Darwin has not yet accused *flowers* of this misdemeanor.—

' Convulsed his quivering limbs with *demon-quake*,
And o'er his eye-balls *poured the fiery lake.*'

The phrases here printed in italics are so very sublime as to be quite unintelligible.

Another

Another line,

‘ Behold suppress the Conventicle drum,’

cannot be easily read as poetry, and it would make very indifferent prose.—Nevertheless, this production bears evident marks of knowledge on the part of the author, and is, on the whole, a respectable piece of *modern* versification: but it certainly does not possess sufficient poetical fire to atone for the general severity and sarcastic turn of the work. If those only were to “censure freely who have written well,” we should have better satires, and fewer pamphlets.

ART. III. *The Method of Educating the Deaf and Dumb, confirmed by long Experience*: By the Abbé de l'Épée. Translated from the French and Latin. Crown 8vo. pp. 260. 7s. 6d. Boards. Cadell jun. and Davies. 1801.

AN interesting detail of the labours of this justly celebrated character, in the cause of the most helpless and unprotected class of human Beings, is here offered to the English readers in a respectable translation from a new edition of a work published by the Abbé in 1776; and an elaborate Preface by the translator contains a sketch of the history of this curious art, which has restored to the rights and pleasures of Society, many whom antient knowledge would have deemed beyond the reach of instruction.

One of the first teachers of the deaf and dumb, we are here told, was Bonet, a priest, Secretary to the Constable of Castile. He undertook the tuition of his younger brother, who had lost the sense of hearing at two years of age; and he published an account of his system in 1620, at Madrid.—Amman, a Swiss physician, was the next systematic writer on this subject. He printed at Amsterdam a treatise in Latin, about 1692, intitled *Surdus loquens*.—Wallis, a few years afterward, published his *Method of instructing Persons who were Deaf and Dumb*, in this country; and he was followed by Holder, Dalgarno, and Bulwer.

‘ In recent times this art hath been exercised in Paris by father Vanin and Mr. Perreire; in Leipsick by Mr. Heinich; in London by Mr. Baker *; and in Edinburgh by Mr Braidwood.

‘ By a contingency, such as destines multitudes to particular studies or avocations, the Abbé de l'Épée engaged in it. Vanin had under his tuition two young ladies, who were twin sisters, both having the misfortune of Deafness and Dumbness. Death soon deprived them of his lessons; and as an instructor to supply his place was sought for in vain, the Abbé de l'Épée undertook to continue their education. The contemplation of their condition excited his

* Author of the celebrated treatises on the Microscope.

tenderness ; and his tenderness inflamed his philanthropy towards all in the same afflicting circumstances. His mind thus turned to the subject, was, by degrees, wholly absorbed in it ; till, at last, incited by religion and humanity, he dedicated himself entirely to their tuition. He instituted a seminary in which he received as many of the Deaf and Dumb as he could superintend, and he formed preceptors to teach those in distant parts. The number of his scholars grew to upwards of sixty ; and, as the fame of his operations extended, persons from Germany, from Switzerland, from Spain, and from Holland, came to Paris to be initiated in the method he practised, and transfer it to their several countries.'

The philanthropic exertions of this excellent man, in behalf of his unfortunate pupils, are particularly detailed. The greatest part of his income was appropriated to their support, and he refused pecuniary assistance in every shape ; of which the following anecdote is too remarkable an instance to be omitted :

' Mons. de Bouilly* relates that the Russian ambassador at Paris made the Abbé a visit in the year 1780, and offered him a present in money proportioned to the customary magnificence of the empress. This the Abbé declined to accept, saying, he never received gold from any one ; but that since his labours had obtained him the esteem of the empress, he begged she would send a Deaf and Dumb person to him to be educated, which he should deem a more flattering mark of her distinction.'

The translator, who modestly conceals his name, then informs us that he had a share in establishing an institution for this purpose, in the neighbourhood of London :

' An Asylum for the Support and Education of the Deaf and Dumb children of the Poor, was instituted in 1792, in the Grange Road, Bermondsey, under the patronage of the Marquis of Buckingham, a nobleman, whose encouragement of literature and the fine arts hath justly entitled him to the reputation of taste and knowledge, as this office has done to the superior character of philanthropy. Of this asylum, Mr. Thornton, Member for Southwark, is the treasurer ; the Rev. Mr. Mason, of Bermondsey, the secretary ; and Mr. Watson, formerly the assistant to Mr. Braidwood, the zealous and industrious teacher.'

These introductory pages are followed by the author's preface ; in which his labours and discoveries are mentioned with the diffidence and simplicity ever attendant on real genius.

We shall now proceed to give some report of the method of instructing the deaf and dumb : but in this account we must not be diffuse, because we have already noticed the elements of

* See an account of M. de Bouilly's Drama on this subject, in our last Review, *Catalogue*.

the art, in reviewing a paper by M. Sicard, (the worthy successor of the Abbé de l'Épée) in the Memoirs of the French National Institute *.—We extract the commencement of the process of Instruction, as comprehending the leading principles of the scheme :

‘ It is not by the mere pronunciation of words, in any language, that we are taught their signification : the words *door, window, &c.* in our own, might have been repeated to us hundreds of times, in vain : we should never have attached an idea to them, had not the objects designated by these names been shewn to us at the same time. A sign of the hand or of the eye has been the sole mean by which we learned to unite the idea of these objects with the sounds that struck our ear. Whenever we heard these sounds, the same ideas arose in our minds, because we recollected the signs made to us when they were pronounced.

‘ Exactly similar must be our measures with the Deaf and Dumb. Their tuition commences with teaching them a manual alphabet, such as boys at school make use of to hold conversation at one end of a form with their companions at the other. The various figures of these letters strike forcibly the eyes of Deaf and Dumb persons, who no more confound them, than we confound the various sounds that strike our ears.

‘ We next write (I say *we*, because in the operations with my Deaf and Dumb pupils, I frequently have assistance) in large characters with a white crayon, upon a black table, these two words, *the door*, and we shew them the door. They immediately apply their manual alphabet five or six times to each of the letters composing the word *door* (they spell it with their fingers) and impress on their memory the number of letters and arrangement of them ; this done, they efface the word, and taking the crayon themselves, write it down in characters, no matter whether well or ill formed ; afterwards they will write it, as often as you shew them the same object.

‘ It will be the same with respect to every thing else pointed out to them, the name being previously written down ; which being first on the table, in large characters, may afterwards be inscribed in characters of ordinary size, upon different cards ; and these being given to them, they amuse themselves in examining one another's proficiency, and ridicule those that blunder. Experience has manifested that a Deaf and Dumb person possessing any mental powers will acquire by this method upwards of eighty words in less than three days.

‘ Take some cards having suitable inscriptions, and deliver them one by one to your pupil ; he will carry his hand successively to every part of his body conformably to the name on the card delivered to him. Mix and shuffle the cards, as you please ; he will make no mistake ; or if you chuse to write down any of these names on the table, you will see him, in like manner, distinguish with his finger

* See App. to M. Rev. vol. xxxi. N. S. p. 456.

every object whose name is so offered him ; and thus clearly prove that he comprehends the meaning of every one.

‘ By this process the pupil will obtain, in very few days, a knowledge of all the words which express the different parts of our frame, from head to foot, as well as of those that express the various objects which surround us, on being properly pointed out to him as you write their names down on the table, or on cards put into his hands.

‘ We are not however, even in this early stage, to confine ourselves to this single species of instruction, amusing as it is to our pupils. The very first or second day we guide their hands to make them write down, or we write down for them ourselves, the present tense of the indicative of the verb *to carry*.

‘ Several Deaf and Dumb pupils being round a table, I place my new scholar on my right hand. I put the forefinger of my left hand on the word *I*, and we explain it by signs in this manner : showing myself with the forefinger of my right, I give two or three gentle taps on my breast. I then lay my left forefinger on the word *carry*, and taking up a large quarto volume, I carry it under my arm, in the skirts of my gown *, on my shoulder, on my head, and on my back, walking all the while with the mien of a person bearing a load. None of these motions escape his observation.

‘ I return to the table ; and in order to explain the second person, I lay my left forefinger on the word *thou*, and carrying my right to my pupil's breast, I give him a few gentle taps, making him notice that I look at *him*, and that he is likewise to look at me. I next lay my finger on the word *carriest*, the second person, and having delivered him the quarto volume, I make signs for him to perform what he has just seen me perform : he laughs, takes the volume, and executes his commission extremely well.’

This method is adapted to the conception of the pupil, in his progress through the intricacies of Grammar. The following description of the means of initiating him in a knowledge of the tenses of verbs will convey a sufficient idea of the plan to general readers :

‘ The pupil, though Deaf and Dumb, had, like us, an idea of the past, the present, and the future, before he was placed under our tuition, and was at no loss for signs to manifest the difference.

‘ Did he mean to express a present action ? He made a sign prompted by nature, which we all make in the same case without being conscious of it, and which consists in appealing to the eyes of the spectators to witness the presence of our operation ; but if the action did not take place in his sight, he laid his two hands flat upon the table, beating upon it gently, as we are all apt to do on similar occasions : and these are the signs he learns again in our lessons, by which to indicate the Present of a verb.

* In France, the priests used to go in clerical habits as their ordinary dress.’

‘ Did he design to signify that an action is past? He tossed his hand carelessly two or three times over his shoulder: these signs we adopt to characterize the past tenses of a verb.

‘ And lastly, when it was his intent to announce a future action, he projected his right hand: here again is a sign we give him to represent the Future of a verb.

‘ It is now time to call in art to the assistance of nature.

‘ Having previously taught him to write out the names of the seven days of the week, one directly under the other, we desire him to set them down in that order, and we then put on each side of his writing what follows before and after the same words under different heads.

‘ PRESENT.

To-day—Sunday—I arrange nothing.

‘ IMPERFECT.

Yesterday—Monday—I was arranging my books.

‘ PERFECT.

Day before yesterday—Tuesday—I arranged my chamber.

‘ PAST PERFECT.

Three days ago—Wednesday—I had arranged my closet.

‘ FUTURE.

To-morrow—Thursday—I shall arrange my papers.

‘ FUTURF.

Day after to-morrow—Friday—I shall arrange my drawers.

‘ FUTURF.

Three days hence—Saturday—I shall arrange my cupboards.

‘ Yesterday, day before yesterday, three days ago, are explained by the number of times we have slept since the day of which we speak.

‘ To-morrow, day after to-morrow, three days hence, are explained by the number of times we are to sleep till the day in question arrive.

‘ We next teach our pupil to lay a restriction upon his motions. To express a thing past, he used to throw his arm backwards and forwards towards his shoulder, without rule: we tell him, he must throw it only once for the imperfect, twice for the perfect, and three times for the past perfect; which in truth is analogous to what is signified, the past perfect announcing an action longer past than the perfect; and the latter being in the same predicament with regard to the imperfect.

Mr. Tooke’s principles of Grammar, when his much desired work is completed, will perhaps enable teachers of the deaf and dumb to substitute signs still more simple and expressive than those which are here indicated.

We cannot conclude our account of this performance, without expressing our wishes for the success of the establishments for this purpose, now existing in this country. In other charitable institutions, we are inferior to no nation, and we trust that we shall soon also rival them in *this* good work.

ART. IV. *The Picture of Petersburg.* From the German of Henry Storch. 8vo. pp. 600. 14s. Boards. Longman and Rees, 1801.

Few persons are so void of curiosity as not to have felt, at some period of their lives, the desire of visiting foreign climes; and of having an opportunity of contemplating the manners of other nations, increasing their own stock of ideas, and acquiring additional means of exciting the regard and esteem of their countrymen at their return. Since, however, it can fall to the lot of comparatively but an inconsiderable number to realize such wishes, no small share of gratitude is due to those who, after having travelled, communicate the result of their observations to those who have staid at home; and make them almost equally well informed, without incurring similar expence, fatigue, and danger.

No man has performed this service more effectually than the author of the present work. After having diligently profited by the advantages which his situation at St. Petersburg afforded, M. Storch has employed that happy talent at description, for which he is much esteemed in Germany, in delineating the moral and physical state of this splendid residence of the Russian monarchs. Whether we perambulate the streets with him, frequent the theatres, join a sledge-party on the ice, or take a turn on a summer evening on the magnificent quay of the Neva, listening to the wild notes of the rowers, we are exactly where he pleases to conduct us; the several objects which he describes being as clearly and distinctly before us, as if we were actually on the spot;—and who is not delighted at being thus transported amid the amusements of a brilliant court, the bustle of a thronged city, and the scenes of great events? We take pleasure in following on maps the march of armies and the course of fleets; we wish to know the situation of places that have a signal share in the history of our times; we stop to consider the portraits of illustrious personages, to contemplate the spots on which such transactions have passed as history has deemed worthy of being transmitted to posterity; and are the domestic scenes of retired and social life, among our fellow-beings of other countries, less important and less interesting? On the contrary, the want of such details is exactly that defect which we have to lament in the accounts that have come down to us respecting the Egyptians, the Greeks, the Romans, and other celebrated nations of antiquity. We know the exploits of their Kings and Generals, their great public works, and the annals of their various states: but of their private life and domestic manners,

as not coming within the province of the historian, we have few or no details.

Before we enter on any particulars from the volume before us, relative to these subjects, we must attend to what the author says respecting the climate of Petersburg. For his previous remarks on its situation, politically considered, we cannot make room.

‘ According to the calculation of the academician Krafft, St. Petersburg, on an average of ten years, has annually 97 bright days, 104 of rain, 72 of snow, and 93 unsettled. There are every year from twelve to sixty-seven storms; which sometimes, when they proceed from the west, occasion inundations. From an experience of more than sixty years, the ice of the Neva never breaks up before the 25th of March, and never later than the 27th of April; the earliest time of its freezing is the 20th of October, and the latest the 1st of December. Since the year 1741, the greatest degree of heat has been 27, and the greatest degree of cold 33, by Reaumur's thermometer.

‘ We see from this survey, how few days in the year can be enjoyed out of doors in these climates, and how limited are the pleasures of our summer. The Winter is our best season, and possesses great advantages over his wet and foggy brethren in more southern countries. An equal permanent cold strengthens and recruits the body. The excellent sledge-roads render travelling commodious and agreeable; a winter journey in a moderate frost on moonlight nights is an enjoyment only to be known in these climes. The Russians, accustomed to hardships, seem to revive at the entrance of winter; and even foreigners are here more insensible to cold than in their native country. However, it must be confessed that none know better how to defend themselves against its effects than the people here. On the approach of winter the double windows are put up in all the houses, having the joints and interstices caulked and neatly pasted with the border of the paper with which the room is hung. This precaution not only protects against cold and wind, but secures a free prospect even in the depth of winter, as the panes of glass are thus never incruusted with ice. The outer doors and frequently the floors under the carpets are covered with felt. Our stoves, which from their size and construction, consume indeed a great quantity of wood, produce a temperature in the most spacious apartments and public halls which annihilates all thoughts of winter.

‘ On leaving the room we arm ourselves still more seriously against the severity of the cold. Caps, furs, boots lined with flannel, and a muff, make up the winter dress. It is diverting to see the colossal cases in the antichamber, out of which in a few minutes the most elegant beaux are unfolded. The common Russian cares only about warm wrappers for his legs and feet. Provided with a plain sheep-skin shube, the drivers and itinerant tradesmen frequent the streets all day, with their bare necks and frozen beards. In a frost of five and twenty degrees it is common to see women standing for hours together rinsing their linen through holes in the ice of the canals.

‘ The

‘ The winter increases the necessities of life, and they are multiplied by luxury. To these belong the winter cloathing, fuel and candles. That people here run into great expences in the article of furs may be well imagined ; and the fashion varies so often that a man must be in more than moderate circumstances to be able to follow it. The consumption of wood is enormous. In the kitchens, bagnios, and servants’-rooms, which are heated like bagnios, there is an incredible waste of this prime necessary of life in our climates. Upon a moderate computation here are annually consumed upwards of two hundred thousand fathoms, amounting in specie to about half a million of rubles. This formidable consumption and the rising price of wood, are highly deserving of patriotic attention. The expence in tallow and wax candles is proportionately as large. Throughout the long winter we live in almost everlasting night, as our shortest day is only five hours and a half. In houses conducted on a fashionable style the wax-candles, as in England, are lighted long before dinner.

‘ The Spring is so short, that it scarcely need be reckoned among the seasons. March and April are generally pleasant months on account of the number of bright days in them, but the air is still keen, and the Neva frequently still covered with ice. In May the scene suddenly changes : the winter dress entirely vanishes, but cold northerly winds keep off the balmy spring. We are now, by a sudden transition, thrown at once into summer ; the existence whereof is likewise of short duration ; scarcely come on, scarcely enjoyed, ere it flits away —

et mox bruma recurrit iners.

‘ Short, however, as our Summer is, it is not without its pleasures ; and perhaps it is here the more satisfactorily enjoyed for the very reason of its being so short. On meeting the first smiles of the returning sun, all hie to the adjacent villas, where the genial season glides away too soon in hospitality and social amusements. Among the peculiar charms of the summer here are to be reckoned the bright and generally warm nights. The faint rays of the scarcely setting sun tinge the horizon with a ruddy hue and beautify the surrounding objects ; the noisy bustle of the streets is departed, though not into a death-like silence, but converted into that idle occupation, which is even more voluptuous than repose : walking parties are met every where, frequently attended by music : on the smooth surface of the Neva, and on all the canals, boats are gliding, from which resounds the simple melody of the popular ballads, as sung by the watermen—beguiled by the novelty and delightfulness of the scene and in the expectation of the coming night, by an agreeable surprise we find ourselves cheated of our sleep, when the first beams of the sun are gilding the tops of the houses. I have never yet known a single foreigner, who was insensible to the first enjoyment of these summer nights.

‘ But, ah ! to what scenes do these voluptuous moments lead ! to the short summer succeeds an Autumn, which by its numberless unpleasant concomitants effaces all remembrance of its few fine days. About this season of the year Petersburg becomes one of the most hideous

hideous corners of the earth. The horizon for several weeks is overspread with dark heavy clouds, impervious to the solar rays, reducing the already shortened days to a mere dismal twilight; while the incessant rains, in spite of the newly constructed sewers, render the streets so dirty, that it is impossible for well-dressed persons to walk them comfortably; and, to complete the picture of an autumnal evening, storms and tempests frequently come on.'

The author then proceeds to give an account of the general aspect of the city; with a topographical description of the several quarters and precincts, extending in circuit to near twenty English miles; of the Neva, its embankments, its bridges, and its icy covering during several months in the year; of the canals, the number and construction of the houses, the streets, palaces, gardens, squares, churches, monasteries, academies, rural islands, country-seats, &c.—We next come to the population; the seventh part of which we find to consist of foreigners. Here likewise we are made acquainted with the civil government, the guilds, the corporation, and other circumstances of similar import.

A material circumstance in the account of a populous city is the fare of the common people; because hence we may judge, as by a certain criterion, of the price of labour, and consequently of the state of trade and manufactures. M. Storch affirms that, on the whole, the sustenance of the populace in Petersburg is not nearly so indifferent as that of the same classes of people in Paris. The latter can at most obtain only bread, salt, and cheese; whereas the common Russian has his choice of various kinds of food, which, from habit and an obstinate adherence to the manners of his country, are highly grateful to him. According to this author the lowest pay of a labourer in St. Petersburg is from one shilling and three pence to one shilling and eight pence *per day*; and on an average a good workman may earn half a crown, or three shillings, daily; while an ample subsistence on the plainest kind of diet will cost him only three pence, or three pence halfpenny: so that he has a surplus to which the Parisian journeymen would look up with envy. We are moreover told that only the lowest classes, and those not very numerous, are confined to such moderate earnings: all journeymen, whose business demands any skill and ingenuity, such as bricklayers, masons, carpenters, hairdressers, and also footmen, being better and often extravagantly paid. These persons generally accumulate a small capital in the city, and after some years return with it to their birth-place.

Under the head of public accommodations, we find many curious particulars, of which we shall copy a few:

• In all the capitals of Europe (says the author) carriages, under one form or other, ply for hire in the streets, and are taken for certain fares to different distances. Here, where the great circuit of the town, the climate, and the pavement render such an accommodation doubly necessary, coaches of this description are not yet in use. Instead of hackney-coaches, *isvoschtschiki* [the general denomination for all drivers, coachmen, postilions, carmen, &c.] have their stands in the streets, ready to drive where they are ordered, in summer with *drojeks* and in winter with sledges. The *drojka* consists of a bench with springs under it and cushions upon it, on four wheels, at one end of which is the horse, and just behind him sits the *isvoschtschik*; they are otherwise constructed in various methods according to the fancy of the owner.—Those at the service of the public are in the simplest form; in general very neat, exceedingly light, and always gaily painted. Two persons at most can sit on them, besides the *isvoschtschik*, with tolerable ease. Their greatest advantage is the uncommon lightness of the vehicle; but this by no means makes up for their inconveniences and defects. Having no covering, and frequently affording no protection from the dirt, the rider is entirely exposed to the weather and to be splashed all over. The want of sides and back, and the jolting experienced in driving, whence they obtained the name of *drojka*, may render an excursion on them extremely beneficial to the health; but for people, who use this carriage otherwise than as physic, the motion is absolutely tormenting. To all these disagreeable circumstances must be added the horrid vicinity of the *isvoschtschik*, which, particularly during the church-fasts, is exceedingly offensive to the nose.—The sledges for hire are not much more entitled to commendation; but the velocity with which we can go a long way in them, and the low price of this conveyance, are preponderant advantages. At the first beginning of the sledge-roads a great number of boors appear from the surrounding districts, who continue earning money all the winter through as *isvoschtschiks*, and from the wretched condition of their horses and sledges, are known by the name of *Ivanuschky* [Jacky]. The number of all the hackney sledges that are run about the streets is computed at upwards of three thousand.—In the best frequented parts of the town are handsome sledges with fine running horses, of which are some that are worth from fourteen to fifteen hundred rubles. Driving at full speed is one of the favourite winter diversions of the Russians. In the long and broad streets are frequently seen races between two, four, six or more sledges. One who has not been an eye-witness, can scarcely form an idea of the rapidity with which they glide along the plains of frozen snow. The dexterity likewise of the *isvoschtschiks* strikes every foreigner with astonishment. In the busiest streets a prodigious number of sledges are running across each other in every direction, almost all of them driving very fast, and yet it is extremely seldom that any accident happens. The rule is, for every one to keep to the right; and, as most of the streets are very broad, none are prevented from driving as fast as they chuse. The fares of these hired sledges are very different, as they are subject to official regulation; the same distance for which an *Ivanuschka* is content to take five *ko-pecks*,

pecks, costs a ruble and a half, or two rubles in a racing sledge. Every isroschtschik wears a plate of tin at his back, on which is painted his number and the quarter in which the stand is to which he belongs.

As the bridges across the Neva and the canals are not sufficient for the communication between the various parts of the town, ferries are appointed in several places, at which boats are constantly lying in readiness, which take in a single person for a kopeck or two. In spring and autumn, when the floating bridges are parted and drawn ashore, the Neva swarms with boats of all sorts and sizes. To take your passage with some degree of gentility, you hire a boat for yourself or company; but any one who goes for the sake of making observations on the manners and sentiments of different sorts of people, especially the lower, may at times pick up plenty of materials for forming his judgment in the miscellaneous and numerous company of a great barge.

The extraordinary extent of the city renders all these communications absolutely necessary. As it would be difficult to point out a place in Europe comprehending more grand squares, wider streets, and more numerous vacancies, it is natural to imagine that people live more dispersed than elsewhere. It occurs every day that a person goes to visit an acquaintance, whose house is more than six miles off; and it therefore not unfrequently happens that he makes this journey in a very different method. Thus, he sometimes walks part of the way, till he comes to the river; here he may greatly shorten his road by taking a boat, and the rest of the journey it is likely he may perform on a drojka. All of these means, however, as may easily be supposed, are not compatible with high pretensions to gentility; persons of fashion keep their own carriages, and therefore may dispense with the public accommodations here mentioned.

The situation of St. Petersburg, in a northern corner of Europe, is one natural cause why there is not here such a confluence of travellers, as in the capitals of Germany, France, and other countries. People passing through are seldom or never seen; whoever comes hither has almost always reached the place of his destination. Merely for the sake of gratifying curiosity, Petersburg, with all its remarkable objects, lies too far from the centre of polished Europe. The generality of travellers design to make some stay here, and therefore tarry at an inn only, for a short space. It is usual for foreigners to bring letters of recommendation to the mercantile houses or to some family, who engage houses or lodgings for them of private owners. Hence it is that the taverns here are still so far behind those of other capitals in point of accommodations and elegance.

In the genteeler parts of the town are, however, two large hotels with roomy apartments tolerably furnished, an ordinary, and other conveniences, such as an equipage for hire, valets de place, and the like; but they bear no comparison with even hotels in the second rank in London, Paris, Berlin, and Frankfort. The apartments and the furniture are, to say the best of them, but moderately handsome, the latter is very plain, and at the ordinary not always provision enough; waiters for the service of the guests are no where found;

every one is obliged immediately to hire a valet de place, or he will not be able to get a glass of water, and will be under the necessity of cleaning his own shoes.

‘To be candid, besides the above-mentioned apologies for the poorness of the tables at public hotels, it should be observed, that here it is not the practice with the natives to frequent them as eating-houses. Almost every Petersburgher, who keeps no kitchen of his own, is a member of one or several of the clubs, where he finds a choice table at a very reasonable rate; and dines in a company of his own selection. Even foreigners rarely dine at taverns; their letters of address, or their business, or even accident soon procure them acquaintances, by whom, according to the style and rules of the signal hospitality that here prevails, they are invited to dinner and supper, so that in a very few days after their arrival, they are relieved from all concern about such matters. In order to be able with propriety to profit by this engaging, and in Petersburg, this innate virtue, the having a carriage is almost indispensably necessary; at least, the stranger who should come on foot, especially in dirty weather, would expose himself to the imputation of parsimony, or want of good breeding, or, what is worst of all—of poverty. That this last is even more disgraceful than the first imputation, there is no need of proving to such readers as move in the polite and fashionable world.

‘Foreigners have therefore the alternative either to take a solitary meal at their inn, or in a mixed company of strangers, and on wretched fare; or to participate in affable, familiar, agreeable, and brilliant circles at the plentiful tables of persons of condition. But an equipage is by no means the sole requisite for gaining admittance and being greeted with a hearty welcome here. If the foreigner be emulous of the latter, he must play, and not be alarmed if he perceive a little tricking. Luck may indeed be for and against him, but the advantage will most probably be against him; for all foreigners agree, that they play exceedingly well at Petersburg.’

From the objects of elegance and convenience, we are conducted to the institutions for the relief of suffering humanity. Here we are introduced to the Hospitals, Infirmeries, and Workhouses, with various other establishments for the indigent and infirm; some on a scale surprisingly extensive. A variety of details next occur, under the general divisions of trades, manufactures, arts and sciences, &c.—The literature of Russia does not yet afford much room for remark or scope for commendation, though the taste and munificence of the late Empress greatly contributed to its progress. Petersburg possesses only one public library, but has several considerable private collections, and cabinets of Natural History, &c. The bookselling trade, however, has experienced an auspicious increase; the metropolis could boast in 1793 of about thirty booksellers; and towards the close of the Empress's reign, bookshops were first seen in the markets and fairs of provincial towns: but those great disseminators of knowledge and a taste for letters, periodical

dical publications, have obtained little success; and few of those which have been instituted have lived longer than three or four years. Translations of the best antient authors, and of some of the principal modern European Poets and Novellists, were executed during the life of the Empress Catherine.

A chapter is devoted to Diversions and Entertainments. Among those which are peculiar to the populace, we shall select the amusement of the Ice-hills, which are erected on the Neva during the Maslanitza, or carnival of the Russians.

* Every Ice-hill is composed of a scaffold of large timbers about six fathoms in height, having steps on one side for ascending it, and on the opposite side a steep inclined plane covered with large blocks of ice, consolidated together by pouring water repeatedly from the top to the bottom. Men as well as women (the latter however only of the lower orders) in little low sledges descend with amazing velocity this steep hill; and by the momentum acquired by this descent are impelled to a great distance along a large field of ice carefully swept clear of snow for that purpose, which brings them to a second hill: by the side of which they alight, take their sledge on their back and mount it by the steps behind, as they had done the former. The danger attending this diversion, and other concomitant circumstances, indeed exclude the superior classes of the public from participating in it; but the mere enjoyment of the sight of such a multitude of frolicsome people, the national interest excited by the whole spectacle, the dexterity of the young people who in great numbers venture the dangerous precipice upright on scates, never fail to attract a vast crowd of spectators. On these days the Neva is covered with carriages, sledges, and foot-walkers, houses and booths being erected on it, in which spirituous liquors are sold, ludicrous farces acted, and dancing bears exhibited. All these people, horses, carriages, sledges, and buildings, stand on the winter-covering of a great river, in a place where within only a few weeks afterwards large ships will be beating the billows. If it happen, however, to be a mild winter, so as to raise apprehensions that the ice may not be strong enough to sustain this prodigious pressure, precautions are taken by the police to prevent accidents.'

Having given a representation of the public walks and gardens, the author thus continues:

'In addition to these walks lying within the city, in the distant quarters and on the islands of the Neva are very pleasant and delightful gardens, which, with exemplary liberality, are usually open to the recreation of the public.—The grand ducal island, Kammennoi-ostrof, has not only a great many fine private gardens, but all people are allowed the liberty of amusing themselves here in a becoming manner. The romantic wildness of this island, its situation between other rural places of amusement, the fishery, and a well-furnished house of entertainment, draw a great number of people hither on fine summer days.—Another island, Krestofsky-ostrof, belonging to count Razumofsky, is one continued forest, cut through in various

places into large and noble vistas. Here likewise every one is permitted to enjoy the beauties of nature. On Sundays and holidays are seen a great confluence of citizens of the lower classes, taking their pleasure unmolested. Likewise Yelagin's island, the most charming of them all, is free to the use of the public, as also are the gardens of counts Stroganof and Besborodko, in the Vyborgskoi quarter. The two former have for many years kept open a Vauxhall, much resorted to by the public of all classes. The company amuse themselves in walking and dancing, for which purpose the proprietors keep a well-conducted Turkish band of music, in fishing, swinging, and playing at bowls; and in the evening a firework is generally exhibited. M. Yelagin himself usually takes part in the amusements he so liberally dispenses to others, and his daughters at times open the ball with some gentleman present. That the enjoyment of all these amusements is free of expence to the visitants scarcely needs to be mentioned.

'Among the pleasantest walks without the town, the Peterhof-road would indisputably deserve the foremost place, were its advantages not so diminished by the suffocating clouds of dust raised by the carriages incessantly passing along. This inconvenience, however, great as it is, by no means prevents the principal and most fashionable part of the inhabitants from making this district the chief place of their resort for pleasure. From the description of this excellent highway the reader already knows that it is bordered on both sides with elegant and splendid villas. Most of them belong to private persons, and are used for the entertainment of themselves and their friends in a very hospitable manner. But with still greater liberality several persons of rank convert their gardens into places of public entertainment, to which all people of decent appearance are at liberty to come. The country-seats of the two brothers Narishkin, deserve here particular notice, as being frequented on Sundays by great numbers of the higher classes. A friendly invitation, in four different languages, inscribed over the entrance to the grounds, authorizes every one of decent appearance and behaviour, to amuse himself there in whatever way he pleases without fear of molestation. In several pavilions are musicians for the benefit of those who chuse to dance; in others are chairs and sofas, ready for the reception of any party who wish to recreate themselves by sedate conversation after roaming about with the great throng; some parties take to the swings; the bowling-green and other diversions; on the canals and lakes are gondolas, some constructed for rowing, others for sailing; and, if all this be not enough, refreshments are spread on tables in particular alcoves, or are handed about by servants in livery. This noble hospitality is by no means unenjoyed; the concourse of persons of all descriptions, from the star and ribband to the plain well-dressed burgher, forms such a party coloured collection, and sometimes groupes are so humourously contrasted, that for this reason alone it is well worth the pains of partaking once in the amusement.'

M. Storch then describes the amusements of promenading in fine coaches, driving the rapid sledge, rowing in elegant boats on the Neva, &c. &c.

Much having been said respecting the hospitality which prevails in Petersburg, we shall conclude our extracts with some of the author's additional observations on this subject:

‘ It may be boldly affirmed, (he remarks,) that this noble virtue of the days of yore is not carried to such an unlimited extent in any capital of Europe as here; an assertion to which the concurrent voices of all travellers who have staid here a longer or a shorter time bear grateful testimony. The origin of this beneficent custom is doubtless national; but the Petersburgers have emancipated themselves from so many of their native customs and usages, that we may reasonably admit some stronger motive than a reverence for antiquity for their having retained so expensive a national virtue. This motive is no other than the disposition to society which prevails in every Petersburgers almost without exception; a characteristic which likewise redounds very much to their honour, it being frequently the source of humane sentiments and generous actions.

‘ The particular time when the affluent Petersburgers wishes most to be visited is exactly that which in Germany, for instance, is most sedulously avoided: dinner-time and supper-time. Every man here is then easy in mind and open of heart, freed from all business and disposed to conversation. Whoever has been once introduced to a family, has ever after free access if he be found agreeable. This is usually determined at the first visit; for, if at taking leave no farther invitation ensues, it is then advisable not to think of cultivating that acquaintance. If the guest be agreeable to the host, the latter informs him, at the end of the first visit, of his day for receiving company, if he has one, or presses him to frequent his house as often as he shall find it convenient. A young man possessing any tolerable talents for society, at Petersburg is entirely relieved from the trouble of housekeeping; when once he is acquainted with six or eight good families, he may every day eat and drink with his friends in very agreeable company. This manner of life, which is extremely common with single men of all ranks, has nothing disreputable in it. The expence in cloaths that it renders necessary, and the play in which it involves them, counterbalance to the purse any advantage that this parasitical life may occasion. To this must be added the want of company which the generality of Petersburgers so sensibly feel. If all single men were to keep their own kitchens, or to dine at the taverns, the majority of the good houses would be deserted and empty. No situation could be more dreadful for our elegant circles than solitude.

‘ Whatever ease and hospitality prevail in regard to the above-mentioned class of people, yet they are under great limitations among family-acquaintances and married persons. Every house having its peculiar circle meeting at it, but few families have time or necessity for going in quest of company abroad. The difference in the way of living and expence raises, as it were, a party-wall, which frequently separates persons who have long been living in the most intimate familiarity. Many, who, while bachelors were daily guests in great and opulent families, find themselves obliged, on marrying, to drop these

these acquaintances from not being able to keep pace in expense with them. These little particulars may seem trifling in the relation, but they have a marked influence on the style of society, giving it a characteristic stamp peculiar to itself. The major part of all circles naturally consists of men, as unmarried ladies never visit, and the married company expect visits at home: the mistress of the house is frequently the only lady at a table of ten or twenty persons. This great superiority in numbers occasions the conversation to take a graver turn in most companies. Politics and business being the grand subjects of all table-talk, the ladies are reduced to the alternative either of taking part in this discourse or of being totally silent. The little attentions that the men vouchsafe to pay the ladies in other countries, are here often entirely neglected; the natural consequence of which is, that the ladies, wherever they are not absolutely sequestered, seek their revenge by an impressive opposition to the majority. At table they sit close together, and in company they divide off; if they happen to be involved in a conversation or in a party at cards, they are dryness itself, and deter by their cold answers and their repulsive manners even those whom they might gain over to them by some little encouragement.—None will be so unreasonable as to generalize this description too much, as though it admitted of no exceptions: such exceptions, however, are rare, and they are in no peculiar credit among the sex to which they belong.

‘ Abating for this defect, the style of the Petersburg companies has little to dread from the animadversions of the severest man of the world. That amiable ease, which is just as remote from the stiff, formal etiquette of the Germans as from the excessive liberties of the French, is here the soul of all fashionable society. The little ceremonial laws, observed elsewhere with such unremitted strictness, are here entirely unknown; in the stead *whereof* is substituted a tacit agreement to appear as pleasing and affable, and to sacrifice to the company as much of their due as they possibly can.’

M. Storch is a native of Livonia, a polite scholar, and well known to the readers of German literature by his “*Materialen sur kenntniss des Russischen Reichs*,” his “*Statistische uebersicht der statthalterschaften des Russischen Reichs nach ihren merkwurdisten kulturverhaltnissen*,” and several other elaborate works of a similar nature. Having resided many years at St. Petersburg, attached to the court, and frequenting societies of all ranks and conditions, he possesses every qualification requisite for such an undertaking as the present. We presume, therefore, that his work will be read with pleasure and profit by all who have leisure and curiosity; and that the picture of Petersburg will be viewed by connoisseurs as the performance of no mean artist.

ART. V. *An Essay on Privateers, Captures, and particularly on Recaptures*, according to the Laws, Treaties, and Usages of the Maritime Powers of Europe. By M. de Martens, Counsellor of State to his Britannic Majesty the Elector of Hanover, Ordinary Professor of the Law of Nature and Nations, and Member of the Juridical Faculty in the University of Göttingen : to which is subjoined, A Discourse, in which the Rights and Duties of Neutral Powers are briefly stated. Translated from the French, with the Notes. By Thomas Hartwell Horne. 8vo. pp. 260. 6s. Boards. Brooke, &c. 1804.

MUCH indiscriminate censure is often directed, by those who are more fond of talking than addicted to thinking, against the expence attending suits at law. Persons who allow the subject due consideration will perceive that the price of these remedies may be too low as well as too high ; and that, if in the one case prudent men sometimes brook injustice and even suffer oppression rather than have recourse to law, so in the other case innumerable mischiefs would arise from extreme facility of litigation.—War may be considered as a suit,—a clumsy and an odious one, we admit : but it was once an allowed method for deciding private differences, though now grown obsolete in consequence of the prevalence of science and civilization. We fear that it would be visionary to hope that a similar fate awaits it, as employed to decide variances between states : certainly it is at present, and seems likely to continue for an indefinite time, a recognized and legitimate mode adopted for that purpose. In this view of the subject, then, it may be questioned whether, by attempting to divest it of many of its prejudicial and disgusting properties, while its grand mischiefs and bloody horrors must remain, we really act the part of enlightened and judicious philanthropists ;—if, in consequence, wars shall last longer, if the aversion from them shall be weakened, and if nations shall more readily enter into them, we shall probably injure rather than benefit the cause of humanity. This consideration may perhaps diminish the effect which declamation on the hardships occasioned by the present system of war to private merchants, and to neutral nations, would otherwise produce upon our minds.—It is not, however, within our province to follow up this discussion, and to apply it ; and we must leave it to be pursued by others, if they chuse to embrace it.

In regard to the legality of privateering, the point of view in which the question presents itself to our minds is this ;—Is the political benefit, to the state which sanctions this predatory warfare, such as warrants the continuance of a practice which must excite and nourish passions that are destructive of morality, by stifling every good principle and

every liberal sentiment? Leaving this matter also to be adjudicated by our readers, we must now attend to the work before us.

The well earned fame of Professor Martens will not be diminished by the present production; which contains a vast body of information, drawn from the most authentic sources, ably digested and arranged; and, if an indifferent translation can warrant conjecture, clearly expressed in the original. It is, indeed, a rare specimen of human patience and industry; by the side of which, how contemptible do hasty publications appear!—Though, however, we admire the ability which the author shews in his treatment of the points discussed, we do not agree with him in all the remarks that he has suggested. He is, as the title-page informs us, a subject and even a counsellor of his Britannic Majesty as Elector of Hanover: but he shews himself a more fit adviser of the Elector than of the King; he would gladly see the practice, concerning the laws and regulations of which he so ably treats, wholly discontinued as a part of warfare; and he is the advocate of all the pretensions lately made in favour of neutrals, which Great Britain, by firmness combined with good fortune, has successfully resisted.

The Professor carries us back to the origin of privateering; and he considers it as existing in the usage of making reprisals without permission from the sovereign;—namely, as a branch of private war; a right then enjoyed by the subjects of many countries, but which now subsists only in the German empire. From this stage, he traces it through all the gradual restrictions which it has undergone, in consequence of treaties and the laws of particular states, to the present time. The first approaches to it occur in the history of the Hans Towns; and next the Vitalian Brothers, by the authority of the crown of Sweden, begin with something resembling it, but end in piracy. The author also considers it as it has been practised by the Dutch and English Freebooters of the sixteenth, and the Buccaneers of the seventeenth, centuries; and as carried on at this day by the maritime governments.—The first restraint on the subject's power of making reprisals was imposed about the year 1400; France setting the example, in which she was soon afterward followed by most of the Christian states.

We are tempted to quote the following brief but masterly passage, not as bearing very much on the subject before us, but as an admirable specimen of what has been called the spirit of history:

‘Till the sixteenth century, the politics of commerce entered but little into the greater part of the wars of the *great monarchies* of Europe. But the discovery of the new world, and of the passage to the

the Indies, had begun to fix the eyes of sovereigns on the importance of commerce; the example of the Low Countries which had revolted against Spain, shewed them the resources it procures; and since, in England, hatred against that republic brought to light the celebrated act of navigation in 1652, since nearly at the same period France ranked herself among the maritime and colonial powers, almost all wars at sea have breathed the jealousy of commerce, and the weakening of that of the enemy has become at the same time both the principal motive, and one of the most effectual means, of the wars which have desolated the earth; the more the necessities of war were multiplied, the greater extent commerce acquired, the more important it appeared to prevent that of friendly nations from affording, under the mask of neutrality, any reinforcement to the enemy, and even from acquiring, during the course of the war, a preponderance capable of bearing it away after the re-establishment of peace.'

It was in the course of the contest between Spain and the United Provinces of the Low Countries, then in a state of insurrection, that legislation was more particularly applied to this subject: 'During the continuance of that long war, (says the author,) we find powers more occupied in fixing better the rights and obligations of privateers, both by treaties and laws, either with respect to the securities to be given previously to obtaining letters of marque, or with respect to their conduct towards neutral powers, and to the judicial forms to be observed in order to judge their prizes.'

In the II^d chapter, which treats '*of the Rights of Privateers, with respect to Captures in general,*' we are told that

'At present all the powers of Europe agree in these three points:

1. That whoever wishes to fit out a privateer must provide himself with letters of marque, or with a commission from one of the belligerent powers, for want of which he may be treated and punished as a pirate, as well by those against whom he commits violence, as also by his own sovereign.

2. That a lawful privateer has, in strictness, a right to demand his prize to be adjudged to him, inasmuch as it is lawfully made; but also,

3. That he can in no wise regard it as his property till it has been adjudged to him by a competent tribunal.'

A nation furnishing its quota to one belligerent, in consequence of a pre-existing treaty, is not considered as at war with the other: but, if it issues letters of marque, *that* is an act of hostility.

In pursuing the subject under discussion, the author considers letters of marque from the commencement of the speculation, goes on to the appointment of the captain and crew, and examines every part of the adventure, with the adjudication of the prize, and the conduct to be observed towards an enemy,

towards neutrals, and towards allies. In the section discussing '*in what Places a Privateer may visit and seize Ships,*' it is stated that 'it is considered as contrary to the laws of war, if the privateer make, or follow, prizes on the rivers belonging to the enemy, and in the inclosures usually marked out by buoys; so that in these cases he is refused the treatment of a lawful enemy, and is punished as a pirate.'—Privateers are, moreover, restrained from attacking the enemy within the maritime jurisdiction of a neutral state; and are not suffered, when in its ports, to set sail till a given time after the ships of the other belligerent have weighed anchor. The treatment which they meet at such ports varies in different states; some governments decide on the capture, and, if condemned, allow the cargo to be unloaded and sold; while others permit them to put in only in cases of necessity, and to stay no longer than is requisite to enable them to pursue their voyage.

The doctrine, which Prof. Martens lays down in the case of *Neutrals under convoy being met by a Privateer*, is founded on recent treaties, not on the Roman law and antient usage. Great Britain, in its late treaty with Russia, has acceded to this doctrine, and we think that it was a reasonable compromise: there is a decency in it, and we trust that it will not be abused: but we do not consider it as required by principle.

The author contends that the question *What is and what is not contraband?* should be decided by the existing treaties between the parties: but surely, if there be none, or if such as exist be silent on the matter in dispute, general principles must be adopted; and we conceive that, in a maritime war, these most clearly require the prohibition of naval stores.

In treating of those cases in which a privateer is *Permitted to Seize the Ship*, the following very impartial and just statement occurs; and as coming from authority, we hope that it will meet with due attention from continental readers;

'Unfortunate experience shows but too well, to what degree the examinations of ships often approach chicane; on the other side, in order to judge impartially of the conduct of privateers, and of that of belligerent powers, we must also recollect to what frauds the subjects of certain neutral powers had recourse during the late maritime wars, in order to deceive the vigilance of privateers; that the subjects of certain neutral powers made a trade of *covering the property of hostile ships and cargoes* by means of forged contracts of sale, being paid for their false oaths a certain sum per cent. Can we reasonably ask belligerent powers to become the dupe of these impostures?—unfortunately, the innocent suffer for the guilty.'

On the subject of *Ransom*, we are told by Professor Martens that, in former times, it was common for merchantmen to
ransom

ransom themselves, but that of late the practice has been discouraged by all governments, and by some absolutely prohibited.—On the question of *Costs and Damages*, the author warmly contends for the allowance of full costs to neutrals, when the suit is lost by the captor; and he strongly inveighs against the practice of remitting them, in case the Court finds that the privateer had ground of suspicion.

In the III^d Chapter of his work, the Professor treats of the subject of *Recaptures*; which is considered as it is affected by the laws and ordinances of the particular maritime powers, and by the treaties by which they are respectively bound to one another. He then applies the principles deduced from these two sources, to the cases which are likely to happen.

Almost all states have laws to regulate re-captures as between *subjects*: but it is here alleged

‘ That the question, whether a recapture ought to be restored to a *foreign* proprietor, is scarcely mentioned in any law, that the number of formal conventions on the subject of recaptures is inconsiderable, and that the greatest part of them has been made only in case of a common war, or is inserted in treaties of alliance, together with which they have expired; and that, if there are any articles in treaties of commerce, which make any mention of it, they are few in number, but especially that they make scarcely any mention of all those cases which it must be of importance to determine.’

Much as we respect the ability and fidelity which this author shews in deducing from their proper sources the rules of the positive law of nations, as well as the method in which they are arranged, and the clearness with which they are expressed, we cannot avoid considering his attempts at theory as less happy than the other parts of his work. In opposition to Grotius, he contends that property captured at sea does not vest in the captor till the ratification of peace. The fallacy of this opinion, and the preference due to that which considers the property as complete when the ship enters *intra præsidia*, it were easy to shew, if our limits would permit. It is true that the public law does not designate, in a very marked manner, the limits within which the proprietor shall have claims on the re-captor; and it may be also true that ‘ nothing is done *by* time, although every thing is done *in* time;’ yet, according to all known laws, time bars claims. The Professor himself suggests considerations which, if he had pursued them, would have satisfied him of the superior expediency of the rules actually followed, over those which he would substitute.

We agree completely with M. de Martens in the medium which he preserves with regard to the *Consolato del Mare*; and

in the praises which he bestows on that valuable monument of the middle ages. We do not less approve the very sensible animadversions which he makes on the singular judgment given in the famous case of the *Sz. Iago*; a decision which, we think we can venture to affirm, would never have proceeded from the lips of the eminently learned and able judge who now presides in our Admiralty Court.

The discourse subjoined to this volume, on the '*Rights and Duties of Neutrality*,' supports the system which has lately been so much asserted; and about which, we apprehend, speculatists have now abated somewhat of their zeal: finding, perhaps, on farther deliberation, that antient practice is less unreasonable than they had supposed it to be. It is rather remarkable that, a century ago, the publicists of other nations, their ordinances, and their treaties, carried the rights of belligerents as high as did those of Great Britain; while the new doctrines came into vogue about the time at which the naval superiority of this country began to be established. It would appear, then, that innovations owe their origin more to jealousy than to the study of abstract principles. We do not doubt that our country will retain the distinction which it has reached, under any new regulations by which the several powers will consent seriously and permanently to bind themselves. In times not very remote, the rules of public law for which Great Britain contended were generally regarded as consistent with the well-being of the maritime states, and as such were adopted; and under these, from causes and circumstances not necessary here to be enumerated, this island has flourished, and has raised herself to a high degree of naval pre-eminence. If a set of principles more adapted to promote the general welfare had been set up, instead of those which have prevailed, the only difference would have been, that she would have risen to superiority still more conspicuous.

In conclusion; we must express our thanks to Professor Martens for the work before us, which clears up several important points that before appeared dubious. Labours such as his confer obligations on civilized states; since they tend to reduce public law to certain principles, to ground it on authorities which cannot be shaken, to compel courts of Admiralty to administer rather than to frame justice, and to restrain their discretion within invariable rules.—To the translator, also, though we have already said that his task has not been executed in the best manner, we still are indebted; and we must admit the validity of his claim, when he 'ventures to hope that he has rendered an acceptable service' to the public at large, and to the legal profession in particular.

ART. VI. *A Selection of Twelve Heads from the Last Judgment of Michael Angelo.* By R. Duppa, F.S.A. Imperial Folio. 4l. 4s. Boards. Robinsons. 1801.

IN palliation, if not in justification, of the extravagancies which genius often commits, many persons have quoted this couplet from Pope's Essay on Criticism ;

“ Great wits may sometimes gloriously offend,
And rise to faults true critics dare not mend.”

Those *glorious offences*, however, of which the true critic must not presume to suggest a correction, are extremely rare; and perhaps, after all the declamation of poets and orators in favour of indefinable sublimity, men of a chastised and accurate taste will feel the necessity of reprobating even the “ greatest wits,” when they prefer the flights of imagination to the suggestions of judgment and the dictates of the understanding. In an age of reason, no name nor maxim will secure respect to absurdity. The great masters of painting and music, as well as the most celebrated poets, are intitled to no more praise than just criticism will bestow; and we cannot be too careful in distinguishing between their excellences and defects. When the professor of the harmonic art endeavours to express by sound that which sound cannot possibly convey; when the painter attempts to exhibit that which the pencil cannot delineate; when the orator mistakes the veriest bathos for the truest sublime;—if the loud clamour of the multitude should call us to admire, let the “ still small voice of reason” inspire us with resolution to condemn.

It would be deemed invidious, perhaps, to illustrate these remarks by applying them to any efforts of art in the present day; and indeed, as excited by the work before us, they seem rather to be restricted to more distant exemplification. We must observe, then, that, among the absurdities of pictorial representation, we cannot but reckon the *Last Judgment*, by Michael Angelo, which decorates the chapel of the Vatican. The distinguished talents of that artist are eminent in the painting of each distinct figure, but, as a whole, the composition is extravagant and disgusting. The subject itself, as predicted by the Sacred Scriptures, is indeed too vast and awful for human delineation: but it ought at least to have been attempted with strict attention to decorum and propriety. In such a picture, no playfulness of design should have been admitted; and Charon, the ferryman of the Styx, should never have been allowed to make his appearance in a scene intended to be expressive of the Christian's day of final retribution. The idea
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of a fiend guiding a boat full of condemned beings, to the confines of perdition, is borrowed from pagan mythology.

These strictures, however, do not affect Michael Angelo's general merit as a painter; and we do not wonder that, while Mr. Duppa was cultivating the fine arts at Rome, his attention should be particularly fixed on this representation of the Last Judgment. He appears to have contemplated it with great care; and the present selection of heads, from the immense groupe of which Angelo's picture consists, is intended to supply a set of studies for artists, rather than to excite the indiscriminate admiration of the public. The style in which they are executed does high credit to Mr. Duppa; and his general observations evince so much good taste, and are so well written, that we shall with pleasure extract a part of them.

After having remarked that, when Michael Angelo is mentioned as a painter, it must be with reference only to his fresco works;—that he disliked painting in oil;—that his scholar and biographer, Condivi, distinctly records only two easel pictures of his painting;—that his oil pictures even in Italy are certainly very limited;—and that the authenticity of those which are ascribed to him in foreign countries is strongly impeached;—the author directs the lover of the fine arts to this fresco painting in the Vatican, whence the most certain information of Angelo's powers as a painter may be obtained. Mr. Duppa does not attempt a minute criticism of this extensive picture, but his account of it is extremely judicious:

‘ Amidst such an assemblage of figures, (he says) some groupes may reasonably be expected more admirable than others, more justly conceived, or happily executed: and it cannot be denied that there are many parts which shew the plenitude of Michael Angelo's talents: yet, upon the whole, comparing him with himself, it may be questioned, whether this picture, stupendous as it is, does not rather mark the decline than the acme of his genius. The satire of Salvator Rosa, in these lines, is well known; and though put into the mouth of the critic Biagio Martinelli, appears not to be wholly ill founded:

“ Michel' Angiolo mio, non parlo in gioco;
Questo che dipingete è un gran Giudizio;
Ma, del giudizio voi n' avete poco *.”

* In addition to his adopting the unphilosophical notions of the darker ages to comply with the vulgar prejudices of his time, the painter has also injudiciously added some ludicrous embellishments of

* Good Michael Angelo, I do not jest,
Thy pencil a *great judgment* has exprest;
But in that painting thou, alas! hast shown
A *very little judgment* of thy own.

his own. But the most serious exception made to the general composition by his contemporaries, was that of violating decorum, in representing so many figures without drapery. The first person who made this objection was the Pope's master of the ceremonies, who, seeing the picture when three parts finished, and being asked his opinion, told his Holiness that it was more fit for a brothel than the Pope's chapel. This circumstance caused Michael Angelo to introduce his portrait into the picture with asses' ears; and not overlooking the duties of his temporal office, he represented him as Master of the Ceremonies in the lower world, ordering and directing the disposal of the damned; and to heighten the character, wreathed him with a serpent, Dante's well known attribute of Minos. (*Inferno*, Canto V.)

‘ It is recorded, that the Monsignore petitioned the Pope to have this portrait taken out of the picture, and that of the painter put in its stead; to which the Pope is said to have replied, “ had you been in purgatory, there might have been some remedy, but from hell “ *nulla est redemptio*.”

On the effect of the picture, and on the merit of the painter, Mr. Duppa observes :

‘ From the high character and notoriety of the Last Judgment, the amateur might expect at first view to receive the strongest and most sensible impressions, but in this picture the means of art best calculated for that end are least attended to. The mind is divided and distracted by the want of a great concentrating principle of effect; and the prevailing hue of colour is of too low a tone to be impressive; added to which, it is partially damaged and obscured by smoke, and is therefore now, doubtless, less harmonious than when originally painted.’

‘ Possessing the most important requisites of his art, Michael Angelo appears often regardless of the subordinate qualifications. In his happiest efforts his subject is imagined with a strength of thought peculiar to himself, and his hand seems at once to have traced and decided the image of his mind, without exhibiting any attractive powers of mechanical excellence; and as Reynolds justly observes, that mind was so rich and abundant that he never needed, or seemed to disdain to look around him for foreign help. Guided only by nature, his own genius amply supplied the necessity of his referring to the works of his predecessors. No artist perhaps that ever lived, was freer from plagiarism; and it may be interesting to observe, that in the Last Judgment, which was painted nearly at the close of a long life *, he seems evidently to have had individual nature constantly before him, and to have referred to it more than to any fixed principles which he had formed by his previous practice. There are few heads which do not appear to have been more or less copied from nature.’—

‘ The superior abilities of Michael Angelo are shewn in the sublimity of his conceptions, and the power and facility with which they are executed: correctness, in the usual signification of the word,

* Michael Angelo was born in 1474 and died in 1564.

made no part of his admired talent, and his knowledge of the human figure is not marked by attention to aggregate beauty or elegance of proportion. In composition, action and expression, he often embraces the whole range of creative power, and yet has shewn that inequality which is so often the attendant on soaring minds; for whilst his Prophets and Sibyls in the vault of the Sistine Chapel are idealized to the utmost verge of sublimity, those perfect characters to whom he has assigned a place in Heaven in the Last Judgment, are all simple copies of imperfect and individual nature.'

Hence it follows that, overlooking the defects of design and general composition, the artist must regard each figure as a separate study; and such has been Mr. Duppa's practice. As he attended the lectures of Dr. Marshal (to whom this work is dedicated) in London, in order to learn the correct anatomy of the human frame, so at Rome he attentively examined the drawings of Michael Angelo, for the purpose of acquiring precise ideas of the accurate delineation of the human figure in various attitudes. The heads here selected (he says) are *fac-similes* of a few of those studies which were made in Rome, to enable him to form a more perfect knowledge of the particular character of Michael Angelo as a painter; and they were intended merely as outlines, with just as much shadow as would serve more fully to mark the expression, and give the general principle of Chiar'-oscuro. 'If so far they may be found to possess the merit of fidelity, it is hoped, in a country where the originals are imperfectly known, they may impart some share of that information which was the object of his own research.'

To the student in painting, these delineations will no doubt form a desirable acquisition; and their value is much enhanced by Mr. Duppa's sensible prefatory observations. This introductory matter is printed in the most beautiful and superb form; and it is preceded by a truly magnificent title-page containing a vignette designed to represent the 'Gate of Hell.' To us, however, it more resembles the entrance of a necromancer's cave. Indeed, the Editor says that, being disappointed of an appropriate design from an artist eminent in the line of excentricity, he availed himself of the description of Dante, in giving a sketch of his own, which he must allow to be more picturesque than sublime; and for which the poet must be the apologist.—We confess that we do not perceive the propriety of exhibiting a view of hell's gate as a vignette to this work: such a subject, seriously contemplated, is fit only to be referred to the imagination by the sublimity of poetry; and the painter will incur the almost inevitable danger of falling into the ludicrous, when he attempts a grandeur—beyond the reach of art."

ART. VII. *Sermons*, by Hugh Blair, D.D. F.R.S. Ed. One of the Ministers of the High Church, and Professor of Rhetoric and Belles Lettres in the University, of Edinburgh. Vol. V.; to which is added a short Account of the Life and Character of the Author, by James Finlayson, D.D. 8vo. pp. 520. 7s. Boards. Cadell jun. and Davies. 1801.

NO preacher of our own times has obtained such high celebrity in the composition of sermons, as the late Dr. Blair had universally acquired; and, indeed, the numerous and large editions, through which the preceding volumes of his discourses have passed, form so unequivocal a testimony of the public opinion, that they appear to supersede the necessity of now repeating our evidence in favour of Dr. Blair as a writer. In delineating the operation of the good and evil affections on the formation of different characters, and in the production of the happiness or misery of human life, he has certainly displayed singular felicity; and though his representations of the folly of vice, and of the wisdom of religion, could scarcely be recommended by novelty of sentiment, they have the merit of being elegant and striking. His divisions are few and natural: his periods are short: his argument is clear; and his manner of discussing serious subjects is peculiarly agreeable. All his sermons, however, have not an uniform character; nor can we pronounce the latter gleanings equal to the prime gatherings of the vintage: but they preserve the same distinguishing flavour, and bespeak the same soil which produced the former. We have no doubt, therefore, that this volume will be equally well received by the public; while it will excite the regret of all the admirers of Dr. Blair, as being his last legacy to the world. It is introduced by an address to the reader, written by the Doctor himself; who, for some time before his death, had been employed in preparing these discourses for the press. His motives and apologies shall here be stated in his own words:

‘ After the very favourable reception which the Four former Volumes of my Sermons have met with, both at home and abroad, I had resolved not to presume on offering any more to the Publick. To this publication of another Volume, my present situation gave rise. Being now, by the infirmity of very advanced age, laid aside from all the labours of the pulpit, and possessing, of course, more retirement and leisure than formerly, it occurred to me, sometimes, to look back into Sermons, most of which had been composed a great many years ago, with a view to observe how far they agreed in the strain of thought with those which I had written at a later period. In reviewing them, passages sometimes appeared which I imagined might be serviceable, either for admonition or consolation to various classes of persons; and the thought began to arise in my mind,

mind, that by employing my present leisure, as long as health allowed, in preparing some of those Discourses for the press, it might be in my power to be still of some use in the world. Encouraged by this idea, I went on to revise and correct one Sermon after another, often making alterations and additions, till the present Volume arose.

‘ Though the subjects of these Sermons be different from those which I formerly published, some of the same sentiments and expressions may occasionally be found to be repeated in them. This is apt to happen, partly from that similarity of thought and style which will run through all the compositions of an Author who is not copying others, but writing from his own reflections; and partly, from the coincidence of some general topicks and allusions which recur frequently in serious discourses of the practical kind. Where any instances of this nature presented themselves to my memory, I found, that without altering the strain of the Sermon, I could not altogether suppress and omit them; and as it is not often they occur, I did not think it requisite that they should be omitted. If the sentiment, where first introduced, was in any degree useful or important, the renewal of it, when brought forth under some different form, enlarged perhaps, or abridged, or placed in connection with some other topick, may be thought to strengthen and confirm the impression of it.—With regard to errors or inaccuracies of any other kind, the Author must trust to the indulgence of the candid Reader.’

Though Dr. Blair lived to select, correct, and embellish these sermons, and even to surperintend their whole progress through the press, he did not enjoy the satisfaction of witnessing their public appearance; and his death left the last ceremonies of introduction to be performed by a friend.—Rightly judging that the Christian world would wish for some account of an advocate to whom it is under such great obligations, that friend has subjoined to the present volume a memoir on the life and character of its respectable and lamented author; from which we shall make an abstract:

‘ Dr. Hugh Blair (says this narrative) was born in Edinburgh, on the 7th day of April, 1718. His father, John Blair, a respectable merchant in that city, was a descendant of the ancient family of Blair, in Ayrshire, and grandson of the famous Mr. Robert Blair, Minister of St. Andrew's, Chaplain to Charles I. and one of the most zealous and distinguished clergymen of the period in which he lived.

‘ The views of Dr. Blair, from his earliest youth, were turned towards the Church, and his education received a suitable direction.

‘ In the year 1739, he took his degree of A. M. On that occasion he printed and defended a thesis *De Fundamentis et Obligatione Legis Naturæ*, which contains a short, but masterly discussion of this important subject, and exhibits in elegant Latin an outline of the moral principles, which have been since more fully unfolded and illustrated in his Sermons.

‘ On the completion of his academical course, he underwent the customary trials before the Presbytery of Edinburgh, and received from that venerable body a licence to preach the Gospel, on the 21st of October 1741. His public life now commenced with very favourable prospects. The reputation which he brought from the University was fully justified by his first appearances in the pulpit; and, in a few months, the fame of his eloquence procured for him a presentation to the parish of Colessie in Fife, where he was ordained to the office of the holy ministry, on the 23d of September 1742. But he was not permitted to remain long in this rural retreat. A vacancy in the second charge of the Canongate of Edinburgh furnished to his friends an opportunity of recalling him to a station more suited to his talents. And, though one of the most popular and eloquent clergymen in the Church was placed in competition with him, a great majority of the electors decided in favour of this young orator, and restored him in July 1743 to the bounds of his native city.

‘ In this station, Dr. Blair continued eleven years, discharging with great fidelity and success the various duties of the pastoral office.

‘ In consequence of a call from the Town-Council and General-Session of Edinburgh, he was translated from the Canongate to Lady Yester's, one of the city churches, on the 11th of October 1754: and on the 15th day of June 1758, he was promoted to the High Church of Edinburgh, the most important ecclesiastical charge in the kingdom. To this charge he was raised at the request of the Lords of Council and Session, and of the other distinguished official characters who have their seats in that church. And the uniform prudence, ability and success which, for a period of more than forty years, accompanied all his ministerial labours in that conspicuous and difficult station, sufficiently evince the wisdom of their choice.

‘ No production of his pen had yet been given to the world by himself, except two sermons preached on particular occasions, some translations, in verse, of passages of Scripture for the Psalmody of the Church, and a few articles in the Edinburgh Review; a publication begun in 1755, and conducted for a short time by some of the ablest men in the kingdom. But standing as he now did at the head of his profession, and released by the labour of former years from the drudgery of weekly preparation for the pulpit, he began to think seriously on a plan for teaching to others that art which had contributed so much to the establishment of his own fame. With this view, he communicated to his friends a scheme of Lectures on Composition; and, having obtained the approbation of the University, he began to read them in the College on the 11th of December 1759. To this undertaking he brought all the qualifications requisite for executing it well; and along with them a weight of reputation, which could not fail to give effect to the lessons he should deliver. For, besides the testimony given to his talents by his successive promotions in the Church, the University of St. Andrew's, moved chiefly by the merit of his eloquence, had in June 1757 conferred on him the degree of D.D. a literary honour which,

at that time, was very rare in Scotland. Accordingly his first Course of Lectures was well attended, and received with great applause. The patrons of the University, convinced that they would form a valuable addition to the system of education, agreed in the following summer to institute a rhetorical class, under his direction, as a permanent part of their academical establishment: and, on the 7th of April 1762, his Majesty was graciously pleased "To erect and endow a Professorship of Rhetoric and Belles Lettres in the University of Edinburgh, and to appoint Dr. Blair, in consideration of his approved qualifications, Regius Professor thereof, with a salary of 70l." It was not till the year 1777 that he could be induced to favour the world with a volume of the Sermons which had so long furnished instruction and delight to his own congregation. But this volume being well received, the public approbation encouraged him to proceed: three other volumes followed at different intervals; and all of them experienced a degree of success of which few publications can boast. They circulated rapidly and widely wherever the English tongue extends; they were soon translated into almost all the languages of Europe; and his present Majesty, with that wise attention to the interests of religion and literature which distinguishes his reign, was graciously pleased to judge them worthy of a public reward. By a royal mandate to the Exchequer in Scotland, dated July 25th, 1780, a pension of £. 200 a-year was conferred on their author, which continued unaltered till his death.

The motives which gave rise to the present volume are sufficiently explained by himself in his Address to the Reader. The Sermons which it contains were composed at very different periods of his life; but they were all written out anew in his own hand, and in many parts re-composed, during the course of last summer, after he had completed his eighty-second year. They were delivered to the publishers about six weeks before his death, in the form and order in which they now appear. And it may gratify his readers to know, that the last of them which he composed, though not the last in the order adopted for publication, was the Sermon on *a Life of Dissipation and Pleasure*—a sermon written with great dignity and eloquence, and which should be regarded as his solemn parting admonition to a class of men, whose conduct is highly important to the community, and whose reformation and virtue he had long laboured most zealously to promote.

In April 1748, he married his cousin Katherine Bannatine, daughter of the Rev. James Bannatine, one of the Ministers of Edinburgh. By her he had a son who died in infancy, and a daughter, who lived to her twenty-first year, the pride of her parents, and adorned with all the accomplishments that became her age and sex. Mrs. Blair herself, a woman of great good sense and spirit, was also taken from him a few years before his death, after she had shared with the tenderest affection in all his fortunes, and contributed near half a century to his happiness and comfort.

Dr. Blair had been naturally of a feeble constitution of body; but as he grew up his constitution acquired greater firmness and vigour. Though liable to occasional attacks from some of the sharpest and

and most painful diseases that afflict the human frame, he enjoyed a general state of good health; and, through habitual cheerfulness, temperance, and care, survived the usual term of human life.—For some years he had felt himself unequal to the fatigue of instructing his very large congregation from the pulpit; and, under the impression which this feeling produced, he has been heard at times to say with a sigh, “that he was left almost the last of his cotemporaries.” Yet he continued to the end in the regular discharge of all his other official duties, and particularly in giving advice to the afflicted, who, from different quarters of the kingdom, solicited his correspondence. His last summer was devoted to the preparation of this volume of Sermons; and, in the course of it, he exhibited a vigour of understanding and capacity of exertion equal to that of his best days. He began the winter pleased with himself on account of the completion of this work; and his friends were flattered with the hope that he might live to enjoy the accession of emolument and fame which he expected it would bring. But the seeds of a mortal disease were lurking unperceived within him. On the 24th of December 1800, he complained of a pain in his bowels, which, during that and the following day, gave him but little uneasiness; and he received as usual the visits of his friends. On the afternoon of the 26th, the symptoms became violent and alarming:—he felt that he was approaching the end of his appointed course: and retaining to the last moment the full possession of his mental faculties, he expired on the morning of the 27th, with the composure and hope which become a Christian pastor.

‘The lamentation for his death was universal and deep through the city which he had so long instructed and adorned. Its Magistrates, participating in the general grief, appointed his church to be put in mourning; and his colleague in it, the writer of this Narrative, who had often experienced the inestimable value of his counsel and friendship, delivered on the Sabbath after his funeral a discourse to his congregation.’

A long quotation from this discourse closes the biographical sketch now before us; in which Dr. Finlayson exhibits the estimable character of his deceased friend, and exhorts those who respect his memory to evince their regard by a practical use of his invaluable instruction.

The volume contains twenty sermons, on the following subjects.—*On Hopes and Disappointments.*—*On the proper Disposition of the Heart towards God.*—*On the Moral Character of Christ.*—*On the Wounds of the Heart.*—*On all Things working together for Good to the Righteous.*—*On the Love of our Country.*—*On a Contented Mind.*—*On drawing near to God.*—*On Wisdom in Religious Conduct.*—*On the Immortality of the Soul, and a future State.*—*On overcoming Evil with Good.*—*On a Life of Dissipation and Pleasure.*—*On the Conscience void of Offence.*—*On the Ascension of Christ.*—*On a peaceable Disposition.*—*On Religious Joy, as giving Strength and Support to Virtue.*—*On the Folly of the Wisdom of*

the World.—On the Government of Human Affairs by Providence.—On Prayer.—On the Last Judgment.

The 12th sermon being the last which Dr. Blair composed and preached, we shall make one extract from it, which will manifest that he preserved great vigour of mind to the latest period of his life. The text is Prov. 14, 13. *Even in laughter the heart is sorrowful; and the end of that mirth is heaviness*: a proposition which the preacher endeavours to establish by an appeal to facts. He first states the obvious consequences of a life of pleasure and dissipation with respect to health, fortune, and character; to each of which, he says, such a mode of life is an enemy, in the precise degree to which it is carried. In proof this remark, he observes:

‘Character is soon affected by it. As the man of dissipation often makes his appearance in public, his course is marked, and his character is quickly decided by general opinion, according to the line which he is observed to pursue. By frivolity and levity, he dwindles into insignificance. By vicious excesses, or criminal pleasures, he incurs disapprobation or contempt. The fair prospects which his friends had once entertained of him die away, in proportion as his idleness or extravagance grows; and the only hope which remains is, that some fortunate incident may occur to check his career, and reclaim him to a better mind. In the mean time, the respectable and the grave smile at his follies, and avoid his company. In the midst of some fashionable assemblies he may shine; by some of his fellows he may be admired; but in the world he is of no significance or consequence, any more than the little animals that sport around him.—Health, the most valuable of all temporal blessings, is known to be preserved by temperance and a regular life. But by the men of dissipation, it is readily sacrificed at the shrine of pleasure. To years of health and soundness, they are often so foolish as to prefer a few hours of sensual gratification. Supposing that no extravagant excesses, or vicious pleasures, cut short their health and life, yet what constitution can stand the irregular hours, the disorderly living, the careless indulgence, into which the love of pleasure draws those who devote themselves to it? Hence the shattered and debilitated body, and the premature old age. The native vigour and sprightliness of youth, is (are) melted down by effeminacy and sensuality. The spirits are weakened and enervated, if not sunk and lost for ever.—The state of their fortune may, for a while, enable them to indulge their pleasures, and to maintain the figure they wish to keep up in the world; but let fortune be ever so affluent, in the possession of such persons, it is in the high road to decay. For to them, attention to business, or to the management of their affairs, becomes a burden, which they studiously shun. Prudent œconomy is disdained, as a mean attention, belonging only to vulgar and narrow minds. Their habits of licentiousness require unlimited indulgence. The demands of passion must be immediately supplied, whatever the consequences be. Hence delivering themselves up to
those

those who can furnish supply for their expence, or who pretend to take charge of their affairs, they become the prey of the crafty, who fatten on their spoils: till at last, in the midst of thoughtless extravagance, and of general waste and profusion, they see nothing remaining to them, but the ruins of a broken fortune.

Such are some of the miseries attending habits of dissipation, and the intemperate love of pleasure. We see them daily exemplified in the world, throughout all the stages of this character, from the frivolous and the giddy, up to the rake and the profligate; in some stages, only impairing health and fortune; in others, entirely overthrowing them; in their beginnings, casting a shade on the characters of men; in their completion, exposing them to disgrace and misery.—Even abstracting from those ultimate consequences in which irregular pleasures terminate, the gratification which, in the mean time, they bestow, is dearly paid for. A temporary satisfaction, it is admitted, they afford. They raise the spirits to a degree of elevation above their usual tone, but in that forced elevation they can never long remain; and in proportion to the elevation to which they were raised, is the degree of depression to which they subside. Experience has shown, that no sensual pleasure, except what is regulated by temperance, can be lasting. Every pleasure that is carried beyond it, is no more than a momentary explosion; a transient gush; a torrent that comes down impetuously, sparkling and foaming in its course, but that soon runs out, and leaves a muddy and polluted channel. Who knows not the languor and dejection that follow every excessive indulgence of pleasure, or a long continuation of amusement of any kind? From whom do we hear such frequent complaints of low spirits, as from those who spend most of their time in the circles of dissipation and gaiety, or in the revelry of the world? To what wretched and pernicious resources are they obliged to fly, in order to recruit their spirits, and restore some life to their deadened sensations? What melancholy spectacles do they at length exhibit of a worn-out frame, and an exhausted mind! So well founded is the assertion in the text, that *there is a mirth, the end of which is heaviness.*

Some Scotticisms and negligences of style occur in this volume, which we shall hope to see corrected in the subsequent editions.

ART. VIII. *The Means of Reforming the Morals of the Poor, by the Prevention of Poverty; and a Plan for meliorating the Condition of Parish Paupers, and diminishing the enormous Expence of maintaining them.* By John Hill, Member of the Royal College of Surgeons, London. 8vo. pp. 170. 4s. 6d. sewed. Hatchard. 1801.

WE have perused this really patriotic tract with much satisfaction, because Mr. Hill appears to us to contem-

plate the important subject of his remarks in a true point of view; and we therefore strongly recommend it to general and effective attention. A regard to the morals of the poor is essential to the amelioration of their condition, and to exonerate parishes from the enormous expence of their maintenance. If we would enable them to respect themselves, and to be serviceable to the community, we must first discharge our highest duties towards *them*. It is not by attempting to subdue the spirit of the poor, by making them pensioners on public charity, and by driving them indiscriminately into large hospitals for poverty, that we can either excite their good will or promote their utility.

Labour is a species of property * which ought to be fairly estimated; and that man is intitled to complain of an unjust return who works hard, and yet is unable to live by his wages. This is also one of those species of injustice which must necessarily defeat its own purpose, and recoil on the community which tolerates it; because he who has no source of gain but his labour must be supported at all events; and if he does not receive a competency from the hand of justice in the first instance, he must receive it from that of public benevolence (the poor's rate) in the second. It has been contended that, if the poor are furnished with a competency, it is of no consequence from which of these funds it proceeds: but we are of a different opinion. To say nothing of the immorality of substituting charity for justice, and of the unreasonableness of expecting that the inadequate wages given by the employer to the employed should be compensated from a parochial contribution, the system itself is fraught with mischief. It is calculated to encourage idleness, to increase the number of the poor, to destroy their morals, and to make them at last an insupportable burden on the community.—Impressed with this conviction, Mr. Hill contends for the necessity of advancing wages, and asserts the inefficacy of all substitutes:—maintaining that the various supplies from the poor's rate, or otherwise, are partial, temporary, and in some respects injurious. He wishes, in the first place, to render ample justice to the poor in the price of labour; and in the second, to excite among them that spirit of industry which will most uniformly enable them to support themselves, and thus improve and preserve their morals. In this discussion, the attention of the public is very properly and very necessarily directed to the two distinctions of poor in the statute of the 43d of Elizabeth, viz. “the

* ‘The strength of the day labourer (says Mr. Hill) forms his whole wealth, and the labour of his hands is his just inheritance,’

weak and impotent," and "*the strong and able;*" the former of which are objects of charity, but the latter not so, if idle and profligate. One class is to be *relieved*, the other to be *employed*, or set to work. Mr. H. observes that the deserving pauper should be ranked with those who in the statute of Elizabeth are distinguished as the "*impotent poor,*" and are intitled to the relief provided by that statute; while all those whose misconduct renders them undeserving, should be numbered by the parish officer with the "*able and idle,*" and with such poor as are to be maintained by the provision for employment; i. e. kept to hard labour:—these persons cannot have any claim, from the statute, to the money arising from the poor's rate, nor is the officer justified in bestowing it on them.

As our limits will not permit us to do full justice to Mr. Hill by a minute analysis of his work, it must suffice to remark that he inquires into the principal causes of the increasing number and distresses of the poor in general, and of parish paupers in particular, and into the effects of task work and large farms:—states the original design of the poor laws;—points out the expediency of augmenting the wages of *the day-labourer in husbandry**, and proposes means for regulating them;—laments the effects of licentiousness, depravity, and corruption among the poor;—and suggests a plan for improving their condition and their morals. The scheme for preventing poverty, by establishing societies for encouraging and supporting the virtue of frugal industry, is an improvement on the plan of the Friendly Societies; and we are sorry that it is too much detailed to allow us to quote it.

Mr. Hill is equally the friend of the community and of the poor; and if his liberal sentiments were duly regarded, the latter would not be driven by the greediness of their superiors from the privilege of common rights to the garden and herb-plot; from the garden and herb-plot to the naked cottage; and at last from the naked cottage into those *sinks of corruption*, as he calls them, the poor-houses. In order to reform their morals, we must make them comfortable; and in order to prevent their being a burden on the community, we must convince them of the superior advantages of virtuous industry. It is to be hoped that the return of peace will afford the legislature a favourable opportunity of inquiring into the state of the poor, and of remedying the defects in our poor laws;—and in this discussion, we trust that such remarks as Mr. Hill has offered to the public will not be overlooked.

* The present work seems principally to respect this class of Poor; and in this relation our preceding remarks must chiefly be considered.

ART. IX. *An Essay on the Way to restore and perpetuate Peace, Good Order, and Prosperity to the Nations.* By Bryce Johnston, D. D. Minister at Holywood. Small 8vo. pp. 340. 4 s. Boards. Ogle, Edinburgh, and London. 1801.

By this title, we were prepared to expect some novel and peculiar scheme for promoting the happiness of the great family of mankind; and we were therefore disappointed on finding only tedious dissertations respecting the general principles of religion and civil government. Though we might have little to object to Dr. Johnston's doctrines on either of these important subjects, we cannot but think that they should have been less pompously introduced. Religion and civil government are certainly essential to the peace, good order, and prosperity of nations: but, excellent as the observation is, it is far from being "perfectly new," and is not illustrated by any novel hints for restoring and perpetuating these blessings. Since, however, he has considered it as his duty to assist, by his advice, in healing the convulsions of the moral and political world, we shall accept his endeavours, in the form and manner in which he offers them; and proceed to state that his book consists of four chapters—*On Religion—on Civil Society and Civil Government—on the Influence of Religion upon Civil Society—and on the necessity of Religion to the present State of Europe, in restoring Peace, Good Order, Stability, and Prosperity to Civil Society.*

On *Religion*, Dr. J. remarks that 'Man is evidently a religious creature;' and that 'the name *religion* is the most just, compendious, and comprehensive description of the thing itself. From the two Latin words, *re-ligo*, of which it is compounded, and from which it is derived, it signifies to bind again, or a *second obligation*: religion binds us to nothing to which we are not previously bound by the law, and it binds us to every thing to which we are bound by the law of God;'—that 'religion is inconsistent with infidelity, sin, superstition, and hypocrisy;'—that 'the true religious man attends to the whole of religion:'—that 'he attends to its duties universally, progressively, and each in its proper place;'—and that 'as God hath *not* said in his word, that the Church of England, that the Church of Scotland, that any one of the dissenters from either, of whatever denomination they are, is the *only* true church of Christ, nor hath specified in his word, all the peculiar marks by which they are in fact distinguished from each other, he dares not fix on any one of them exclusively, as the only church of Christ on earth. The more truly *religious* any man is, the less is he under the domination of bigotry.'—Such remarks are

evidence of a serious, discriminating, and liberal mind ; and if the knowledge of them were an infallible means of restoring and perpetuating peace, the Christian world ought long since to have been in a state of tranquillity.

The chapter on *Civil Society and Civil Government* informs us that '*Man is a social creature ;—that he needs the assistance and is capable of promoting the interest of society ;—that ' various arts, sciences, and occupations, are necessary for the support, the good order, the beauty, the interest, the strength, and the prosperity of civil society ;' —that ' in every part of the world, depravity and vice mark the human character ; individuals and states alike cheat and injure one another ; and hence without civil government, society cannot exist in the present state of human nature ;—that there are four forms of government dictated by nature ;—and that ' the British government stands unequalled by all the existing governments of the world.'*—To these remarks, others are subjoined,—on the gradations of men in society, on the vain attempts to form and preserve equality among men, on contributing to the state, on taxation, and on revolutions, particularly on that of France ; the author observing that ' they (revolutions) are one of those violent and dangerous diseases, by which the God of nature either destroys or cures a disordered system.'

As each of the preceding chapters commenced with a short sentence or axiom, so also does the third, on *the Influence of Religion upon Civil Society*. '*Society (says Dr. J.) is made up of men.*' To this truism is added another, though not expressed with such *captivating* brevity : ' If the men, who make up any society or nation, are bad, it is impossible that the collective body or nation can be good.' (Here the line in the Irish song forced itself on our recollection—"But if you are wicked, 'tis not a good sign.") Dr. J. then proceeds : ' If all the inhabitants of any country were good men, the civil government of that country and the administration of it would be good, every man doing that which is right ; the society would be orderly and prosperous.' Again ; ' religious rulers and magistrates will be good rulers and magistrates ; religious legislators will be good law-makers ; and religious subjects will be good subjects ;' for, he adds, ' religion is highly beneficial to society, as it makes men pursue right ends, in the whole conduct of life, by right means, and in a right manner.' Among the civil benefits of religion, we are to reckon that ' it preserves every country in which it prevails, alike from civil and from foreign wars.' Admitting the justice of this position, it follows that to fight for religion is to prove that we have little religion to defend.—So far Dr. J. is perfectly correct, that a disin-

disinclination to war will prevail in proportion to the existence of the amiable principles of the Gospel, in the minds of rulers and their subjects : but it is at the same time equally true that the profession of religion, or what has hitherto passed under this sacred and venerable name, has very often instigated nations, calling themselves Christian, to draw the sword from its scabbard, and has perhaps never induced them to sheath it. The altar has consecrated the banners of war, and the devastation of the world has proceeded *in the name of the Lord*. Hence it must be inferred either that true religion is not properly understood, or that it maintains a very unequal combat with ambition, folly, and injustice.

Dr. Johnston contends, in his final chapter, for *the necessity of Religion in the present state of Europe, to restore Peace, good Order, Stability, and Prosperity to civil Society* ; and in laying down this principle, he virtually acknowledges that religion is very imperfectly known, and has hitherto but little influenced the great societies of the world. How is this evil to be cured ? Who can administer to Europe's " mind diseased ?" A pastor may address his parish, his neighbourhood, and his country at large, but how circumscribed will be his influence ! We have arrived, since the publication of this work, at a period of peace, and Europe is now what is called, *tranquillized*, though its state of religion (or rather of irreligion) remains the same. Dr. J. considers superstition and infidelity as the two greatest obstacles to the progress of real religion in the world : but the present situation of Europe affords no prospect of their speedy removal. It may be remarked, however, that the operations of Providence are very slow ;—and though France may seem to the enlightened Protestant to be relapsing into superstition ; though she may appear to him to be making a retrograde step in the march of mind ; and though a remnant of popery remains, it is only a remnant, compared with its former state, and another generation may have no more respect for the Pope than for the Grand Lama.—That principles analogous to those professed by the Quakers, which are the only true anti-polemic principles, will soon obtain among states, there is small ground for supposing. On the contrary, military establishments are more and more prevalent, because nations have no confidence in each other, and estimate their security in peace only by their capacity for war. While such systems exist, how much soever states may talk of religion, they will not long be kept in tranquillity by its operation. In this situation of the political world, then, it is to be feared that the Christian preacher can effect but little extensive good : but, as in his own parish, and among his fellow-subjects, we may hope that his admonitions will not be

be useless, let him exhort them to love their king, their country, and mankind; to live according to the word of God; and to look forwards to the rewards of a future state. In this line of duty, he may experience satisfaction and be useful; and by this let him bound his views. The state of Europe, including its civil and moral relations, opens too wide a field for his exertions; and instead of vainly attempting to aid the statesman and politician in establishing the peace of nations, he will be more commendably employed in urging sinners to the attainment of *the peace of God which passeth all understanding*.—Such, indeed, may be the application of Dr. Johnston's well-meant performance; which was probably compiled from sermons addressed, with some effect, to his congregation at Holywood.

ART. X. *Miscellaneous Poems*. Dedicated to the Right Hon. the Earl of Moira. By William Thomas Fitzgerald, Esq. 8vo. pp. 200. 9s. Boards. Wright. 1801.

As many of the pieces in this collection have already appeared in the newspapers, or have been delivered as prologues, &c. on the stage, the name of the author will not be new to many of our readers. We are not disposed rigidly to scrutinize these short performances, which Mr. F. has very modestly thrown on the indulgence of the public; and which are submitted to the judgment of the 'critic by profession,' with a liberal confidence in the integrity of his decision. They are in general more correct than animated; and if they do not merit any appropriate praise, they are at least devoid of obtrusive faults.

Like several other writers of the present day, however, Mr. Fitzgerald appears to have mistaken the bent of his genius, in attempting serious poetry. The "*Muse of Fire*" does not descend on every one who is capable of rhiming; and many authors can produce two or three good couplets in succession, who would sink to the deepest degree of imperfection in the course of a long poem. Our modern composers of verse are, if the expression may be admitted, too *moral*,—too grave and sententious. Reasoning has little connection with the essence of poetry; yet they seem to think that the soundness of their arguments will compensate for the languid and chilling character of their lines; and hence the turn of our metrical publications is commonly more didactic than interesting, more respectable than pleasing, and certainly more prosaic than poetical. Were an author to versify the first six books of Euclid, we might admire his perseverance, but we could not praise his taste.—Horace, however, has expressed all that we are endeavour-

endeavouring to inculcate, in one of his standard lines :

“ Non satis est pulchra esse poemata ; dulcia suntu.”

The *dulce* of the accomplished Roman lyrist has not, we fear, been always attained by Mr. Fitzgerald.

In justification of these remarks, we shall first quote the author's description of the battle of the Nile ; and if here we do not observe a high degree of vigour and sublimity, it cannot be imputed to his choice of a subject :

“ That awful pow'r ! which frantic Gaul denied,
Sends fav'ring gales, and smooths th' obedient tide ;
In ev'ry breast heroic ardour glows,
The nearer they approach their country's foes :
They view before them glory, or defeat—
The last, a stranger to the British fleet !
But here the Muse must pause—for where's the pen
Can trace the actions of those godlike men,
Describe the horrors of that awful night,
Or tell how Britons for their country fight ?
The first bold prow, by envious Fortune cross'd !
Grounds as she leads, and active glory lost—
But her large honours, buoyant o'er her fate,
Make gallant Trowbridge in disaster great !
Nelson's attack, like the dread lightning's blast,
Rends the proud hull, and splits the tow'ring mast !
Whole sheets of flame on Gallia's host are driv'n,
And vengeance thunders to approving Heav'n !
That impious Race, who dar'd deny their God,
Now feel the scourge of his avenging rod ;
Mad from despair they plunge into the wave,
And seek the refuge of a watery grave.
One tow'ring ship, the Gallic Admiral's boast !
Enwrapt in flames illumines all the coast ;
A blazing Pharos, it appear'd to be,
Emerging from the bosom of the sea !
Till with a blast, which seem'd to rend the skies,
The mighty bulwark into atoms flies !
A dreadful wreck ! that covers half the flood,
And dyes thy waters, Nile, with Gallic blood—
An awful silence stills the lurid air,
And horror checks the howlings of despair.
The foe, now finding all resistance vain,
Strikes his proud flag, and yields the subject main ;
While Arabs, witness of the Gaul's defeat,
With shouts of triumph hail the British fleet !
As long as Egypt's Pyramids shall stand,
Long as the Nile shall fertilize her land ;
So long the voice of never-dying Fame,
Shall add to England's glory Nelson's name !”

The following *jeu d'esprit* is pleasingly executed :

‘ AN EXCUSE FOR A KISS.

‘ Addressed to the Honourable Miss *****, in consequence of her being offended at the author's saluting her, at a friend's table, after supper.

‘ When pleasure dances in the sparkling eye,
And the gay moments innocently fly ;
While social intercourse unbends the heart,
And nature speaks without the veil of art ;
If strongly tempted by this scene of bliss,
Th' unguarded mortal dares to snatch a kiss !
Though rigid custom should the deed disown,
And nature claim it for her act alone,
The gen'rous bosom may th' offence forgive,
Disarm the frown, and bid th' offender live.
Yet while contrition marks your suppliant's pray'r,
Who honours prudence in the youthful fair ;
May no cold maxims ever disapprove
The kiss of friendship ! or the sigh of love !’

Perhaps we should be too severe, if we were to say that the general character of this Gentleman's poetry may be found in one of his own short pieces ; with which we shall conclude our extracts :

‘ Honestus, liberal, sincere, and true,
A polish'd scholar, would be poet too :
In this a false ambition he betrays,
And risks his reputation in his lays ;
For him no flow'rs the ardent Muses cull,
Coldly correct, and classically dull !
Promethean fires to poets should belong,
Or the mind wearies with the vapid song ;
In formal trammels measur'd language flows,
And the Muse smiles to hear such rhyming prose.’

The work is very elegantly printed on beautiful paper.

ART. XI. *Mr. Marsh's Translation of Prof. Michaelis's Introduction to the New Testament, Vols. III. and IV.*

[Article concluded from p. 12—20.]

WE now come to Mr. Marsh's *Dissertation on the origin and composition of the first three Canonical Gospels*, which is annexed as a supplement to his translation of Prof. Michaelis's work.

That the Gospels of St. Matthew, St. Mark, and St. Luke should contain, at the same time, so much verbal agreement and so much verbal disagreement, is a remarkable circumstance. Several writers have discussed this singular fact with ability, and have offered ingenious hypotheses to account for it : but none of them

them has yet produced an argument which, in some important part of it, is not liable to insurmountable objections. From the frequent instances of verbal coincidence which the three Gospels afford, it seems necessary to infer either that one or that two of them were taken from another, or that all three were derived from a common original: but the supposition of any of the Evangelists copying from the other is irreconcilable with the smaller quantity of important matter which one Evangelist supplies, compared with another; with the apparent disagreement between them; with the terms at once different and synonymous, in which the same thing is related by them; and with the different places assigned by them to the facts or discourses which they relate. On the other hand, the supposition of a common original, if it be alleged to have been written in the Greek language, leaves this verbal disagreement wholly unexplained; and, if it be stated to have been written in the Hebrew language, it is irreconcilable with their verbal agreement. Under these difficulties, the subject laboured when it engaged the attention of the celebrated German commentator Eichhorn. Mr. Marsh informs us that, in a Dissertation published in 1784, Eichhorn brought together the principal facts common to the three Gospels, and arranged them in 42 sections. He supposes that these facts related by all the Evangelists were originally contained in a common document in the Hebrew language; that the principal facts related by two Evangelists only, and occupying corresponding places in their Gospels, were additions in the copies of the common document used by those two Evangelists; and that the facts peculiar to one Evangelist were only in his own copy of the original document, or were added by himself from his own information. This hypothesis may account for the matter common to the three Evangelists, for the matter common to two of them, for the matter peculiar to one of them, and for their verbal disagreement: but in explaining their verbal coincidence it wholly fails.

Here the subject is taken up by Mr. Marsh. After a concise but pointed view of the state of the question, and of the different systems which have been offered to obviate the difficulties attending it, he proceeds to offer his own. He first presents the reader with a table of parallel and corresponding passages, arranged according to Eichhorn's plan. It consists of four divisions: the first containing examples of verbal agreement in the 42 sections common to all three; the second giving examples of verbal agreement in the sections common only to St. Matthew and St. Mark; the third affording an example of verbal agreement in the section common only to St. Mark and St. Luke; and the fourth displaying examples of verbal agreement

in

in the sections common only to St. Matthew and St. Luke. He omits those sections which supply no instances of verbal agreement; and of those in which such examples are to be found, he inserts only the parts containing them.

‘ Result of the preceding Statement.

‘ The preceding statement of parallel and coincident passages from the Gospels of St. Matthew, St. Mark, and St. Luke, exhibits many very remarkable phenomena, which will be found of considerable use in determining the origin and composition of our three first Gospels. But before I point them out, I will propose, partly for the sake of perspicuity, partly for the sake of brevity, the following notation, which may be adopted in the description of these phenomena.

‘ Let \aleph denote all those parts of the XLII. general sections, which are contained in all three Evangelists.

α denote the additions made to \aleph in the Gospels of St. Matthew and St. Mark, but not in that of St. Luke.

β the additions made to \aleph in the Gospels of St. Mark and St. Luke, but not in that of St. Matthew.

γ the additions made to \aleph in the Gospels of St. Matthew and St. Luke, but not in that of St. Mark.

In the preceding Table of parallel passages, \aleph , with the additions α , β , γ , belong to the First Division.

A whole sections found in the Gospels of St. Matthew and St. Mark, but not in that of St. Luke. These belong to the Second Division.

B whole sections found in the Gospels of St. Mark and St. Luke, but not in that of St. Matthew. These belong to the Third Division.

Γ whole sections found in the Gospels of St. Matthew and St. Luke, but not in that of St. Mark. These belong to the Fourth Division.

Result.

St. Matthew's Gospel then contains	-	$\aleph + \alpha + \gamma + A + \Gamma$
St. Mark's Gospel	-	$\aleph + \alpha + \beta + A + B$
St. Luke's Gospel	-	$\aleph + \beta + \gamma + B + \Gamma$

besides those parts which each Evangelist has peculiar to himself.

‘ This notation being adopted, I will now point out the several remarkable phenomena in the verbal agreement and disagreement of our three first Gospels, and arrange them in the order of the four divisions above stated.

‘ First Division: containing \aleph , with the Additions α , β , γ .

‘ 1. In \aleph :

α). We meet with several examples in which all three Gospels verbally coincide: but these examples are not very

very numerous, and contain in general only one or two, or at the outside three sentences together.

- b). The examples of verbal agreement in \aleph between St. Matthew and St. Mark are very numerous, and several of them are very long and remarkable, especially in Sect. xiv. xxxv. xxxvii. xxxviii. xlix.
 - c). On the other hand, not one of those sections, which in St. Matthew's Gospel occupy different places from those which they occupy in St. Mark's Gospel, exhibits a single instance of verbal agreement between St. Matthew and St. Mark. Thus beside Sect. v. and xi. there are not less than five successive sections, namely, xv. xvi. xvii. xviii. xix. throughout which there is not a verbal agreement in any one sentence, though Sect. xiv. affords a very long example of close verbal coincidence, and Sect. xx. likewise affords examples. This phenomenon will be more fully explained in chap. 16.
 - d). But in no instance throughout \aleph does St. Mark fail to agree verbally with St. Matthew, where St. Luke agrees verbally with St. Matthew.
 - e). There are frequent instances of verbal agreement in \aleph between St. Mark and St. Luke: though they are neither so numerous nor so long, as those between St. Matthew and St. Mark.
 - f). Upon the whole, the examples of verbal disagreement between St. Mark and St. Luke are much more numerous than the examples of agreement: yet throughout all \aleph St. Mark never fails to agree verbally with St. Luke, where St. Matthew agrees verbally with St. Luke.
 - g). In several sections, St. Mark's text agrees in one place with that of St. Matthew, in another place with that of St. Luke, and therefore appears at first sight to be a compound of both.
 - h). There is not a single instance of verbal coincidence between St. Matthew and St. Luke, only throughout all \aleph : *for throughout all \aleph they invariably relate the same thing in different words, except in the passages where both of them agree at the same time with St. Mark.*
 - i). Consequently in no part of \aleph does St. Matthew's Greek text agree partly with that of St. Mark, and partly with that of St. Luke, nor St. Luke's text partly with that of St. Matthew, and partly with that of St. Mark, as was just observed of St. Mark's text.
2. In α St. Matthew and St. Mark agree verbally in several instances, as may be seen on turning to Sect. i. xiv. xxi. xxxv. xxxviii. xli. xlii. On the other hand, in the longest and the most remarkable of all the additions α (Matth. xiv. 3—12. Mark, vi. 17—29.) they relate the same thing throughout in totally different words.

3. In

- ‘ 3. In β I have discovered only one instance of verbal agreement between St. Mark and St. Luke, and that a very short one, namely, Mark x. 15. Luke xviii. 17. in Sect. xxvi. This is the more remarkable, as the additions β are very numerous.
- ‘ 4. In γ the relation, which St. Matthew’s Gospel bears to that of St. Luke, is very different from that, which the two Gospels bear to each other in \aleph : for in γ there are instances of very remarkable verbal coincidence. See Sect. I. III. xxxi.

‘ Second Division: containing A.

‘ In A, the relation, which St. Matthew’s Gospel bears to that of St. Mark, in respect to verbal agreement, continues the same, as it was in \aleph and α , as may be seen on turning to the examples quoted in this division.

‘ Third Division: containing B.

‘ In B, the relation, which St. Mark and St. Luke bear to each other is very different from that, which they bear to each other in \aleph , and is similar to that, which they bear to each other in β . For among the sections peculiar to St. Mark and St. Luke, these two Evangelists agree verbally in no other place, than a single passage of the first section; and even there, in all that precedes and follows that passage, St. Mark and St. Luke relate the same thing in very different words.

‘ Fourth Division: containing Γ .

‘ In Γ , the relation, which the Gospels of St. Matthew and St. Luke bear to each other, is the very reverse of that, which they bear to each other in \aleph , and is similar to that which they bear in γ , as may be seen on turning to the examples quoted in the Fourth Division.

‘ These facts being admitted, we have a certain criterion, by which we may judge of every hypothesis on the origin of our three first Gospels: for it is obvious that whatever supposition be the true one, it must account for all these phenomena; and that a supposition, if it does not account for these phenomena, cannot be the true one.’

Mr. Marsh then discusses the supposition that the succeeding Evangelists copied from the preceding; shews the various forms in which this conjecture may be placed; examines the chief of them separately; and exposes its fallacy by convincing arguments. He next in like manner investigates the proposition of a Common Document; and he manifests that the result is quite unfavourable to that supposition, *according to any of the forms hitherto delivered*. He then, in the following words, announces his own hypothesis:

‘ St. Matthew, St. Mark, and St. Luke, all three, used copies of the common Hebrew document \aleph : the materials of which St. Matthew, who
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wrote in Hebrew, retained in the language, in which he found them, but St. Mark and St. Luke translated them into Greek. They had no knowledge of each other's Gospels: but St. Mark and St. Luke, besides their copies of the Hebrew document α , used a Greek translation of it, which had been made, before any of the additions α , β , &c. had been inserted. Lastly, as the Gospels of St. Mark and St. Luke contain Greek translations of Hebrew materials, which were incorporated into St. Matthew's Hebrew Gospel, the person, who translated St. Matthew's Hebrew Gospel into Greek, FREQUENTLY derived assistance, from the Gospel of St. Mark, where St. Mark had matter in common with St. Matthew: and in those places, but in those places only, where St. Mark had no matter in common with St. Matthew, he had frequently recourse to St. Luke's Gospel.

The author now proceeds to shew, at length, that the hypothesis thus stated and determined will account for all the *phenomena* * relative to the verbal agreement and disagreement in our first three Gospels, as well as for the manifold relations which they bear to each other; and that it contains nothing which is improbable in itself, inconsistent with historical evidence, or repugnant to the doctrine of the inspiration of the Gospels, as it is understood by Dr. Whitby and Bishop Warburton.—The general result he states to be that the *phenomena* of every description, observable in the first three Gospels, admit of an easy solution by the proposed hypothesis; and that, since no other can solve them all, it may be concluded that this is the true one.

In this article, we believe that our readers will have found an accurate account of Mr. Marsh's system: but they must be sensible that, on a subject of such a nature, it will not be fair for them to pronounce without having first perused the whole work; and, in order to be completely masters of it, they must afford it a *very attentive* perusal:—because, though Mr. Marsh treats the subject at length, and in an extremely methodical manner, yet it necessarily happens that the thread of the discussion is often very finely-spun.

We cannot dismiss these volumes without taking notice of the very indifferent paper on which they are printed. This country has indeed of late experienced an extraordinary scarcity and dearness of that article of manufacture, but we hardly recollect to have seen an *English* book make so coarse an appearance as this work exhibits.

* This is the word adopted by Mr. Marsh to express the remarkable circumstances which he is discussing. We do not say that we altogether approve such an application of it.

ART. XII. *Alfred*; an Epic Poem*, in Six Books. By Henry James Pye. 4to. pp. 260. 1l. 5s. Boards. Wright. 1801.

THE story of Alfred has been repeatedly attempted by British bards†; yet, with all the interest which the subject inspires, it has never been adequately celebrated in verse. To trace the causes of this failure would be a curious inquiry; except to those malignant readers who might question, in the first instance, the genius of all the writers who have undertaken the task. It occurs to us that the nature of the Epic Poem has been misunderstood on this occasion; and that authors have deprived their compositions of much effect, by selecting a few striking passages from the history of the hero, without rendering them subservient to some general end, or moral precept. In the work before us, Alfred is made acquainted, by the prophecy of a Druid, with many of the splendid events which have concurred to render this nation rich and powerful: but little of this information bears any peculiar reference to the Saxon monarch, though his story would supply a clue to the most brilliant æra of our arms. Alfred was the first of our kings who conceived the plan of defending this country from foreign invasion by means of a fleet; and he may be considered as the Father of our Navy. His maritime campaigns against Denmark would have been admissible, therefore, to a principal share of the Poet's attention; their relation to the events of the late war would have proved much more impressive, than the period which has been hitherto selected; and our naval heroes might have been displayed to the view of Alfred, with an effect similar to that of the Vision in the sixth book of the *Æneid*.

After having conjectured what Mr. Pye *might* have done, we must now apply ourselves to consider what he *has* done. The poem opens with the appearance of Alfred at the Court of Gregor, king of Scotland; whither he is supposed to repair after the destruction of his troops at the battle of Ashdown, or White-Horse Hill, for the purpose of demanding succours. The exordium is not, in our judgment, peculiarly happy:

* The Public have lately been presented with a sort of *Series* of Epic poems; and if we had made our report of them *chronologically*, we should have given an account of Sir James Burges's performance intitled *Richard the First*, before we paid our respects to Mr. Pye's Muse: but an accident has delayed our remarks on Sir James's work. We hope, to introduce it into our next Number.

† See particularly Mr. Cottle's recent publication, *Rev.* vol. xxxv. N. S. p. 1.

‘ While, with unequal verse, I venturous sing
 The toils and perils of a patriot King;
 Struggling, through war and adverse fate, to place
 Britannia's throne on Virtue's solid base:
 Guardian and glory of the British isles,
 Immortal Freedom! give thy favouring smiles.
 As, to our northern clime, thy beam supplies
 The want of brighter suns, and purer skies,
 So, on my ruder lays, auspicious shine,
 “ And make immortal, verse as mean as mine.”

It has been objected to the opening of the *Paradise Lost*, that the name of the Power which Milton invokes is deferred too long: in this Poem, the same defect is more remarkable, because Mr. Pyc calls on a personage merely allegorical. The first four lines are prosaic, yet rather obscure; and the 7th and 8th lines contain a very indifferent conceit, which has been sometimes seriously and sometimes ludicrously applied, on former occasions. The introduction of a borrowed line, of no remarkable merit, at the close of this passage, is also a blemish. We are aware that the example of Milton may again be produced here; his verse,

“ Things unattempted yet in prose or rhyme,”

being a mere translation from the second stanza of the *Orlando Furioso*:

“ *Cosa non detta in prosa mai, ne in rima:*”

but in this instance the line is worthy of appropriation, and bespeaks the noble confidence of superior genius, both in the Italian author and in our great poet.

The entrance of Alfred, at the feast, will remind the classical reader of Ulysses at the court of Alcinous. A part of the Song of the Bards is well imitated, from Mr. Macpherson's *Ossian*,

‘ Now, mingling pity with the warlike lay,
 In softer mood the strings symphonic play,
 And paint, enwrap'd in winter's midnight gloom,
 The hunter, leaning by the lonesome tomb,
 Where rest, in Death's eternal slumber laid,
 The youthful warrior, and the love-lorn maid;
 While, as the gale in sullen murmur pass'd,
 The wan ghost shriek'd in the terrific blast,—
 Like scenes of years long flown, the descant stole,
 Pleasant, but mournful, o'er the ruffled soul:
 For, Memory! thy enchanting light can throw
 A gleam of languid joy o'er distant woe.
 As the pale moon, through watery mists display'd,
 Faintly illumes the billows' darkling shade.’

Agitated by the progress of the Song, Alfred declares himself; and the history of his misfortunes occupies the remainder of the book.

The Second Book contains the accession of the Scottish monarch to the alliance of Alfred, who departs with the succours commanded by Donald, Prince of Scotland. Alfred is shipwrecked, and obliged to take refuge in the Isle of Athelney. A pleasing simile occurs in the opening of this Book:

‘As when, in summer skies, the surges sleep,
Till Zephyr gently lifts the rippling deep,
And, smoothly rolling to the silken breeze,
Murmur, with gentle swell, the placid seas;
Then as, with bolder sweep, the freshening gales
Carb the white wave, a hoarser sound prevails;
Till dash’d impetuous on the groaning shore,
Loud, and more loud, the foaming billows roar:
So, by degrees, the tale of sorrow draws
From the chafed breast, soft whispers of applause
O’er Pity’s tear, till indignation rise,
And anger beam from every chieftain’s eyes,
Each voice for War’s avenging thunder calls,
And shouts of battle echo round the walls.’

We must object, however, to the word ‘*lift*,’ in the second line: this heavy action is ill attributed to Zephyr: *skims*, or *stirs*, would have been preferable.—The epithet *silken* is also unhappy, because it rather degrades than elevates our ideas of the agent: we might as well say, the *muslin* or the *cambric* breeze. Pope has displayed much higher fancy in the Rape of the Lock, respecting such imaginary Beings, and has enriched our language with appropriate imagery.

Book III. consists chiefly of a vision in the Isle of Athelney, with a prophecy respecting the revolutions and future greatness of England. In this part of the Poem, we observe a line apparently borrowed from Johnson, perhaps inadvertently:

‘Hide, blushing Albion, hide the impious strife:’

in the character of Charles XII. in the *Vanity of Human Wishes*, Johnson says,

“Hide, blushing Glory, hide Pultowa’s day!”

An allusion to the late Battle of Copenhagen is here introduced with peculiar happiness and propriety:

“Phantoms of glory, stay!—They fleet along,
Borne on the stream of visionary song.—
Hear ye *yon* shout?—The shout of triumph hear!
It swells, it bursts, on my enraptur’d ear.—
The hour of vengeance comes! On *yon* bleak height
The vulture-claps his wings, and snuffs the fight.”

See o'er the ranks the crimson banners float!
 Hark, the loud clarion swells the brazen note!
 Denmark's dark Raven, cowering, hears the sound,
 His flagging pinion droops, and sweeps the ground.'

In the fourth Book, the action proceeds to the junction of the Scottish and Irish forces with Alfred, and the recovery of Elsitha from the monastery which was attacked by the Danes.

Book V. comprehends the battle of Eddington, with the episode of Ceolph and his daughter. We shall extract the principal part of Mr. Pye's description of the fight:

' Loud blows the clarion shrill!—with thundering sound
 Roars the tremendous peal of battle round.
 Full in the front the English archers stand,
 The bent bow drawing home with sinewy hand,
 Scarcely the shining barbs the tough yew clear,
 The ductile nerve stretch'd to the bowman's ear,
 Not from the foe by sheltering ranks conceal'd,
 Boldly they dare the forward of the field;
 With deadly point the levell'd arrows shine,
 Pierce the cuirass, and check the close-wedged line;
 Here Caledonia's hardy mountaineers
 Lift the broad targe, there mark her lowland spears;
 While Cambria's and Ierne's warriors brave,
 With lighter arms, the war's destructive wave;
 Spread o'er their agile limbs the osier shield,
 The shorten'd sword, and biting pole-axe wield;
 Strike, with swift aim, the desultory blow,
 And tire, with varied shock, the wavering foe.
 Clad in rich panoply, each high-born knight
 Impels his barbed courser to the fight;
 The burnish'd arms a bright refulgence shed,
 White waves the plumage o'er the helmed head;
 And on the ample shield, and blazon'd crest,
 Shines, of each chief, the known device impress'd,
 Swift as the rapid bird of Summer flies,
 Cleaving, with agile wing, the tepid skies,
 The warlike squadrons on the spur advance,
 With seat unshaken, and protended lance.—
 Ampler in numbers, Denmark's sons oppose
 The dreadful onset of their rushing foes:
 With lowering front the northern warriors stand,
 In deep array, a firm, and fearless band:
 And, as where Scandinavia's mountains rear
 The accumulated snows of many a year,
 The enormous masses undissolved remain,
 And summer suns roll over them in vain;
 So the unshaken squadrons, firm, defy
 The lightnings of the war that round them fly.—
 Loud blows the brazen tube's inspiring breath,
 With shouts of triumph mix'd, and groans of death:

With

With horrid shock the infuriate hosts engage,
And Slaughter stalks around with fiend-like rage.*

In describing the death of the Prince of Scotland, in this action, Mr. Pye has been very fortunate in the following simile :

‘ He ceased, and as along the lucid rill,
When wintry Eurus shoots his arrows chill,
The icy rigour spreads with stiffening force,
Dims its clear surface, and arrests its course;
So through his veins Death’s freezing languor steals,
And the closed eye a leaden slumber seals.’

The progress of freezing is here marked with the true spirit of poetry.

The Sixth Book delineates the completion of Alfred’s triumph, and concludes with another prophecy of the union and grandeur of the British Isles.

Such is the general outline of this Poem, and such are the passages which have appeared to us most worthy of selection. The work will hold, if not a distinguished, certainly a respectable place in our literature. We cannot say, indeed,

“ Great are its faults, yet glorious is its flame.”

Its character is rather an exemption from gross errors than an attainment of excellence ; and if Mr. Windham’s celebrated phrase deserved to become an Anglicism, it might be called an instance of *negative success* in the Epic. After having said thus much, it would be vain to dissemble that we deem Mr. Pye’s genius unequal to the arduous task which he has undertaken ; and that, in our opinion, he wants the *ακαματον πურ*, without which correctness is of no avail in this department of poetry. His composition evinces the man of learning and taste, but these endowments do not constitute an epic poet.

We have remarked some defects of an inferior nature, in turning over this Poem ; *ex. gr.* ‘ words of kind *accost* ;’ * which use of *accost* as a substantive is hardly warranted ;—‘ night-founder’d wanderer’ is not very elegant, in a work of this nature ;—*thigh* is made to rhyme to *chivalry*, and *rives* (an ugly word) to *lives*, the third person singular of the verb :

‘ Torture no words can paint my bosom rives,
She lives, my prince ! my friend ! Elsitha lives.’

Some other faults of the same kind are observable, which may be corrected, if the Poem should attain a second edition.—The book is superbly printed.

* We shall not say, with Sir Andrew Ague-Cheek, “ Good Mrs. Mary Accost, I desire better acquaintance !” (Twelfth Night.)

ART. XIII. *State of the French Republic at the End of the Year VIII.*

Translated from the French of M. Hauterive, *chef de relations extérieures*. By Lewis Goldsmith, Author of "The Crimes of Cabinets." * 8vo. pp. 312. 7s. Boards. Jordan. 1801.

THE maxim in philosophy, that no effect can be produced without an adequate cause, clearly applies to events in the intellectual and political, as well as in the material world. In discussing the French Revolution, however, most writers seem to have forgotten this indisputable principle. They have seen a numerous people, though powerfully opposed, proceeding with a vast momentum in one uniform direction; they have seen this people, even when convulsed by a series of political changes and tumults, steadily asserting certain fundamental doctrines; and they have seen this people, in the maintenance of their system, persevering year after year in a course of the most stupendous exertions: yet, while all this has been surveyed with astonishment, they have satisfied themselves with attributing it to a trifling impulse given at first, and to the subsequent operation of a number of comparatively trifling incidents. Embarrassment in the finances, deficits, secret conspiracies, the influence of a club or a faction, and the circulation of a few books, have been mentioned as causes sufficient to account for the subversion of a long established and powerful government, and for the total change of the civil constitution and manners of a great country. Credulity has been too long amused with such delusions; and our dearest interest is concerned in appreciating the real circumstances of the French people. In order to accomplish this important object, we must take into consideration their own statements and reasonings, viewing them with as much suspicion and distrust as we please; and in such a survey, we ought not to overlook the work now before us: which, discarding every little and narrow view of the subject, endeavours to trace the Revolution, and the great changes which have taken place in France, to their true and genuine sources.

M. Hauterive, we are informed by the translator, belongs to the department of Foreign Affairs, and is next in office to the Minister Talleyrand: this treatise, therefore, says Mr. Goldsmith, 'may be regarded as an official publication.'—Aware that the character and institutions of Nations do not suddenly change, the author is prompted to advert to the circumstances which have contributed to alter the sentiments of Europe in general, and those of the French people in particular. He attributes this change to the introduction of the commercial system; which, for the last two centuries, has caused a progressive march of

* See the Catalogue part of our last Number.

general civilization, incompatible with the *regime* of the Old French Government; the principles of which were completely undermined, and which fell to pieces on the least shock. He observes that

‘ Frenchmen will regard their revolution with more comprehensive views; and foreigners, with views, at once more extensive and just, than they have hitherto done. Both one and the other will perceive, that this terrible and memorable event, considered distinct from its domestic and social effects, was the first consequence of a powerful political action, which, during a long period, had directed its force against the general organisation of Europe; that this first impulse, communicating itself with all the violence proper to its nature, to the springs of that organisation, called into action the remnant of power that belonged to them; that from this extreme and inevitable commotion resulted the entire dissolution of a system, not only ill-combined and incoherent, but deranged by time; that the French revolution has, therefore, rendered to every government the signal service of teaching them that the seeds of political anarchy were generally disseminated in Europe, by the same causes which in France had sown the seeds of social anarchy; that, at the time immediately preceding the revolution, a public system of general safety in Europe no longer existed but in appearance; that the revolution did no more than loudly proclaim its extinction; and that the most important of their duties, and the most pressing of their interests, are, without delay and with perfect concert, to dedicate themselves to the care of its re-establishment.’

Towards the close of his book, (p. 261, &c.) in considering the manners of the French Republic, the author thus farther explains his hypothesis of the true origin of the Revolution:

‘ When the man of letters writes that philosophy has brought about the revolution by the propagation of knowledge, and when the financier asserts that it was produced by the disorder of the national revenues, and the ever-growing deficit in the balance of the receipts and expenditure, they imagine that they have explained every thing. Philosophers and financiers are, or pretend to be, ignorant that to view in that light an object of such magnitude and of very great intricacy, is to view it in a light extremely circumscribed—that they are mistaking accidents for principles, and concomitant circumstances for causes.

‘ The first, the most ancient, and most essential cause of the revolution, has arisen from the action of the commercial system and the spirit of industry on the social system of all the nations in Europe. This cause, by acting strongly, unceasingly, and with uniformity, on all the classes of society, altered its manners slowly but progressively; it gave a general impulse to the desire of possessing and enjoying wealth; it opened a wide and easy path in every field of emulation and of industry; it every-where exalted the importance of riches; it lowered the pretensions of a pride which arose merely from titles; it introduced among classes that before were unequal a manner

entirely similar of thinking, of feeling, and of living ; it washed away those gradual tinges of education, of ability, of merit, and of talents, which originated in the disparity of birth ; in short, it melted into one general standard, the spirit, the uses, and the character of the classes ; and individuals were no longer remarkable on account of the particular cast to which they belonged, but according to the style in which they lived, and the extent of their fortune.

‘ This cause has acted more potently and more effectually in France than in any other country in Europe ; because, in the first place, although the commercial spirit did not bring forward treasures equal to those in England and in Holland, it nevertheless gave in the former country a more general impulse, and occasioned a much more active inland correspondence amongst the different classes of society ; and moreover, because the sensibility of the nation being far more active and more susceptible of emotion, the art of procuring enjoyment is that in which it prompted her to make the greatest progress ; and because, from the natural bias of her propensities, her industry turned itself in preference towards whatever is instrumental to her enjoyments ;—to such in particular as are of short duration, and are both the least expensive and most general. Hence a new tendency given to all minds of an ambitious turn ; hence the great estimation attached to a state of ease and competency ; hence, also, a sense of self-pride and of independence in all the situations where individuals could afford to live to their own mind : hence an universal disposition on the part of individuals who were born in such classes as were by law inferior to return equal indifference and contempt for those of the privileged classes, when superiority of fortune compensated for the inferiority of birth and even of rank.’—

‘ Between those two classes, the class of the men of the world, and the class of the men of the people, in vain did the laws strive to establish a fence of right : the men of the people when becoming rich would pass from the secondary class into the first, where every thing was in a confusion in the bosom of the first class. The laws indeed succeeded in maintaining by artificial means a distinction of privilege ; the places, the grants, the favours, the honours, were the birth-right of the noblesse, and were entirely denied to the lower classes ; but this was precisely the point at which things from this state of contradiction ever brought on an opposition between the privileged men and those who were without privilege ;—to this point has for ages been directed the action of that disorganising cause which I have before alluded to, and which at last overcame all obstacles, swept off the casts, abolished the privileges, and overturned the monarchy.’

M. Hauterive's 1st chapter describes the political situation of Europe previously to the present war. Here he discusses the effects of the formation of a new empire (Russia) in the North of Europe, of the elevation of Prussia, and principally of the prodigious extension of the colonial and maritime system in the four quarters of the globe. Then follow observations on the situation of France in general, and with respect to its al-

lies, its enemies, and the neutral powers. A very particular attention is paid to the state of Great Britain ; and it is curious and important to consider the reflections and opinions of a French writer, made during the war, relative to our situation and future destiny :

‘ It remains for me to speak of England, and the motives that have induced her to enter into the political system of the war with France.

‘ I think I have sufficiently demonstrated that France was actuated by no hostile motive, by no sentiment of jealousy, in her views of continental pacification ; and that the plan of public right she had in contemplation (the establishment of which she proposed to her enemies) brought with it no degradation to their prosperity, to their principles, or the springs of their power : in concluding this detail by developing her relations towards England, and the means of improving that system, I take upon me a task which to some may perhaps seem rash, but which I think easy to perform ;—that of proving that France may exhibit towards England the same aspect of impartiality, good neighbourhood, and justice, she does towards her other enemies ; that she may reconcile the interests of her allies and herself with those of England, and on her part at once assume an attitude of protection and of condescension, of safety and of concord. Policy can achieve nothing real, unless these different conclusions are made to agree ; and Europe is condemned to eternal agitations, unless the problem of reconciling the power of England with the firm safeguards of the preponderance of France can be solved.

‘ I shall not here discuss what has been the wish of England, and what it still is. Of these two propositions, the one is unnecessary ; the other cannot well be known, till England shall think proper to explain herself without reserve ; but the discussion may be founded on what England is justly and generally supposed to wish, and on the exact limits which the common interest of the maritime continental powers seems to demand should be imposed on the boundless extent of her designs.

‘ The ships of England cover every sea ; she sends soldiers, arms, gold, and emissaries, over the four quarters of the world ; there exists not a colony so remote as not to be threatened by her distant expeditions ; there is no empire, however estranged to European connections, to which she does not labour to procure access, and secure to herself exclusive establishments. Countries hardly known to Europe have received names from England, which she considers as marks of possession ; those yet unknown wait for English appellations ; and while they extend the domains of nautical geography, they aggrandise the maritime empire of England.’

Jealous of our maritime greatness, and persuaded that we aim at the universal empire of commerce, M. Hauterive endeavours to excite the attention of the maritime powers to this circumstance, and states the policy which he thinks they ought to pursue ;

‘ If (says he) the policy and laws of every state were calculated for the purpose of securing to itself a constant right, and one proportioned to its powers in the legitimate division of commercial benefits, there would no means remain for one to domineer over the rest ; all would be powerful in proportion to their population and territory, rich in proportion to the extent of their means and their active industry ; finally, they would be independent, and this consequence would content us, who have no intention of oppressing any country, and wish that no country may be oppressed.

‘ This ardent wish cannot, however, be entirely gratified, until the errors I have pointed out are totally removed ; and to point out the means of dissipating them in the order that arises from their action, and the degrees of their efficacy, I will affirm that it is necessary, 1st. That the war be terminated ; 2d. That better connections should direct the commercial relations which may then unite the nations of Europe ; 3d. That the most prudent intercourse result from such treaties as may determine their rights and political duties ; 4th. That the interior administration of every state should be ruled by more firm and better ordered systems ; 5th. Lastly, that governments, ever attentive to the great movements of general commerce, should seek in its combinations, and the changes they undergo, rules for ameliorating their political relations.’

The chapter on the interior Situation of France includes two distinct considerations ; 1. of the Population and Industry of France ; and, 2. of its Manners and Laws. Here we meet with some profound reflections, which are not confined entirely to France, but embrace our own country, and are not unworthy of its attention. It is impossible for us, however, to regularly attend the author through the wide field in which he has chosen to range, and in which he discovers the habits of an investigating mind. He does not undertake, with the political arithmetician, to calculate the exact number of the inhabitants of France : but, supposing it to be thirty millions, he considers the effect of that population, the proportion which it bears to the French national debt, (the interest of which is three millions sterling annually) and the value of its industry.

Among the causes of the success of the French arms, he particularly states the following positions :— ‘ The French have of late years brought the art of war to *perfection* :—The French have always established the theatre of war among the neighbouring nations.’ Whatever may be thought of the first assertion, there cannot be two opinions on the policy of the measure last mentioned : but, lest it *should* be called in question, M. Hauterive tells us that, in the first campaign in Italy, little more than one year’s residence of the French army beyond the Alps saved to France an expenditure of more than one hundred and sixty millions of livres.

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The following is the author's view of the internal state of France, at the end of the year VIII. (Sept. 1800.)

‘ Of all the states in Europe, France is at present that whose population is the most numerous and the most warlike: her persevering resistance has shewn that no nation was more advantageously situated. The loss of her external trade has proved that, for a series of years, she could sufficiently satisfy her own wants; the continuance of her efforts, and her successes during the interruption of her commercial relations, has demonstrated that the impulse and correspondences of her internal commerce were sufficiently active, multiplied, and fruitful, to maintain in her bosom the principle of this great correspondence of social movements, that reproduces by the labour of every class, and distributes for their wants the mass of objects necessary to the subsistence and to the propagation of the citizens. These conclusions are strong, since the results are facts that strike every eye.

‘ How has it happened that the destruction of the war, that the decay and the loss of several branches of industry, have not sensibly affected the principle of the social organisation of France, and the spring of its political power? It is, I believe, what it would be idle to dive into, and rashness to attempt to explain. I will state, however, but I will only give to what I am going to say the value that may belong to plausible conjectures,—I will state, that during the revolution agriculture has been very considerably extended in France, and that circumstances have in some degree favoured the means of its being brought to perfection; that the scarcity with which the nation was afflicted in the third year suggested the idea of cultivating the waste lands; that two measures of government, which never can be too much censured, viz. the law of the maximum, and the creation of paper-money, had nevertheless the effect of inducing the major part of the landholders to increase the cattle, thereby turning rural industry to a species of cultivation which hitherto had been too much neglected.

‘ I will maintain, that if the war has very nearly annihilated a vast number of trades, war itself has become a trade of a very active kind; for which the preparations and the supplies over the whole of the French territory have given scope to an infinite variety of speculations, which have opened a channel to the capitalists, and procured a maintenance to that numerous class of labourers who, by the interruption of commerce, were driven from their former industrious pursuits.’

Though we have already extended this article to some length, we must not withhold from our readers the author's strictures on the comparison which some have attempted to institute between Bonaparte and Cæsar:

‘ On examining this parallel, in the manner of Plutarch—who in those he makes always takes care to bring in opposition, or to draw near him, the scene of life in which the men whom he compares have appeared, while he investigates the analogy that subsists between their characters and abilities—I am free to confess, that with regard to all the gifts of nature, in point of genius, and the moral qualities that spring from an elevated mind, the first consul and Cæsar may be the object

object of a comparison on a biographic scale. But from the admitting these similarities, have these declaimers any right to conclude that there exists the same identity in their views, in the object of their ambition, in the nature of their destiny? Those who do not see the absurdity of such an inference, are entirely ignorant of the difference which marks the career that has opened before those two great men, the scene of their social life in a military and political point of view, together with the accession of local and national circumstances of their situation.

‘As merely military men, Cæsar and Bonaparte may be compared: both have vanquished in all the battles which they fought; both have carried their triumphant arms into Europe, Africa, and Asia; both added the discoveries of their genius to the deep resources of art. In the history of the illustrious chiefs both in ancient and modern times, the Roman and the French general can alone be contrasted in a scale of glory, in the greatness and the extent of their plans, in the wonderful celerity of their execution: both ever insured the success of the boldest expeditions by measures of wisdom which seemed to command future events, and supplied the accidental checks of fortune by an inexhaustible stock of resources, which created new means of action against the effects of unforeseen obstacles:—these are the features of similarity which exist between Cæsar and Bonaparte. The only disparity, and which must strike us at first sight, is, that the glory of the one has shone in all its splendor before his attaining the age in which the other was deploring, before the statue of Alexander, his not yet having done any thing to raise his fame. Bonaparte, before attaining the age of thirty years, proved himself the first man of his age; and Cæsar at the age of thirty years was only the first among the men of faction in the forum, and the first debauchee of Rome. Cæsar spent twenty-five years in the fatigues of war and in accomplishing his successes before he established his reputation; the fame of Bonaparte, as rapid as it was early, was gained in less than five years. In short, Cæsar had only to contend when from Rome with generals of no celebrity, with barbarous people and nations unknown, and was indebted for his power solely to the victories he gained over his fellow citizens: on the contrary, it has been the destiny of Bonaparte to subdue nations the most warlike, to vanquish the best disciplined armies, and to overcome the first generals in Europe, and never to have fought but against the enemies of his country.

‘But although the military glory of those two generals were perfectly equal and similar, what deduction can be drawn as to an identity in their views? Is not their respective situations immensely different? Are not the passions of the one directly opposite to the temper and the spirit of moderation of the other? Besides, can any comparison be made between the knowledge of the respective ages and the social state of the two countries? Can any analogy exist between the Roman republic, just emerged from the proscriptions of Marius and of Sylla—quite bereft, after the death of Cato, of all that bore the stamp of a Roman character, innundated with soldiers and slaves, unable to repel the numberless hordes of barbarians who every day threatened to invade her provinces, and still more unable to command over the numerous armies which were insufficient to maintain the

the dominion of Rome over the immense extent of her territory—Can any degree of similarity be said to exist between such a republic and the French republic, well organised and circumscribed as to her proper limits; for whom a revenue by far inferior to that which France had before the revolution will be adequate to her expences; who requires a military establishment comparatively less than that of all her neighbours; who is neither oppressed by dignified casts, nor agitated by factions; who has a population enjoying an identity of rights, without slaves or oppressors; whose citizens have a high sense of honour, and just and enlightened ideas of liberty and of laws; and to whom peace only is wanting to resume all the pursuits of industry, to enjoy the advantages which they have gained, and to appreciate all the merit of those wise and liberal institutions which they have framed for themselves.'

- This work is uniformly flattering to France, and gloomily prophetic with regard to England: but it evinces such an extent of knowledge, and is written with so much philosophical temper, that it ought not to be treated with indifference. As it may now probably be in contemplation to open some commercial intercourse with France, it behoves us to be well informed respecting her real character, views, and internal state; and though her own account should be received with abatements, it is a species of evidence which ought not to be lightly and contemptuously rejected.

ART. XIV. *An Essay on the Unreasonableness of Scepticism.* By the Rev. J. Hare, A. M. Rector of Coln. St. Denys, Gloucestershire, &c. Small 8vo. pp. 300. (No Price marked.) Rivingtons, &c. 1801.

UNDER a dispensation of religion which professes to exercise our Faith, a degree of doubt may be supposed at times to operate on the mind. Bishop Butler, indeed, considers *doubting* as a species of belief, and any other person may with equal justice regard it as a species of Scepticism. The distressed parent recorded in the Gospel, who prayed in these words, "*Lord! I believe, help thou mine unbelief,*" manifested a kind of conviction which perhaps is by no means unusual. Divines often assign reasons (as Blair in particular has done in his sermon on "the Imperfect Knowledge of a Future State") for our religious faith being dimmed with surmises; and at others times they urge the necessity of a sacred order, to bring forwards the evidences of revelation, of which they speak as "remote and receding."

- If these principles be generally admitted, certain tendencies to unbelief will inevitably discover themselves: yet constant Scepticism, or Pyrrhonism, in the strict sense of the word, may be said to be 'unreasonable,' since the imperfection of faith and knowledge will not authorize us to cherish a state of
universal

universal and inveterate doubt. Puzzling difficulties may attach to revealed religion, without proving that it is an idle fable; and if it exhibits the evidence and demonstration which belong to its character and circumstances, we ought so far to be satisfied. Mr. Hare endeavours to shew that this is completely effected; he meets the objector openly; and he discusses those arguments which have been so often adduced by infidels, in justification of their rejection of the Scriptures.

This ingenious and (we hope) useful tract was composed to refute some objections on the subject of revealed religion, which a gentleman suggested to the author in the course of conversation. These objections are classed under four distinct heads. Ist, It was denied that the philosophical and theological knowledge of the Heathen was so defective as to render a particular revelation necessary. IIdly, It was contended to be derogatory to the dignity and majesty of the Deity, to make any such particular revelation: IIIdly. It was doubted whether what is called the Scripture and the word of God was not forged, to answer the sinister views and purposes of man. IVthly, A disbelief was expressed, respecting the possibility of adducing evidence of the truth of revealed religion, sufficient to satisfy the mind of a man whose reason was unprejudiced, and whose understanding was improved and cultivated. The defence of revealed religion, in opposition to these objections, occupies ten chapters. Mr. Hare first particularly examines the philosophy and theology of the Heathens, in order to shew that, after every fair compliment has been paid to them, they evince their inefficiency, and prove the necessity of revelation. He next maintains that the circumstance of a particular revelation involves nothing dishonourable to the Deity, who is not to be considered as governing the moral and natural world only by general laws. He endeavours to prove the insufficiency of man's reason and conscience for perfect information and guidance in spiritual concerns; and the absurdity, since the religion of Christ supplies this defect, of objecting to and rejecting it, because its doctrines are not universally disseminated. He farther contends that it was impossible that any forgery should have been made, or even attempted to be made, in the Scriptures;—that these cannot be made to bend to the sinister views and purposes of man;—and, lastly, that the evidence of revealed religion is such as ought to satisfy the mind of every man whose reason is unprejudiced, however highly his understanding may be improved.

The substance of the last and most important chapter is contained in the following propositions:

• First

* First, that revealed religion contains a series of facts of the highest importance necessary for man to know, and yet impossible for him by any exertion of his reason to discover.

* Secondly, that the miracles and prophecies recorded in this revelation possess an evidence calculated to induce a belief in their truth.

* Thirdly, that what is affirmed to be the revealed will of God is propounded to man in that awful and authoritative manner, which might reasonably be expected, if it proceeded from God.

* Fourthly, that the definition given by revelation of the attributes of the Deity is more to the glory of God's great and holy name, and infinitely more satisfactory to the human mind, than that which prevailed in the world previous to the promulgation of the Scriptures.

* Fifthly, that its doctrines have produced that strong and beneficial effect on the minds and manners of those to whom it has been revealed, and who believe in its truth, which it might be supposed a religion proceeding from God would produce.*

This essay displays a considerable degree of reading and ingenuity, and it is agreeably written. Mr. Hare has borrowed much from Dr. Warburton's *Divine Legation*, and acknowledges his obligations: but he differs from Warburton, in referring the passage in Job, *I know that my Redeemer liveth*, &c. to Christ and the Resurrection.—We consider the work as a pleasing compilation, which, if insufficient to convince every infidel, will be perused with satisfaction by the Christian, and will induce him to prize the treasures of wisdom and knowledge which are contained in the books of the Old and New Testament. It is elegantly printed, at the Oxford University Press.

ART. XV. *The Works of the Rev. Jonathan Swift, D.D.* Dean of St. Patrick's, Dublin, arranged by Thomas Sheridan, A.M. with Notes Historical and Critical. A New Edition in Nineteen Volumes; corrected and revised by John Nichols, F. S. A. Edinburgh and Perth. 8vo. 7l. 12s. (Large Paper, 11l. 8s.) Boards. Johnson, &c. &c. 1801.

IT was observed in a volume published in the year 1789*, and which was intended as a supplement to Mr. Sheridan's edition of Dean Swift's works†, that "whenever a COMPLETE EDITION shall be formed of Swift's writings, it must be by an accurate comparison of the seventeen volumes published by Mr. Sheridan, with the twenty-five volumes in the editions of Dr. Hawkesworth and Mr. Nichols. When that is done, the present volume will form an interesting part, and till then it may be considered either as an eighteenth volume of the one edition, or as a twenty-sixth of the other."—Much use of this volume has

* M. R. N. S. vol. i. p. 1.

† M. R. vol. lxxii. p. 321.

been made by the present editor; as also of the two volumes printed by himself as a continuation of Dr. Hawkesworth's edition; and of Literary Relics, published by Mr. Berkeley *. In his advertisement to the reader, Mr. Nichols explains what is to be found in this impression :

' In presenting to the publick a new edition of the works of so well-known and popular a writer as Dr. Swift, it would be equally unjust and invidious to withhold the preliminary observations of men high in esteem for critical sagacity, who on former occasions have not disdained to undertake the office of ushering the dean's writings into the world. These, therefore, will be found collected into one point of view at the beginning of the second volume.

' From a large accumulation of useful materials (to which the present editor had contributed no inconsiderable share, and to which in 1779 he annexed a copious index to the dean's works, and a chronological list of the epistolary correspondence) a regular edition in seventeen volumes was in 1784 compiled by the late Mr. Sheridan; who prefixed an excellent life of the dean, which no man was better qualified than himself to undertake, and which renders it unnecessary to enter farther on that subject, than merely to observe, in the words of a late worthy friend †, that, " if we deduct somewhat from report, which is apt to add to the oddities of men of note, the greatest part of his conduct may be accounted for by the common operations of human nature.—' *Choler*,' lord Bacon observes, ' puts men on action; when it grows adust, it turns to melancholy.' In Swift, that humour seems to have been predominant; governed, however, even in his younger days, by a fund of good sense, and an early experience of the world. He was thrown, luckily, in the prime of life, into the family of a great personage, where he had the happiness of an interview with a monarch; from whence he had reasonable hopes of satisfying his towering ambition. But he found them followed by nothing but disappointment. In a course of years, honours seemed a second time to make their court to him. He came into favour with a prime minister under another reign, even when different principles prevailed from those which guided his former patron; a rare felicity! which, however, in the event, served only to convince him, that he was banished to Ireland for life, and that all hopes were cut off of his rising, even there, any higher than the deanery. What would one of his parts and wit do in such a situation, but drop mankind as much as possible, especially the higher class of it, which to a man of humour is naturally a restraint; where, at best, as he observes, the only difference is, to have two candles on the table instead of one? What, I say, would such a one do, but cultivate an acquaintance with those who were disappointed like himself? what but write compliments on ladies, lampoons on men in power, sarcasms on human nature, trifle away life between whim and resentment, just as the bile arose or subsided? He had sense, and I believe religion,

* M. R. N. S. vol. iii. p. 241.

† Mr. Bowyer, the justly celebrated printer.

enough to keep him from vice; and, from a consciousness of his integrity, was less solicitous about the appearances of virtue, or even decency, which is often the counterfeit of it. The patriot principle, which he had imbibed in queen Anne's reign, lurked at the bottom of his heart; which, as it was more active in those days than since, sometimes roused him to defend the church, and Ireland his asylum, against any encroachments.—View him now in his decline. Passions decay, and the lamp of life and reason grows dim. It is the fate of many, I may say most geniuses, who have secluded themselves from the world, to lose their senses in their old age; especially those who have worn them out in thought and application. Providence, perhaps, has therefore ordained, that the eyes, the inlets of knowledge, should be impaired, before the understanding, the repository of it, is decayed; that the defects of the former may protract the latter. Few of us are enough sensible how much the conjugal tie, and the several connexions which follow from it, how much even domestick troubles, when surmountable, are the physick of the soul; which, at the same time that they quicken the senses, preserve them too."

' Not wishing to trouble the publick with any more *last words* of Dr. Swift; the editor contented himself with writing in the margin of his own books such particulars as occurred relative either to the dean, or to his writings; a circumstance which now enables him to supply several matters which had escaped Mr. Sheridan's observation, and to elucidate some passages which were left unexplained*. Careful, however, not to interfere with the general arrangement of the last edition; what has been done to the seventeen volumes, though attended with no small labour, it is useless to the general reader to point out. To the critical collator, it would be superfluous.

' For the principal part of the contents of the eighteenth and nineteenth volumes, the Editor is alone responsible. The authority on which the miscellaneous tracts are adopted is in general given; and the articles in the Epistolary Correspondence sufficiently speak for themselves, and need no apology. Some of these are now first printed from the originals; and "Letters written by wise men," says an experienced writer, "are of all the works of men, in my judgment, the best†."

' One advantage at least this edition possesses: a complete general Index, compiled by a Gentleman to whom the revision of the whole work at the press has been consigned by the proprietors, and whose kind attention has much facilitated the labours of the editor.

' For the critical notes the reader is almost wholly indebted to the late Mr. Sheridan. Those which are historical are selected from the former publications of lord Orrery, Dr. Delany, Dr. Hawkesworth, Deane Swift, esq., Mr. Bowyer, Dr. Birch, Mr. Faulkner, and the present editor.

J. NICHOLS.'

* Neither Mr. Sheridan, nor any other of the dean's biographers, has noticed, that he once possessed the prebend of Dunlavin; see vol. xi. pp. 76, 259.'

† Bacon, de Augment. Scientiarum.'

In the two volumes, for the contents of which Mr. Nichols represents himself as particularly responsible, we find several pieces which are avowedly not the Dean's productions; and many of which proceeded from the pen of Mrs. Manley, the celebrated author of the *Atalantis*. They find a place with some propriety, however, in the present work, because they were written in consequence of suggestions from Swift, or had been revised and corrected by him.—We have also an additional Drapier's letter, which bears strong internal marks of having been written by Lord Chesterfield, and was considered as his production by Dr. Maty.

In reviewing a new edition of an author whose works have been so frequently published and are so well known as those of Dr. Swift, who may justly be considered as a classic in our language, we can do little more than state the contents of each volume; afterward presenting to our readers some of the new matter; to enable them to form an opinion of the value of the additions. As Mr. Nichols has very properly mentioned the different sources from which he has derived his new materials, we are enabled to determine the degree of authority belonging to each contribution.

The first volume contains the life of Dr. Swift by Mr. Sheridan, with memoirs and anecdotes of the Dean, extracted from the former publications by Dr. Delany and others:—some particulars concerning him, taken from Mrs. Pilkington's *Memoirs*:—Conclusion:—Anecdotes of the Family of Swift:—a fragment written by Dr. Swift:—His Will:—Pedigree of the younger Branch of the Swifts of Yorkshire.—Vol. II. includes a general Preface, giving a History of those Editions which preceded the present:—a Tale of a Tub:—The Battle of the Books:—a Discourse concerning the mechanical Operation of the Spirit, a fragment:—The History of Martin:—A Project for the universal benefit of Mankind:—A Discourse of the Contents and Dissensions between the Commons and Nobles in Athens and Rome:—The Sentiments of a Church of England Man, &c.:—An Argument to prove that the Abolition of Christianity in England may be attended with some Inconveniences;—and a Project for the Advancement of Religion, &c.—Vol. III. contains—The Examiner:—Some Advice to the Members of the October Club:—The public Spirit of the Whigs:—The Conduct of the Allies, and of the late Ministry, &c.—and some Remarks on the Barrier Treaty. In the IVth Vol. we are presented with the History of the four last Years, &c.—Free Thoughts on the present State of Affairs:—Memoirs relating to the Queen's Ministry in 1710.—An Inquiry into the Behaviour of the Queen's last Ministry:—Some Considerations on the Consequences

quethces hoped and feared from the Queen's Death :—A Preface to Burnet's Introduction ;—and a Letter on the Sacramental Test.—The Vth Vol. comprehends—A Tritical Essay :—Predictions for the Year 1708, by J. Bickerstaff :—An Answer to ditto :—An Account of the Death of Partridge :—Squire Bickerstaff detected :—A Vindication of Bickerstaff :—Merlin's Prophecy :—A Meditation on a Broomstick :—A Proposal for correcting, &c. the English Tongue :—A Letter to a young Clergyman :—An Essay on the Fates of Clergymen ;—Essay on modern Education :—A Letter to a very young Lady on her Marriage :—The wonderful Wonder of Wonders :—The Wonder of all the Wonders :—Tatlers :—Spectator, No. 50 :—Intelligencers ;—Hints towards an Essay on Conversation ;—Advice to a young Poet :—Some Arguments against enlarging the Power of Bishops :—The Presbyterian's Plea of Merit :—The Advantages proposed by repealing the Sacramental Test :—Queries relating to the Test :—Reasons offered to Parliament for repealing it :—Character of Lord Wharton * :—Remarks on a Letter to the Lords of the Committee appointed to examine Gregg :—A new Journey to Paris :—The Importance of the Guardian considered, &c. :—Thoughts on various Subjects ;—and an Essay on National Rewards.—VIth Vol. :—Gulliver's Travels.—VIIth Vol. Poems.—VIIIth Vol. Poems :—Polite Conversation :—Decree for concluding the Treaty between Dr. Swift and Mrs. Long :—Proposals for the Regulation of Quadrille :—Advertisement for the Honour of Ireland :—Blunders of Quilca :—*Ars punica* :—The original of Punning :—From my much-honoured Friend at Heldelyville (Dr. Delany) :—The History of Poetry ;—and an Essay on English Bubbles.—The IXth Vol. contains the Drapier's Letters, and the Pamphlets relative to them ;—A Vindication of Lord Carteret :—Considerations on two Bills relating to the Clergy :—A Proposal for paying the National Debt ;—An Examination of Abuses in Dublin :—A Proposal for preventing the Children of the Poor in Ireland from being a Burden to their Parents :—The last Speech of Ebenezer Elliston :—The Story of an injured Lady :—The Answer to ditto :—An Answer to the Craftsman ;—Proposal that the Ladies should wear Irish Manufactures :—A Letter to the Archbishop of Dublin concerning the Weavers :—Answer to several Letters from unknown Persons :—The Dean's Speech to the Lord Mayor and Aldermen :—The Swearer's Bank :—Maxims controlled in Ireland :—Advice to the Freemen

* It would be no unprofitable employment to compare this character of the Earl, with the deservedly celebrated delineation of Pope.

Dublin:—Considerations on the Choice of a Recorder:—The humble Petition of the Footmen in Dublin;—and a Proposal for giving Badges to the Beggars.

The Xth Vol. comprehends 12 Sermons:—Prayers for Mrs. Johnson:—Thoughts on Religion:—On Collins's Discourse on Free-thinking:—A Letter, &c. on choosing a Speaker:—Thoughts on the Repeal of the Test:—Treatise on Good Manners:—On the Death of Mrs. Johnson:—Character of Mrs. Howard:—Ditto of Primate Marsh:—Thoughts on various Subjects:—*Bons Mots* de Stella:—Reasons against the Bill for settling the Tithe of Hemp, &c.:—An Account of the Court of Japan:—A Letter on Maculla's Project.—A Letter to the Writer of the Occasional Paper:—Of public Absurdities in England:—Remarks on Burnet's History;—and Memoirs of Captain J. Creighton.—Vols. XI, XII, XIII, and XIV. contain Letters to and from the Dean.—Vol. XV. is occupied by the Journal to Stella.—Vol. XVI. Fragment of the History of England:—Directions to Servants:—The Duty of ditto:—Remarks on a Book entitled *the Rights of the Christian Church*:—On the Universal Hatred against the Clergy:—An Account of a pestilent Neighbour:—A punning Letter to Lord Pembroke:—Ditto:—A Letter to the King at Arms:—Ditto to Mrs. S. Neville:—On barbarous Denominations in Ireland:—On giving Badges to the Poor:—Considerations about maintaining the Poor:—The humble Representation of the Clergy of Dublin:—Of the Education of Ladies:—Of the Antiquity of the English Tongue:—Answer of Pulteney to Walpole:—An Appendix to the Conduct of the Allies:—A Vindication of E. Lewis:—Thoughts on Free-thinking:—Hints on Good Manners:—Resolutions for Old Age:—Laws for the Dean's Servants:—Of mean and great Figures made by several Persons:—Preamble to Harley's Patent:—Remarks on Bishop Fleetwood's Preface:—Observations on Heylin's History:—Prefaces and Dedications to Sir W. Temple's Works;—and Remarks on Gibbs's Psalms.—In the XVIIth Vol. are contained—Martinus Scriblerus:—A Key to the Lock:—Memoirs of P. P. Parish Clerk:—History of John Bull:—On the Art of political Lying:—Reasons offered against examining Drugs:—Humble Petition of the Colliers:—It cannot rain but it pours:—Narrative of the Frenzy of John Dennis:—An Account of the Poisoning of E. Curl:—Farther Account of the Condition of E. Curl:—Of the Circumcision of E. Curl:—God's Revenge against Pun-ning:—A wonderful Prophecy:—The Country Post:—A faithful Narrative of what passed in London, &c.—Thoughts on various Subjects;—and several different Pieces of Poetry.—Vol. XVIIIth includes a true Narrative of what passed at Guiscard's

Guineard's Examination :—The present State of Wilt :—A learned Comment on Hare's Sermon :—A new Vindication of the Duke of Marlborough :—A true Relation of the Facts of the intended Riot on Queen Elizabeth's Birth-day :—The new way of selling Places at Court :—Some Reasons to prove that no one is obliged, by his Principles as a Whig, to oppose the Queen :—A supposed Letter from the Pretender to a Whig Lord :—A pretended Letter of Thanks from Lord Wharton to the Bishop of St. Asaph :—A modest Inquiry into the Reasons of the Joy expressed on the spreading of a Report of her Majesty's Death :—The Right of Precedence between Physicians and Civilians :—Tatlers, from Vol. V.—The Examiner, No. 46 :—Spectator, No. 475 : Passage in it by Swift :—Character of Herodotus :—Sketch of the Character of Aristotle :—Remarks on the Characters of the Court of Queen Anne :—Various Letters, and additional Poems.—The XIXth Vol. is composed of Letters to and from various Persons :—Observations on the Case of the Woollen Manufacturers of Dublin :—On the Bill for the Clergy residing on their Livings :—A Narrative of the Attempts made by the Dissenters of Ireland for a Repeal of the Test :—The Drapier's Letter, 1745 :—Character of Swift after his Death :—Johnson's Character of Swift's Writings * :—Extracts from Berkeley's Life of Swift :—Swift's Memorial to the Queen :—Letter to the Bishop of Meath :—Ditto to Mr. Jackson :—Swift's Character of Dr. Sheridan ;—and a general Index.

We have been thus minute in enumerating the contents of these volumes, both because they display the variety and extent of the Dean's productions, and because the statement will

* The prejudice which Dr. Johnson entertained against Swift is well known ; and, in the character here preserved, it betrayed him into an obvious inconsistency. The Doctor observes :

" In his economy he practised a peculiar and offensive parsimony, without disguise or apology. The practice of saving being once necessary, became habitual, and grew first ridiculous, and at last detestable. But his avarice, though it might exclude pleasure, was never suffered to encroach upon his virtue. He was frugal by inclination, but liberal by principle ; and if the purpose to which he destined his little accumulations be remembered, with his distribution of occasional charity, it will perhaps appear, that he only liked one mode of expense better than another, and saved merely that he might have something to give. He did not grow rich by injuring his successors, but left both Laroer and the Deanery more valuable than he found them.—With all this talk of his covetousness and generosity, it should be remembered, that he was never rich. The revenue of his deanery was not much more than seven hundred a year."

How could that economy, practised too by a person who was never rich, become detestable, which was never suffered to encroach on virtue ; and which suggested the idea that the party preferred one mode of expense to another, and saved merely that he might have something to give ?

enable our readers to compare this edition with any which they may possess, and to discover what advantages it can boast, either in point of new matter or in the arrangement of old materials.

We shall now transcribe the Dean's Ode to King William on his Successes in Ireland; and two Letters, the one addressed to the Bishop of Meath, and the other to the Rev. Mr. Jackson; as specimens of the additions to be found in this edition:

*** ODE * TO KING WILLIAM, ON HIS SUCCESSES IN IRELAND.**

- † To purchase kingdoms, and to buy renown,
Are arts peculiar to dissembling France;
You, mighty monarch, nobler actions crown,
And solid virtue does your name advance.
- † Your matchless courage with your prudence joins
The glorious structure of your fame to raise;
With its own light your dazzling glory shines,
And into adoration turns our praise.
- † Had you by dull succession gain'd your crown
(Cowards are monarchs by that title made),
Part of your merit Chance would call her own,
And half your virtues had been lost in shade.
- † But now your worth its just reward shall have:
What trophies and what triumphs are your due!
Who could so well a dying nation save,
At once deserve a crown, and gain it too!
- † You saw how near we were to ruin brought,
You saw th' impetuous torrent rolling on;
And timely on the coming danger thought,
Which we could neither obviate nor shun.
- † Britannia stripp'd of her sole guard, the laws,
Ready to fall Rome's bloody sacrifice;
You straight stepp'd in, and from the monster's jaws
Did bravely snatch the lovely, helpless prize.
- † Nor this is all; as glorious is the care
To preserve conquests, as at first to gain:
In this your virtue claims a double share,
Which, what it bravely won, does well maintain.

* * This Ode, which had been long sought after without success, was first ascertained to be Swift's in the *Select Collection of Poems*, published by J. Nichols, 1778, vol. iv, page 303. That it is the dean's, there is not the least doubt. He refers to it in the second stanza of his "Ode to the Athenian Society," and expressly marks it by a marginal note, under the title of "The Ode I writ to the king in Ireland." See "The Gentleman's Journal, July, 1692," page 13.

* Your

- * Your arm has now your rightful title show'd,
 An arm on which all Europe's hopes depend,
 To which they look as to some guardian God,
 That must their doubtful liberty defend.
- * Amaz'd, thy action at the Boyne we see!
 When Schomberg started at the vast design,
 The boundless glory all redounds to thee,
 Th' impulse, the fight, th' event, were wholly thine.
- * The brave attempt does all our foes disarm;
 You need but now give orders and command,
 Your name shall the remaining work perform,
 And spare the labour of your conquering hand.
- * France does in vain her feeble arts apply,
 To interrupt the fortune of your course:
 Your influence does the vain attacks defy
 Of secret malice, or of open force.
- * Boldly we hence the brave commencement date
 Of glorious deeds, that must all tongues employ;
 William's the pledge and earnest given by fate
 Of England's glory, and her lasting joy.—

* * *The two following unprinted Letters of the Dean were communicated to the Editor, by the Rev. JOHN WILLIAMS of Llanrwst, while the present Sheet was actually in the Press.*

* TO THE BISHOP OF MEATH *.

May 22, 1719.

* I had an express sent to me yesterday by some friends, to let me know that you refused to accept my proxy, which I think was in a legal form, and with all the circumstances it ought to have. I was likewise informed of some other particulars, relating to your displeasure for my not appearing. You may remember if you please, that I promised last year never to appear again at your visitations; and I will most certainly keep my word, if the law will permit me: not from any contempt of your lordship's jurisdiction, but that I would not put you under the temptation of giving me injurious treatment, which no wise man, if he can avoid it, will receive above once from the same person.

* I had the less apprehension of any hard dealing from your lordship, because I had been more than ordinary officious in my respects to you from your first coming over. I waited on you as soon I knew of your landing. I attended on you in your first journey to Trim. I lent you a useful book relating to your diocese; and repeated my visits, till I saw you never intended to return them. And I could have no design to serve myself, having nothing to hope or fear from you. I cannot help it, if I am called of a different

“ * Successit Joannes Evans [Episcopus Bangorensis], consecrationis ritibus initiatus, quarto Januarii 1701: anno 1715 ad Episcopatum Meidensem in Hibernia translatus.” Godwin, de Præsulis Angliæ, Cantab. 1742, fol.

party from your lordship: but that circumstance is of no consequence with me, who respect good men of all parties alike.

‘ I have already nominated a person to be my curate, and did humbly recommend him to your lordship to be ordained, which must be done by some other bishop, since you were pleased (as I am told) to refuse it: and I am apt to think you will be of opinion, that when I have a lawful curate, I shall not be under the necessity of a personal appearance, from which I hold myself excused by another station. If I shall prove to be mistaken, I declare my appearance will be extremely against my inclinations. However I hope that in such a case, your lordship will please to remember in the midst of your resentments that you are to speak to a clergyman, and not to a footman.—I am

‘ Your lordship’s most obedient, humble servant,

JONATHAN SWIFT.’

‘ TO THE REV. MR. JACKSON AT GALLSTOWN*.

Dublin, Oct. 6, 1721.

‘ I had no mind to load you with the secret of my going, because you should bear none of the blame. I talk upon a supposition, that Mr. Rochfort had a mind to keep me longer, which I will allow in him and you, but not one of the family besides, who I confess had reason enough to be weary of a man, who entered into none of their tastes, nor pleasures, nor fancies, nor opinions, nor talk. I baited at Clencurry, and got to Leslip between three and four, saw the curiosities there, and the next morning came to Dublin by eight o’clock, and was at prayers in my cathedral. There’s a traveller. I forgot a long treatise copied by my Irish secretary, which I lent Clem. Barry—Pray get it from him, and seal it up, and keep it, till you get a convenience of sending it. Desire lady Betty to give you the old silver box that I carried the comfits in; it belongs to poor Mrs. Brent, and she asked me for it with a sigh. You may trust it with Arthur. You are now happy, and have nobody to tease you to the oar or the saddle. You can sit in your nightgown till noon without any reproaches.

‘ I left a note for you with James Doyl, with commissions which I hope you will fulfil, though you borrow the money; I will certainly be out of your debt in all articles between us, when you come to town, or before, if you draw a bill upon me, for now I have money, and value no man. I am told your tribe here is all well, though I have seen none but Jack Jackson.

‘ Farewell, go to cards, and lose your money with great gravity.

‘ My service to all your girls.

‘ I gave James Doyl two crowns, and a strict order to take care of ^{my} _{our} gray colt, which I desire you will second.

‘ I had a perfect summer journey, and if I had staid much longer, I should have certainly had a winter one, which, with weak horses and bad roads, would have been a very unpleasant thing.’

* Copied from the original in the possession of two Irish ladies of the name of Shenton (daughters of a late precentor of Christ Church, Dublin.)

By such persons as are unprovided with a collection of Swift's Works, this edition will doubtless be preferred to all that have preceded it: but the additions here introduced appear too inconsiderable to induce those who possess Hawkesworth, or Sheridan, to exchange them for the present. The work is handsomely and correctly printed, and is ornamented by a portrait of the Dean; which, however, is not so well executed as the publication seemed to demand.

MONTHLY CATALOGUE,
For FEBRUARY, 1802.

BLAGDON CONTROVERSY.

Art. 16. *An Address to Mrs. Hannah More, on the Conclusion of the Blagdon Controversy. With Observations on an anonymous Tract entitled 'A Statement of Facts.'* By Thomas Bere, M. A. Curate of Blagdon. 8vo. 2s. Robinsons. 1801.

NOTWITHSTANDING the conviction which had passed in the mind of Mr. B.'s Diocesan, that the Curate of Blagdon had been hardly used, in consequence of which he had been reinstated in his former situation, yet it seems to have occurred to Mr. Bere that justice to his *injured Character* required something farther to be said on the subject. Accordingly, he here enters on a retrospective view of the whole business, lately the subject of so much controversy; and in the course of his ample statement, he earnestly expostulates with Mrs. H. More, whom he considers as the main spring and grand mover of what he deems his unjust persecution.—On the whole, it seems to us impossible for an impartial *Byestander* to read this very circumstantial account, without being convinced that Mr. B. has had but too much reason for the complaints which he has laid before the Public.

Art. 17. *The Force of Contrast; or, Quotations, accompanied with Remarks submitted to the Consideration of all who have interested themselves in what has been called the Blagdon Controversy.* 8vo. 6d. Cadell jun. and Davies

The anonymous author of this Reply to Mr. B.'s "*Address*," &c. appears to have resolved that he shall not have the last word in the Blagdon Controversy. Accordingly, he also enters on a critical review of what Mr. Bere has published in support of his own side of the question; in order to convict him of a number of material inaccuracies, misrepresentations, and self-contradictions, &c. &c.—It may be very true that Mr. B. (under the agitations, the feelings, and the critical circumstances which he must have experienced in so provoking a contest,) may have somewhat "*committed*" himself, in his statements, and in his defensive observations on the conduct of his adversaries: but, still, with regard to the substantial merits of this Holy War, we are persuaded that the candid and impartial Public will rest satisfied that the Curate of Blagdon has *acted* uprightly and conscientiously in regard

regard to his proceedings respecting the management of the Sunday-school at that place; and that he was by no means well requited for his vigilance by the loss of his curacy and the attack on his character.

Art. 18. *Truths, respecting Mrs. Hannah More's Meeting-Houses, and the Conduct of her Followers*; addressed to the Curate of Blagdon. By Edward Spencer *. 8vo. 2s. Robinsons.

This bold, unhesitating Controversialist warmly (very warmly, indeed!) espouses the cause of Mr. Bere; with which he most zealously and ardently connects the interests and even the *safety* of our established Church. From the abilities of the writer, and the great extent of the ground which he has taken, his publication will, perhaps, be considered as deserving to rank with the most important of those to which the Blagdon Controversy has given existence.—Mrs. More is here attacked, by this “discourteous Knight,” (as CERVANTES would express it) with a degree of severity, of which no adequate idea could be communicated to our readers but by laying before them the whole contents of the pamphlet: for which we have neither room nor inclination. That ingenious Lady will doubtless regard Mr. Spencer as the most formidable of her antagonists; and the *Non-descripts*, as the Methodists of the present day are now styled, may possibly find it difficult to repel the force and vigour of his manifold keen and cutting animadversions.

AMERICAN AFFAIRS.

Art. 19. *Communications concerning the Agriculture and Commerce of the United States of America*: being an Auxiliary to a Report made by William Strickland, Esq. of York, to the Board of Agriculture, on the Queries wherewith he was charged on his Tour to that Continent. By William Tatham. 8vo. pp. 159. 4s. sewed. Ridgway. 1800.

Our account of the 2d volume of Communications to the Board of Agriculture (see M. R. vol. xxxiv. p. 166. N. S.) contained some notice of Mr. Strickland's paper, to which this pamphlet is offered as an essential supplement. Mr. S.'s answers to the Queries with which he was charged seemed to us fair and satisfactory: but Mr. Tatham, having resided twenty-five years in America, deems himself fully qualified to oppose some of the positions advanced by that Gentleman, whose residence there was only for the short space of two years; and though his language be diffuse and incorrect, his observations merit a comparison with those alleged facts to which they professedly apply. He has certainly thrown some additional light on the agriculture, commerce, domestic trade, and private life of the inland inhabitants of the United States.

In Mr. Tatham's opinion, Mr. Strickland did not give a satisfactory answer to the following questions: *The husbandry of every country depending mostly on the market for cattle, sheep and wool, how far is the bad culture of America owing to the want of them? Is there a demand for beef, mutton, and wool, in any quantity for exportation, or otherwise?*

* The pamphlet is dated, in the conclusion, ‘Wells, Jan. 21.’

And how far does the existence of these circumstances in the vicinity of large towns remedy such bad cultivation? It is here observed that American Husbandry is not much affected by towns; and that the demand of the large towns is not an index of the magnitude of the supply. Mr. T. adverts to the influence of domestic consumption, to the state of household manufactures, and to the practice of *trucking*, *swapping*, or bartering, which supersedes in a great measure the necessity of a *circulating medium*. This picture of American home trade is amusing; and, as Mr. T. is well acquainted with their manners, we take it for granted that we may depend on its accuracy:

‘As the easy reared horse of America (and even him habit continues to import from England, notwithstanding many advantages of superior propagation) affords himself and rider an easy and agreeable mean of transfer to every little neighbouring race-ground, or some such place of frequent meetings, amongst some classes of the people the custom has followed of converting every little casual convention of this kind into a sort of fair for buying and selling; and for exchanging surplus commodities, which are frequently bartered in kind. Sometimes several sorts are given for a horse or cow, or several of these for a piece of land, &c. without the intervention of any circulating coin.

‘This species of traffic is termed *trucking* or *trading*; and, at some places, you are thus asked (in local phrase and expression) to *truck* or *trade* for a horse, a cow, or a little *tackie*, &c. (which last term signifies a poney or little horse of low price). Or you are perhaps told, that such a one wishes to give you *trade* for your horse: this bargain is considered to imply value for value, at a fair price set upon various articles agreed upon; sometimes settling this price by mutual agreement of the parties, and at other times having recourse to what is called *sending out*: for example, *I will truck for your horse, with such and such articles, and send out*. If the party proposed to, agrees to this proposition, each party chooses an indifferent bystander, the two examine the horse and the articles to be exchanged (of all of which there is a good general knowledge throughout the southern states). These arbitrators then retire, and report the prices affixed on their return to the company, always fixing the forfeit to be paid in punch, &c. to the company, by the party who refused to abide by the award; which is optional in either, on paying the forfeit to the company. If the bargain takes place, both parties are almost sure to *treat*, and, perhaps, many more of the company will do the same; which creates a great deal of mirth and good humour among all but those who happen to be, sometimes, disposed to interrupt rural harmony with high-bred airs.

‘Sometimes two *black* balls and two *white* ones are put into a hat: if both take white balls the bargain is fixed in all events, let who may lose by it, for this optional ceremony precedes the report; if both take *black* balls, both must treat the company; if one *black* and the other *white*, the black pays for the punch.

‘In some cases the consenting party draws a straw from the hand of the referees; if he gets the longest straw, he is at option on the disclosure of terms; if he gets the *short one*, he is bound. If he
refuses

refuses *ex optione*, he pays the *punch*: the proposing party is bound *ab initio*.

‘Such are the *happy* laws of horse-swapping and trucking: I am thus particular in regard to them, not merely on the ground of novelty. They are intimately related to the doctrine of supply and demand, which they tend to elucidate; and they form a strong link in those benevolent maxims of hospitality, which I hope never to see the Americans abridge.’

Mild strictures and gentle opposition prevail, for the most part, throughout this pamphlet: but, in the conclusion, Mr. T. feels himself bound, by his regard for the reputation of the *back-woodmen*, (among whom he classes himself) to offer, with a most solemn appeal to the God of truth, a flat denial of Mr. S.’s statement. Having calmly considered the passage which appears to have agitated every nerve of Mr. T.’s frame, we are inclined to think that he has partly misconceived Mr. S.’s meaning; and that the latter did not intend to include the whole community beyond the mountains (estimated at 500,000 persons) in the class of *culprits and savage back-woodmen*, but those only who *emigrate to the frontiers* of those states which are beyond the mountains (Kentucky and Tennessee); because these individuals are described as “frontier-men voluntarily sinking into barbarism out of a state of civilized life.” The whole people of the well-organized and flourishing state of Kentucky could never imagine that they were meant to be included in this description; since it evidently applies to a *particular set* of individuals, who voluntarily occupy the intermediate space between barbarism and civilization; and who, while they seem to be the outcasts of the world, are the instruments of extending the boundaries of civil improvements. We have often heard a similar account of these men in America, who may be termed Pioneers of the regular settlers in the back countries: but Mr. T. positively pronounces this to be a calumny, and presents himself as a specimen of the rest: (*ab uno disce omnes*): ‘*What I am, (says he) are the great bulk of the frontier men also.*’ If this be the case, it is a pity that they should be employed merely in clearing wildernesses, and in encountering savages.

Art. 20. *Communications concerning the Agriculture and Commerce of America*: containing Observations on the Commerce of Spain with her American Colonies in Time of War. Written by a Spanish Gentleman in Philadelphia, in the Year 1800. With sundry other Papers concerning the Spanish Interests. Edited in London by William Tatham. 8vo. 2s. 6d. Ridgway.

The editor of this pamphlet observes, very justly, that ‘it must be interesting to the people of a great commercial and maritime power, to know what the people of other countries are doing, to the end that they may better regulate their concerns at home;’ and on this ground, he lays before the British public a Spanish Gentleman’s view of the Agriculture of America, and of the nature of the commerce of Spain with her colonies. While the remarks here suggested particularly merit the attention of the writer’s countrymen, they display such expansion of mind and good sense as must render them generally

netally acceptable. He strongly reprobates the decree of the court of Spain, 20th of April 1799, which excludes neutral vessels from the ports of Spanish America; points out its bad tendency, in various respects; and recommends its modification. Though a friend to commerce, he declares his enmity to monopoly; and though writing with respect to the land of gold and silver, he pronounces Agriculture to be without doubt its richest mine. Lest his remarks should be suspected of originating in selfish motives, he assures us that he is no trader, and that he does not possess an inch of land in the colonies.

To these observations are subjoined an account of the Country of Onachita, in Louisiana; particulars respecting the Havanna and the island of Cuba; and the Caracas, *Terra Firma*, Province of Venezuela, &c.

Our Geographers should look to these accounts.

AGRICULTURE.

Art. 21. *Gleanings from Books on Agriculture.* 8vo. pp. 200. 4s. Boards. Johnson. 1801.

Literary distillation, if judiciously conducted, is often a very commendable process; since by this mode the quintessence of bulky volumes is condensed into a very narrow space. The books which have been put into the still, on the present occasion, are—The General County Views drawn up for the Board of Agriculture—Transactions of the Society for the Encouragement of Arts, &c.—Bath Agricultural Society Papers—Marshall's Rural Economy—Young's Tour—Hunter's Georgical Essays—Curtis's Observations on British Grasses—and Withering's Botanical Arrangements.

From these works, the compiler has extracted a great variety of information, which he has arranged in alphabetical order under distinct heads, from *Alder* to *Tams*. We think that the publication will be very useful to agriculturists. It may be considered as a concise Farmer's Dictionary.

Art. 22. *An Address to the Board of Agriculture, on the Subject of Enclosures and Tithes.* By the Rev. Samuel John Nash, LL.B. Vicar of Great Tew, Oxfordshire. 4to. 2s. 6d. Kirby.

Many of the Clergy are convinced of the expediency of some arrangement respecting Tithes. The annihilation of this impost in France greatly alters the state of Agriculture in Europe, and it becomes a matter of policy in us to consider whether this tax on the produce of the soil can be safely continued. There is peculiar reason for saying at this period, "Time is a great innovator;" and Mr. Nash allows that, in the discussion of the subject of tithes, we must not start at innovation. He is persuaded that some means must be provided instead of taking them in kind: but he recommends neither a money payment nor a Corn-Rent. His wish is to obliterate the very idea of Tithes; and to have the Clergy put in possession of land equal in value to their Tithes, which they may hold for life as private independent property. This scheme appears reasonable on the general principle: but the execution of it may be clogged with difficulties.

culties. Allowing it to be practicable, however, is it equitable that a seventh part of the whole land of a country should be assigned to the Clergy, who constitute so small a proportion of the Community? The Ministers of Religion might be maintained in great comfort and respectability, at much less expence.

Mr. Nash is of opinion that, in the inclosure of waste commonable land, an opportunity offers for getting rid of tithes: but his remarks relative to inclosures are very general and concise.

Extracts are added from the author's Notes on Agriculture, (unpublished,) which on the whole are judicious, but marked by some singularities: for instance; the Larch, of which the timber has been said to be so valuable, is here called an Ornamental Weed.

MATHEMATICS, &c.

Art. 23. *A Practical Introduction to Spherics and Nautical Astronomy.* By P. Kelly. 2d Edition. 8vo. 8s. Boards. Johnson, &c. 1801.

In our 22d volume, p. 207, the first edition of this work was reviewed with commendation; and time, which alters many things, has not altered our opinion. The additions to this new impression are, Questions for Exercise annexed to each rule, Examples on double Altitudes, an Investigation of the author's new Projection for the Longitude; and an Appendix on the Use and Management of Time Keepers.

Art. 24. *Four Essays on Practical Mechanics, &c.* By Thomas Fenwick, Coal Viewer. 8vo. 3s. sewed. Mawman.

The design of this publication is to assist civil engineers and millwrights in calculating the effects of machines. The author has not given any algebraical demonstrations, but, after a slight discussion of the principles on which his calculations have been founded, has added tables relative to the subjects introduced.

The 1st and 2d Essays treat on Water-mills, and on the Steam Engine. In the third, on Mills, the author says that, in order to form a set of tables to shew the effect of a given quantity of water on an overshot wheel of a given size, he made numerous experiments on some of the best mills for grinding corn. Practical observation is doubtless a shorter, and in a certain sense a surer method of arriving at the truth than theoretical calculation: but, in constructing machines, &c. both ought to be employed, and to render each other mutual assistance.—The 4th Essay contains some pertinent and valuable observations on the Simplification of Machinery.

NAVAL AFFAIRS.

Art. 25. *The British Mariner's Vocabulary; or, Universal Dictionary of Technical Terms and Sea Phrases, used in the Construction, Equipment, Management, and Military Operations of a Ship.* By J. J. Moore. Illustrated with Copper-plates. 12mo. 4s. 6d. Boards. Hurst. 1801.

A short preface informs the reader that, in compiling the work before us, the editor has collected not only the most valuable part
of

of what' has already been published in the English language, but has also consulted the best French authors on the subject, adding thereto many observations, which during a long service in the *Royal Navy* he has been enabled to make.'—The explanations appear to us to be clear and concise. Many of them are copied from *Falconer's Marine Dictionary*; and indeed it is for the use of those who find that work too expensive, that Mr. Moore has chiefly intended his Vocabulary. It is accompanied with eight plates, neatly engraven, and well designed for the purpose of illustration.

E D U C A T I O N.

Art. 26. *Sheridan's Pronouncing and Spelling Dictionary*, in which are ascertained both the Sound and the Meaning of every Word in the English Language; corrected and improved by Nicholas Salmon, Author of *Stemma Latinitatis*, the first Principles of English Grammar, and several other Works in the English and French Languages. Pocket 4to. pp. 654. 5s. Boards. Richardson. 1800.

Mr. Sheridan's Dictionary, with its alterations and improvements, has fallen several times under our review. Attempts also have been made to compress this laborious work into a volume of much smaller size; and certainly a well-executed abridgment is desirable. Mr. Salmon is already distinguished by publications which we have at different times announced; and we have little doubt of his superiority over many who have been desirous of appearing as grammarians; but on a subject so intricate, varying, and arbitrary as that of words, accents, pronunciation, &c. we can attribute infallibility neither to him nor to his master, Sheridan. We have formerly professed ourselves not perfectly satisfied with Mr. Sheridan's pronunciation of words; and we have sometimes thought that he was rather influenced by the Irish articulation. We do not perceive either the necessity or the propriety of saying, as the present editor directs, *ar-mén-yan* rather than *arménian*, according to the spelling; or *boún-tyus* rather than *bountéous*, *advizd* rather than *advised*, or *tshárdzsh* for charge, *kón-vé-èns* for conveyance, *egz-empt* for exempt, *òr-dzh'yz* for orgies, &c. &c. Vicious pronunciation may thus be perpetuated and sanctioned, or one difficulty may only be substituted for another. It is not in every instance attainable, nor perhaps, particularly on account of the etymology, always proper, to sound words in exact agreement with the orthography; yet the nearer a language is brought to such a standard, the more just, easy, simple, and useful it will probably be found.

To abstain from particulars, and to speak generally:—Mr. Salmon has certainly employed considerable attention and labour on this abridged Dictionary; which will doubtless prove acceptable and beneficial, whether or not Mr. Sheridan and himself be perfectly right in regard to the sounding of some words.—For the scheme which this editor adopts respecting the articulation of vowels and consonants, we must refer our readers to the work itself, and conclude this article by a short paragraph with which he finishes his introduction: 'As in the preface to *Sheridan's Dictionary*, (8vo. 1797,)' we read this

passage: "The practice of the best speakers of the present day is to give letters their regular sounds, instead of suffering them to slide into others that have an affinity to them;" so, the editor of this pronouncing and spelling Dictionary has endeavoured, as far as possible, to represent the pronunciation of each syllable, with the very vowel which is conspicuous or predominant in the syllable."

Art. 27. *Lq Bruyere the Less*; or, Characters and Manners of the Children of the present Age. Written for the Use of Children of Twelve or Thirteen Years of Age; with the Exception of the Ten last Chapters, which apply to Persons of more advanced Years. Translated from the French of Madame de Genlis. 12mo. 5s. Boards. Longman and Rees.

This is a book of Maxims, designed to inculcate lessons of practical morality on the minds of young people; and the same propriety of sentiment, which characterizes the other publications of Madame de Genlis, runs through the volume. It is an encomium to which this lady is justly intitled, that all her works on education evince a sincere interest in the improvement of the rising generation.

In one of the latter chapters, a criticism is introduced on the Baroness de Stael's sentiments respecting suicide, in her Essay on the Influence of the Passions. "How difficult is it," says Madame de Stael, "not to believe him possessed of generous emotions who voluntarily embraces death, when it is considered that villains are incapable of such an action!" Madame de Genlis, on the contrary side, asserts "that the greatest monsters that have ever existed were all suicides:—Sardanapalus, Nero, Messalina, and the ungrateful and false disciple, the traitor Judas."—The fact, however, appears to be that suicide has been committed by characters of every different degree of estimation; and the only point for controversy is, whether, in any case, it can be justified. Of the instances cited by Madame de Genlis, none except the last are cases (strictly speaking) of voluntary suicide: they were acts committed in situations in which death could not be escaped, and the aim was only to avoid a more terrible mode of dying. Judas, when he hanged himself, was a sincere penitent: he had returned the price of his treason; and he was actuated by remorse. The main position, however, of Madame de Genlis, i. e. that many villains have been capable of this act which the Baroness calls *sublime*, is undeniable; and some of the expressions in Madame de Stael's work are justly reprehended.

Art. 28. *The Juvenile Preceptor*; or, a Course of Moral and Scientific Instruction, for the Use of both Sexes. Vol. I. 12mo. pp. 234. Boards. Champanne and Whitrow. 1800.

This volume, which appears to be the first of a number that are to follow, contains 'spelling and reading lessons, not exceeding one syllable.' Mr. Nicholson, near Ludlow, is both author and printer; and in a sensible preface he tells us; 'we have formed a plan for compiling a series of liberal amusement and instruction. Our design will commence with an attempt to gain the attention and friendship of the young by adopting a style resembling their own,—familiar, simple, and unaffected.—But we do not intend to forget that we have other

other offices to fulfil; namely, that of providing objects of *attainment* as well as of attraction. We therefore intend gradually to relinquish such infantine intercourse, and adopt the style and language of books.' The directions for reading, which follow the preface, are pertinent and useful; they are extracted chiefly from Burgh's "Art of Speaking."

The present volume extends to words of eight letters, attended by suitable reading lessons, and intermingled with distinct classes, pointing out the different sounds of each vowel; for which part of the work, and for a few pages of the lessons, Mr. Nicholson says, 'we are indebted to John Blaymires, of Eccleshill, near Bradforth, in Yorkshire, an ingenious schoolmaster of that obscure and poor village, whose abilities and integrity of character entitle him to a better situation.' By different persons, the varying sounds of vowels may be adjusted differently; and we will not pronounce that this writer is always correct. An attentive instructor, however, will no doubt find the book useful; and it is likely to attract the notice of children, and prove amusing as well as informing.

Art. 29. *Tableau d'Histoire Naturelle, &c.; i. e. A View of Natural History; or abridged Account of the most useful Productions of the three Kingdoms of Nature; accompanied by an Index, containing the most essential Words in French and in English. A Work designed for Youth.* By M. de Montaignu. 12mo. pp. 270. Dulau and Co. 1800.

We are not inclined to scrutinize such a production as this with much severity; yet it is incumbent on us to observe that, however slight and superficial an elementary work may be, still the little that is contained in it ought to be correct; which we do not find to be the case in the present instance. Among many errors, we shall specify only the following:

In p. 9. the primitive Earths are not even mentioned, and the old absurd mode of arranging the mixed Earths is adopted.

In p. 22. Alabaster is separated from the other Gypseous Stones.

In p. 25. Porphyry is called a Marble.

And in p. 43. the Metals, including those called Semi-metals, are said to be 12 or at most 13 in number, although they now amount to 21.

These gross mistakes have evidently been copied from the Dictionary of *Valmont de Bomare*, from which the work appears to have been principally compiled; and as it is manifest that M. de Montaignu is not very well acquainted with this subject, we cannot but regret that he did not draw from the more modern and more accurate sources of information.

P O E T R Y.

Art. 30. *A Poem on the Peace between the United Kingdoms of Great Britain and Ireland and the French Republic, &c.* By James Barrow. 4to. 1s. Jones.

Of all the acquitments by which the human mind has been improved, that of self-knowledge is perhaps one of those which are most difficult

difficult of attainment; and hence we are not to wonder that so many people, of good natural capacity respecting the common concerns of life, have egregiously mistaken their own talents, especially when they stand forth as candidates for the honours of POETRY. The present writer seems to be a respectable man, considered as a member of society; and one who may be more usefully employed than in spoiling so much paper as he has here unfortunately (in these times of *scarcity*, too!) reduced to *waste*.—Go, Mr. B., we pray and exhort you,—“Go, and sin no more!”

Art. 31. *A Satirical Epistle in Verse*, addressed to the Poet Laureate on his *Carmen Seculare*, containing some Strictures on Modern Times and Characters. 8vo. pp. 60. 3s. Ginger. 1801.

The satirical poet ought to display no common vigor and excellence. As he who prosecutes, under a sense of injury, is expected to come into court *with clean hands*; so he who assumes the privilege of laughing at the faults of others may, with reason, be required to evince the superiority of his own judgment, talents, and taste. The author of the pamphlet before us did well in praying ‘for a spark of Pope’s fire,’ but he should have waited till his petition had been liberally granted, before he had exhibited himself as a public satirist.

The author, however, has prefixed a sensible introduction; in which it is remarked that the controversy on the commencement of the Century appears to have arisen entirely from the want of attending to the distinction between the ordinal and cardinal numbers.

Art. 32. *The Mechanic*, a Poem. By Thomas Morley. 2d Edit. 8vo. 1s. 6d. Jordan, &c. 1801.

Though the title-page of this publication seems to promise encomiums on the mechanic arts and artists, the poem chiefly consists of severe and angry satire on the higher ranks; who are here represented as proud, ignorant, and vicious. In short, the *great*, it appears, are here thrown down merely in order that the lower classes, particularly the artizans, may have the opportunity of exulting over those who are called their *superiors*; like dirty Diogenes, trampling on Plato’s elegant carpet.

This plebeian satirist of the Noblesse evidently possesses good natural parts; which, had they been more improved by education, might have enabled him to figure in the poetic world with at least a Stephen Duck the thresher, or Banks the weaver*;—for whom see *Lives of the Poets*, by Cibber, &c.

Art. 33. *The Valley of Llanberne* †; and other Pieces in Verse. By John Fisher, A. B. 12mo. 5s. Hatchard. 1801.

We have been agreeably amused by some of the pieces contained in this miscellaneous publication: but, on the other hand, we have been so little delighted with the greater number of Mr. F.’s performances,

* Banks wrote much both in prose and verse, with no small degree of popular approbation: particularly a very fair and candid *Life of Cromwell*.

† On the North Coast of Cornwall.

(the smaller poems,) that we cannot, in conscience, encourage the author to think of rivalling any of the celebrated Bards of former days. Had he given us only his descriptive verses on the *Cornish Valley*, and his pathetic *Shipwreck Scenery*, we might have augured more favourably of his poetic talents.

Art. 34. *The Methodist; a Poem.* Motto—"I hate all Methodists." 12mo. 1s. Button. 1802.

An attempt to sing "to the praise and glory" of the Methodists and Methodism: * but a more wretched effort, surely, was never seen in a land of literature! Blank verse is the vehicle, and irony the strain, in which the author's ideas are conveyed: but the performance, taken altogether, is too mean for any serious criticism.

POLITICS.

Art. 35. *Eight Letters on the Peace; and on the Commerce and Manufactures of Great Britain.* By Sir Frederic Morton Eden, Bart. 8vo. 3s. 6d. sewed. Wright. 1802.

These letters, which were first published in a daily paper, under the signature of "Philanglus," contain a multitude of tables and documents demonstrative of the flourishing state of our commerce, and accompanied by arguments to prove that it is in no danger of being injured by the Peace. Sir Frederic Eden brandishes his pen against the whole host of croaking and despairing politicians. He contends that, if we could not save others by the war, we have preserved ourselves; and as to the Peace, he says it is no objection 'that by it much must be hazarded, for more would be hazarded by a prolongation of the contest.' In opposition to those who view with apprehension and alarm the extended limits of France, he maintains that 'the French Republic may possess the Rhine, and yet not annihilate the commerce of the Thames;' that 'the balance of Europe has been and may be altered without injury to Great Britain; and that, while some continental powers have been aggrandized, and others destroyed, our insular situation and peculiar advantages have enabled us to advance by more rapid strides than our neighbours, to opulence, strength, and civilization.' Hence he proceeds to prove that the Peace will not impoverish our merchants; and he gives it as his opinion that, extensive as our trade with Asia now is, it is highly probable that it will experience a great increase. This, perhaps, is the most questionable part of his argument: but, however this may be, Sir Frederick has taken great pains to open pleasing prospects; and to assure his country that, 'if at some future period the feverish ambition of mankind shall compel her to unsheath the sword, her constitution and her commerce will again supply her both with motives and with means, to prosecute the contest until it can again be terminated with safety and with honour.'

Art. 36. *Three Words to Mr. Pitt, on the War, and on the Peace.* 8vo. 2s. 6d. Ridgway. 1801.

* From its having been printed at Bristol, we conjecture that this pamphlet took its rise from the Blagdon Controversy.

Three words, if pregnant with approbation or consolation, might not be deemed dear at the price of half-a crown, even by an ex-minister secluded from the Treasury coffers : but he would not be pleased on paying ten pence a-piece for *three words* which convey only sarcasm and cutting reproof. Had Dr. Johnson been alive, and espoused Whiggism instead of Toryism, he would have called this pamphlet *three hard knocks* ; and it is probable that some friend of Mr. Pitt, considering them in this light, will endeavour to return the compliment on the writer : who, with all the dexterity of a literary pugilist, aims some severe blows at Mr. Pitt's merit and fame as a Minister. He undertakes to consider what that ex-minister's conduct has been during his administration, and what are the consequences likely to result from it. Here Mr. Pitt is reminded of the language and the arts which he employed at the commencement and during the progress of the war ; and the author views the embarrassments in which he was placed by his own declarations, as the cause of his retirement, previously to the treaty of peace. ' You know (he says) very well that all your boastings were mere vapour, and that your promises could never be redeemed ; therefore under a frivolous pretence you quarrelled with your place, much as you loved it, and resigned, provisionally at least, leaving it to others to break your engagements.'—The retired minister is also reminded of the effects of the contest into which he plunged the nation ; ' that we have doubled our debt, and that France has doubled her dominions ;' and that, if in a future war France should ' attack us in our vitals, we are indebted to him and his late associates for the mighty favour.' In short, the author goes over the old ground of reprobating all the advocates of the war, on the plea that it was impolitic and might have been avoided.

Art. 37. *Letters of the Dead* ; or, Epistles from the Statesmen of former Days to those of the present Hour. 8vo. 1s. Stockdale:

If Mr. Pitt's political character be undervalued and severely scrutinized by the author of the preceding pamphlet, ample compensation is made in the present flattering letter ; which is supposed to be addressed to him, from the world of unembodied spirits, by *Lucius Lord Falkland* : between whom and Mr. Pitt a congeniality of sentiment and disposition is said to exist. The following is a specimen of the language of Falkland's Ghost :

' I found you from earliest youth undebased by the accustomed degradations of youthful folly ; in infancy a man, and in the pride of manhood a philosopher ; a statesman of high attainments and unrivalled acquisitions in political knowledge, at a time of life too when the contemporaries of your age and rank were suffering the unredeemable moments to slip by unheeded, contenting themselves with the butterfly enjoyments of sporting in the sunbeams of prosperity ; winging their airy wheelings on the fantastic breezes of the spring of fashion.'

If a ghost could derive any benefit from secret-service-money, we might be induced to suspect from this *laudation of praise* that Lord Falkland had partaken as largely of it in the Elysian fields as any Prince or Minister has done in Germany.—The late Minister's career

reer of public life is also declared to be 'brilliant;' he is said 'to have given up power in the meridian of his splendid day;' and he is told that to 'his fortitude and keen perception, England owes her present solvency amidst a bankrupt world.'

We suppose that other ghosts are to take up the pen in future, since the title implies the correspondence of several dead statesmen with the present, and in this pamphlet we have only the Letter of Lord Falkland. The idea is not new.

Art. 38. *The Speech of the Right Honourable William Windham, delivered in the House of Commons, Nov. 4, 1801, on the Report of an Address to the Throne, approving of the Preliminaries of Peace with the Republic of France.* 8vo. 2s. 6d. Cobbett and Morgan.

This protest against the peace is very spirited, and perfectly in unison with the sentiments delivered by the right honourable speaker during the war. It is not said that the speech is published by Mr. Windham himself, but it appears to be correctly given; and those who cannot yield to the despondency which it endeavours to excite, on the prospect of peace, must at least allow that it proves him to be an able orator.

In every part of this philippic against peace, however, Mr. W. appears to us to be indirectly pronouncing his own condemnation, for the precipitancy with which he assisted in hurrying us into the war. The consequences of miscarriage in it, which he now predicts, he seems not to have then duly weighed; and now, when after a long and bloody contest the nation finds that the continuance of war would be certain ruin, he kindly endeavours to convince us that peace will be followed by events equally fatal.

Art. 39. *A Word to the Alarmists on the Peace.* By a Graduate of the University of Cambridge. 8vo. 1s. Crosby.

A current of good sense, strong and clear, runs through this little pamphlet, which may help to free the political atmosphere from those gloomy clouds which have ascended from the boiling cauldron of necromantic alarmists.—The pamphlet seems to proceed from a reflecting and temperate man; it affords a distinct view of the religious, moral, and political state of things; and it is particularly calculated to make us satisfied with the peace. Our politicians are here directed to adopt a more generous policy than that by which they have been hitherto guided; and instead of projecting the support of our constitution by the expedients of war abroad, and alarms and arbitrary measures at home, to demonstrate, by the actual condition of the country, that the subjects of such a monarchy as our own may be more free and more happy than those of a republic. Let it be always possible to make this appeal to experience, by a comparison between Great Britain and France, and nothing serious can be apprehended; since, isolated and naturally strong as we are, only internal folly and corruption can ever endanger our national independence.

Art. 40. *The Impolicy of returning Bankers to Parliament in the ensuing General Election.* By a Friend to the Poor, the Commerce, and the Constitution of England. 8vo. 1s. Jordan. 1802.

The Monsters, dearness, monopoly, luxury, and starvation, are here said to be negotiated into existence by an increase of the circulating medium. The author contends that a man has a right to lend his money or goods for profit, but that he ought not to lend his *credit* for profit, because this conduct must produce the circulation of fictitious paper. As the whole body of bankers are lenders of their credit for profit, they are considered as a phalanx hostile to the industry and constitution of the country; both of which, it is said, must fall, if the paper issued by these houses be not destroyed; and hence the people are exhorted not to return bankers to parliament.

Art. 41. *Profusion of Paper Money, not Deficiency in Harvests;—Taxation, not Speculation;—the principal Causes of the Sufferings of the People.* With an Appendix, containing Observations on the Report of the Committee of the House of Commons appointed to enquire into the High Price of Provisions—and an important Inference from Mr. H. Thornton's Speech in Parliament on March 26. By a Banker. 8vo. 1s. sewed. Jordan. 1802.

When political evils prevail to a considerable extent, many persons are interested in their continuance; and arguments in behalf of the poor, and of the community at large, are addressed in vain to those individuals who find themselves rising in affluence by the very means which produce the general depression. The high price of provisions is an evil of terrific magnitude; and it is generally admitted that it is in a considerable degree produced by an excess of paper circulation: but who will apply a remedy? Formal committees of inquiry give no relief; and the reflecting mind obtains little consolation, on observing the sufferings of the people left to work their own cure. Such were our reflections on perusing this public-spirited pamphlet: the substance and intent of which may hence be inferred. May we believe that it is really written by a *Banker*?

MISCELLANEOUS.

Art. 42. *An Historical Account of the Transactions of Napoleone Buonaparte, First Consul of the French Republic, from the Period he became Commander in Chief of the French Army in Italy, in April 1796, until the present, of his having compelled the Emperor of Germany, a second Time, to make the Peace with the French Republic, and acknowledge its Independance, in Feb. 1801.* In this Work is comprised the Campaigns of Italy in 1796—7. The Command of the French Army on the Coast of France, Flanders, &c. The Expedition to Malta and Egypt, in 1798. The Chief Consularship of France, with the Campaigns of Italy and Germany, in 1799, 1800, and 1801. By G. Mackereth. 8vo. 3s. Jones, Printer, Chapel Street, Soho.

This compilation forms one continued eulogium on the conduct and abilities of its hero: but, if Bonaparte never heard his praises sung in higher strains, his vanity would not be much gratified. Indeed, we have seldom seen the Press disgraced by so thoroughly illiterate a production.

Art.

Art. 43. *The Statistical Observer's Pocket Companion*: being a Systematical set of Queries, calculated to assist Travellers and all inquisitive Men at large, in their Researches about the State of Nations. Translated from the French of Julia, Dutchess of Giovane, Baroness of Underbach, Lady of the Starry Cross, Honorary Member of the Royal Academies of Berlin and Stockholm, and of the Humane Society, London. Small 12mo. in a Pocket Case. Booker, &c.

We are informed, in the preface, that this work was originally printed 'on an immense sheet of paper, and annexed to a large volume.' It is now reprinted in a very convenient size for the pocket; and to young travellers it may be extremely useful, by instructing them to what points they should direct their inquiries, in order to obtain a knowledge of all that is important in the countries which they visit. They are here taught what questions they should ask respecting the history and geography of every particular nation;—its Civil and Military Constitution—its System of Government—Natural Productions—Industry—Commerce—Navigation—Finances—Money—Banks—Legislation—National Character—Police—Religion—Education—Culture of the Nation at large—Politics with regard to Foreign Nations—Colonies, and remote Possessions. Under each of these heads a series of questions is proposed, which evince much reflection; and if a traveller could obtain a satisfactory answer to all of them, he would return home with a thorough knowledge of foreign countries.

Art. 44. *Misère des Alpes, &c. i. e. The Misery of the Alps; or the Effects of the French Revolution in Switzerland, remarked during a Journey from Berne to the Canton of Undervald.* 8vo. 3s. 6d. De Boffe, &c. 1801.

In order to excite the liveliest commiseration of the wretched Swiss, whose peaceful and virtuous retreats have been invaded by the French, this writer endeavours "to harrow up our souls:" but his picture is so overcharged with horrors, and in some parts it so greatly outrages all probability, that it must impress the mind with the idea of its being a fiction rather than an historical detail. No doubt, the inhabitants of Switzerland have suffered much by the irruption of the French troops into their territory; and we most cordially pity them and every people whose country has been made the seat of war: but in this case there was no necessity for exaggeration, and a simple statement would have been sufficiently touching. A philosophical *aubergiste*; a *Marguerite* who had lost her senses on the death of her lover in battle, (a counterpart to Sterne's Maria) and who ran about singing on the mountains; and, above all, the super-tragical narration of the *Curé* of Grindelwald; throw an air of romance over the whole detail.

Both the original author and the editor of this tract are concealed. Their professed motive is to beg for the Swiss, (*Date obolum Helvetiis* is the motto), but much of the misery which is here detailed cannot be the object of pecuniary relief. There is also something very wild in the idea of begging pence for a nation.—If the work succeeds in exciting a detestation of the French, its chief end will probably be accomplished.

Art. 45. *New invented Tables of Interest*, upon one small Card, that will lay [lie] in a Pocket Book; shewing the interest on any Sum, for any Number of Days, at Five per Cent., being the most simple and concise Method of finding Interest ever offered to the Public. By Thomas Baird. 12mo. 1s. Black and Parry.

This title gives an account which is pretty nearly true: the card being certainly very commodious. It is constructed on the principle that the aggregate of the interest on the several parts is equal to the interest on the whole; and that the interest on a sum of money, S , for N days, is equal to the interest on a sum N for S . days. Thus the interest of 365l. for 1 day is equal to the interest of 1l. for 365 days; that is, one shilling;—and the interest of 6570l. for 1 day is equal to the interest of 365l. for 18 days, and therefore is equal to 18 shillings: hence the columns are formed by multiplying 365 by the numbers 1. 2. 3. to 100, and the respective multipliers are equal to the interest on the respective products. Suppose the interest of 473l. for 92 days is required; then $473 \times 92 = 43516 = 36500 + 7016 = 36500 + 6935 + 81$: now the tables give for interest 36500, 5l. since $36500 = 365 \times 100$; for interest of 6935, 19 shillings, since $6935 = 365 \times 19$; and for 81, 2½d. nearly.

Art. 46. *The Elements of Book Keeping*, both by Single and Double Entry: comprising a System of Merchants' Accounts, founded on real Business, arranged according to modern Practice, and adapted to the Use of Schools. By P. Kelly. 8vo. 5s. Boards. Johnson, &c. 1801.

Although the history of book-keeping has very little connection with its practice, yet a brief account of it is given in the preface to this work; which may serve either to display the author's learning, or to amuse the speculative inquirer. Of Mr. Jones's project for book-keeping, Mr. Kelly speaks as follows:

'In tracing the progress of Italian Book-keeping, something should be said of a rival Method, entitled the *English Book-keeping*, published by Mr. Jones in 1796; a work chiefly remarkable for the enormous subscription raised on the occasion. A Prospectus of this performance was previously circulated, announcing the discovery of an infallible Method of Book-keeping by Single Entry, and at the same time representing the Italian Method as delusive and erroneous. By high promises and accredited recommendations, subscriptions, (at a guinea each,) are said to have been obtained, to the amount of six or seven thousand pounds. The work, however, did not answer the expectations of the public. Several ingenious Tracts soon appeared, defending Double Entry, and exposing the insufficiency of this new System; and one, in particular, written by Mr. Mill, closed the controversy. This Gentleman, in order to form a comparative estimate between the English and Italian Methods, arranged Mr. Jones's materials into a Journal and Ledger, by Double Entry; and in the course of the operation detected an essential error:—a detection which completed the triumph of Double Entry.

'This English System of Book-keeping, however, contains some useful checks by different columns in the Day-book for entering the Drs. and Crs. separately.; and also, in the Ledger for inserting the Daily and Monthly Transactions; and though the Work has not been

been well received, it has proved useful to the Public, as well as to the Author. Some of the columns have been adopted in Counting-houses and even by subsequent Writers, and the publication has, besides, given rise to much useful enquiry and investigation on the subject of Merchants' Accounts.'

Mr. Kelly's explanation of his principles is tolerably perspicuous; and such illustrations are given by means of tables, that a person not born in Bœotia may certainly make himself master of the methods and plan.

The author informs us that he was indulged with the inspection of several merchants' books, so that the detail of his work is something more than the invention of a speculative accomptant.

Art. 47. *Picturesque Excursions in Devonshire*; consisting of select Views, with Descriptions, &c. by T. H. Williams and H. J. Jones, Number I.; to be continued. Royal 8vo. pp. 40. 5s. Murray and Highly. 1801.

No county in England abounds more in picturesque scenery, than that which the authors of the present work have undertaken to illustrate. We have frequently surveyed different parts of it with delight; and we rejoice that the prevalent taste for splendid publications has directed the attention of an artist to Beauties, which will amply reward his trouble.—Mr. Anket Smith has engraved the designs contained in this number, which were furnished by the editors, and has executed with neatness those views which they etched with fidelity. Four Plates are given; and the letter-press accompanying them is calculated to engage and gratify the curiosity of the reader.—In the account of the River Tamer, and of St. Budeaux which is situated near it, the following description reminded us of an exquisite passage in Cowper's Task.

'In a still evening, the tuneful bells of the little church of Landulph, on the remote banks of the River, add a new charm to the scene, wafting at times their full choir of melody on the ear; and again melting, like the notes of the Eolian harp, into tremulous and almost imperceptible vibration. There is a mysterious and melancholy pleasure excited by this simple music, of which most are susceptible.—It touches a sympathetic cord of the heart, and awakens recollections the most sublime and pleasing. The solemn dirge of the funeral bell, connected with the ceremonies of the dead; the cheerful peal which enlivens the days of amusement and rejoicing, and which is also the memento of religious homage; these united remembrances concur in producing a mingled sensation of ineffable complacency and tenderness.'

The Poet, on a similar occasion, thus expressed himself:

"How soft the music of those village bells
Falling at intervals upon the ear
In cadence sweet! now dying all away,
Now pealing loud again and louder still,
Clear and sonorous, as the gale comes on," &c.

The idea of the lamented Bard is here evidently imitated, but by no means in a servile manner, with a considerable and happy dilatation
of

of the thought.—As the authors of this work appear to be so much charmed with the simple beauties of nature, we would remind them that unaffected simplicity of style will intitle their pages to more attention, than “the gorgeous declamation” to which they have shewn themselves too much attached.—We think that the performance deserves encouragement, and we shall therefore be happy in the opportunity of informing our readers of its progress.

Art. 48. *Gulielmi Jones, Equitis Aurati, Laudatio; Premio Academico Donata. Auctore Henrico Phillpotts, A. M. Collegii Beate Mariæ Magdalene Socio.* 4to. 1s. 6d. White. 1801.

We have here an additional tribute to a character of whom not only the University, but the Country and the Age, may well be proud. So brilliant a career is seldom run by a man of letters;—such wealth and rank, as fell to the share of Sir W. Jones, rarely become the portion of a votary of the Muses. His various publications, his researches into the antiquities of the East in the country itself, his institution of the Asiatic Society for that sole purpose, and the part which he took in its labours, render his entrance on Oriental Studies an epoch in the history of that branch of learning.—His present Panegyrist appears to have very correctly estimated his character, and to have selected for his discourse those traits in it which seem to require the most prominent notice. A passage which gives an account of his earlier efforts, may be submitted to our readers as a specimen of Mr. Phillpotts's Latin style:

‘Atque ut cetera prætermittam, in subtili illâ linguarum discendarum ratione tantum consecutus est, ut non solum Romanas Græcasque literas penitus perspectas haberet, in nullis ferè aliis peregrinus; verum etiam in tam variis tot gentium Asiaticarum doctrinis quasi in propriis suis finibus versaretur. Quâ in parte quantus postea futurus esset, ipse præclarum dedit documentum, cum adolescens admodum dulces illos ingenii sui motus ostendit, et in poetarum venustiorum ordinem jam tum sese adscribendum esse declaravit. Verè equidem hoc mihi videor dicturus, si nihil aliud reliquisset, quàm commentarios illos poeseos Asiaticæ, suis insuper poematibus locupletatos, nunquàm esset profectò nisi honorifica illius apud omnes, ac plena amicissimi desiderii recordatio. In aureo enim illo libello tam incorrupta est Latini sermonis integritas, tanta deliciarum ac suavitatum abundantia, tam mirifica autem rerum scientiarumque omnium, quæ ad illud argumentum pertinent, copia atque varietas, ut lectoris animum, cum incredibili quâdam voluptate perfundat, tum verò haud mediocri simul literarum istarum cognitione auctum dimittat. Illius beneficio Sadii gravissima poesis nostris quoque hominibus aliquandò patet; Hafæzi, venustissimi vatum, idyllia, amoribus illa quidè ac dulcedine planè suâ affluentia, nostros quoque animos permulcent; ejusdem beneficio Ferdusii tandem carmina, modò non ad Homericam illam majestatem et caelestem panè ardorem accedentia, nos quoque sublimitate suâ exagitant atque incendunt.’

SINGLE SERMONS.

Art. 49. *The Example of Christ enforced, as a Motive to Benevolence.*
By R. Ward. 8vo. 1s. Hurst. 1801.

We do not learn on what occasion this sermon was preached, nor for what particular reason it was printed: but a short adverti-
ment

ment informs the public that it was written *currente calamo*. *Haste* may in some instances furnish a *preacher* with a sufficient apology, but it can seldom be valid respecting what issues from the press. The discourse, however, is on the whole well-written, and adapted to be useful. Perhaps, it may be a mark or effect of haste, if Mr. Ward intimates, or may seem to intimate, p. 23. that 'some might be able to attain to the excellency of our Saviour,'—but we conclude that the ambiguity arises from the form of expression. Any profits arising from this publication are to be given to the poor.

Art. 50. *Pastoral Hints on the Importance of Religious Education.*

With an Out-line of a familiar Plan of Instruction; designed for the Assistance of Families. By Edward Burn, M. A. 8vo. 6d. Rivingtons.

Well adapted to the purpose specified in the title page, and to the Rev. author's particular situation at Birmingham. Mr. B. appears to be qualified for discharging the duties of public instruction, without any tincture of bigotry: a circumstance which we mention, because narrowness of mind or principle seems to be gaining ground, of late, in various parts of this kingdom.

Art. 51. *The Duty of keeping the Christian Sabbath holy.* Preached in the Chapel of the Hospital for the Maintenance and Education of exposed and deserted young Children, March 8, 1801. By the Rev. John Hewlett, B. D. 8vo. 1s. Rivingtons.

The Committee of the Charity, at whose request this sermon is published, term it excellent and impressive; and we subscribe in a great measure to the propriety of these epithets, though we cannot agree with the preacher that 'the fourth commandment summons us together on the *Lord's Day*;' p. 5. The day of rest ordered in the decalogue is *Saturday*. In p. 10. Mr. H. well describes the manner in which the Christian Sabbath ought to be spent: but does he not afterward draw the line a little too tight, by prohibiting the poor confined cit from taking a salutary walk on Sunday in the Park? Even the Jews allowed of a Sabbath-day's journey.

CORRESPONDENCE.

We have received a very polite letter from Mr. W. Belsham, respecting our account of the 5th and 6th vols. of his History; (Rev. January) in which he acknowledges the justice of our strictures, with a candour and self-government which are rarely manifested, and which deserve no slight commendation. He confesses 'that the expressions objected to are *violent* and *intemperate*;' and he says that he 'shall not hesitate to erase from the next edition of the work, whatever may be supposed to have offended those readers and critics whose good opinion he wishes to obtain, and which may have given too much the air of party to this portion of the History:' but, he adds,

'I know of no one expression which can be retracted as *false* and *injurious*. When I reflect on the acts of the late ministers, I must, in the language of the Westminster petition of 1797, say, with the most dispassionate

passionate seriousness, "these are no common errors, they are great crimes"—and the expressions I have used were extorted from me by the strength of my conviction and feelings. They were penned at a moment when the most alarming consequences might be reasonably expected to ensue, from the desperate measures adopted by those ministers, and from which we have since happily and almost by miracle been rescued. I confess that my emotions were ardent, and though I am far from thinking with Mr. Burke "that our passions are to instruct our reason," neither do I regard them as the "pagans of the soul," which ought not merely to be restrained but extirpated."

Though, however, Mr. Belsham thus submits to the censure of the acrimonious passages in question, he is desirous of preventing that censure from being considered as applicable to the spirit of the whole work, which he fears may be the consequence of our observations; and he says,

"I conceive, with great deference, that, notwithstanding this error, a work may be so executed as not to be deficient in real impartiality. If the series of facts be truly given, if the arguments on both sides be stated in their full force; if, as in the instances of Lord Fitzwilliam, Lord Cornwallis, Mr. Addington, &c. ample justice is done to the characters of men who widely differ from the writer in political sentiment; if no novel extravagance is admitted into the work, but the principles of genuine whiggism alone adhered to, such as our greatest philosophers have inculcated, and our greatest statesmen have acted upon; I presume the essential requisites of history are not violated."

We do not apprehend that our readers would mistake the scope and limits of our objections. They certainly extend to all those parts of the work in which the individual character of Mr. Pitt and the features of his administration are represented: but they do not apply to the author's statement of facts and his historical fidelity, nor to the instances of Lords Cornwallis and Fitzwilliam, Mr. Addington, and others. With regard to the first passage above quoted from Mr. Belsham's letter, which appears to be designed as some palliation of his strong language, we leave the reader to decide on its validity: but let it not be forgotten that, in this case, the warm feelings of an individual should not be substituted for the cool judgment of an historian: nor let the writer of his country's annals, when discussing the actions and motives of statesmen, be altogether unmindful of the advice of Quintilian: "*Modestè, tamen, et circumspecto judicio de tantis viris pronunciandum est; ne, quod plerisque accidit, damnent quæ non intelligunt.*" From party-disputants, and in temporary political argumentations, a strict adherence to this rule can scarcely be expected: but higher views are contemplated by him who writes for posterity, and higher duties attach to the office which he assumes.

The expression, which Mr. B. thinks we have incorrectly attributed to him, occurs in his 5th vol. p. 124. *note.*

It is impossible for us to enter into a minute discussion of the very extensive letter from Dublin, signed Thomas Elrington, concerning our account of Bishop Young's *Memoir on the Force of Testimony*, &c. (Rev. for Sept. last, p. 6.) but we shall take some notice of its principal points.

The

The writer's first remark is that, in discussing a supposed case, we have inserted a circumstance expressly excluded by Dr. Young; namely that the witnesses *are unconnected with each other*. We have again consulted the passage, and the context, but we do not find that this circumstance is expressly excluded; and immediately after his own method of computing the probability of a fact, Dr. Y. taking a related case, endeavours to refute that of Waring, who expressly uses the words "*independent of each other*." The strong argument meant to be employed by Mr. E. is brought from the end of the paper, and does not appear to apply to all the calculations made: but it may, or may not, since the memoir is greatly deficient in perspicuity and precision.

With regard to the expression *physically impossible*, it means that which experience and observation on the laws of nature inform us cannot happen. We can conceive the Sun to rise in the West, and heavy bodies to fall *from* the centre of the earth instead of *towards* the centre, &c.; such things are *metaphysically possible*; that is, they are not absurd, nor contradictory to the *laws of human thought*: but they are contradictory to the laws of nature, and are therefore termed *physically impossible*. Of this kind, is the supposed fact of an ace thrown a million of times successively: such an uniformity and repetition would contradict all our experience, although it can be as clearly conceived as the fact of an ace thrown only twice successively. However, we do not much insist on this explanation; since we rather incline to Laplace's opinion that the fact of an ace thrown a million of times successively is not physically impossible, but is thought to be so, because there is infinitely more probability that such a fact is the effect of design than the result of chance.

Mr. E. has supplied an *Ec.* which we left in a series, by one case: "Will any man (says he) seriously assert that the chances for throwing aces in one throw of the dice are not as one to thirty-six?" *We seriously assert that the chances are as one to thirty-five.*

The next case put by us (p. 7.), and which Mr. E. has answered with great apparent facility and conciseness, is not our own: it was the cause of much long and intricate discussion among the first mathematicians of Europe, when science was in its "most palmy state;" and we recommend it to this Gentleman's maturer consideration.

The following cases were put by us to shew the necessity of making a distinction between *moral expectation* and *mathematical expectation*; the neglect of which distinction by Bishop Y. is one of the causes that have rendered his memoir so vague and unsatisfactory.

We have again attentively read Dr. Young's censure of Waring's method of estimating the probability of a fact, Mr. E.'s support of that censure, and our own defence of Waring; and let not Mr. E. accuse us of being uncandid, though he should charge us with being dull, when we declare that it still appears to us that the Bishop mistook Waring's meaning.

We regard not any asperity of terms which Mr. E. may have used, and for which he apologizes: nor let him be disturbed with what we have said. Our 'attack' (if attack it can be called) on his deceased friend's

friend's fame was neither wanton nor unpremeditated: nor, when we entered on the discussion of that memoir, did we study its subject for the first time. We have again consulted this paper, but we perceive in it no originality of invention, no depth of thought, nor any precision of language. Some merit it undoubtedly has; and it might have had greater, if its author had employed, in a more extensive research, part of that time which he appears to have wasted in learnedly trifling with Aristotle and Crakanthorp.

A pressing application has been made to us by the Rev. A. Clarke, of *Liverpool*, to remove an impression which he fears may arise that he has borne testimony to the efficacy of a certain quack medicine, the advertisement of which was lately stitched up with one of our Numbers. It is altogether unusual with us to take any notice of these extraneous additions; and we do not think that, in this instance, there was ground for Mr. Clarke's apprehension, since the person whose evidence is quoted is said to be a Methodist preacher at *Manchester*: but Mr. C. says that, as there is no such person in the latter city, (which, we suppose, is generally the case,) and as there *never was a preacher of that name in the connexion besides himself*, he is liable to be considered as the person meant. He therefore particularly requests us to state that he never had any knowledge whatever respecting the efficacy of the medicine in question; and that any use of *his name* in this business is *a gross forgery*.

Weighty reasons oblige us to refrain from acceding to Mr. Houghton's request: but we shall consider the remarks which he has communicated to us.

We shall attend to the observations of *A Constant Reader* as far as circumstances will permit.

A Cantab's letter is received, but

“*Non nostrum inter vos tales componere lites.*”

From *Philo-modernus*, Mr. Lowell, &c. we have to request the exercise of a little patience. Our numerous engagements oblige us to call for this self-denial from authors more frequently than we could wish: but *necessity has no law*.

☞ In the last *Appendix*, p. 485. l. 18. from bott. for ‘*cocoas*,’ r. *cocons*; and in the next line, for ‘*manufacture*,’ r. *trade*.

In the Number for January, p. 9. l. 12. from bott. dele the hyphen after ‘*Bard*.’—P. 10. l. 9. for ‘*mind*,’ r. *maid*.—P. 36. l. 16. dele the comma after ‘*caring-time*.’—P. 59. l. 29. for ‘*time*,’ read *him*.—P. 86. l. 4. from bott. for $(a+b)\sqrt{-1}$ read $(a+b)2\sqrt{-1}$.—P. 87. l. 8. from bott. put a comma after *characters*.



THE MONTHLY REVIEW,

For MARCH, 1802.

ART. I. *The Metaphysics of Aristotle*, translated from the Greek; with copious Notes, in which the Pythagoric and Platonic Dogmas respecting Numbers and Ideas are unfolded from antient Sources. To which is added, a Dissertation on Nullities and diverging Series; in which the Conclusions of the greatest modern Mathematicians on this Subject are shown to be erroneous, the Nature of infinitely small Quantities is explained, and the *τὸ ἓν*, or *the one* of the Pythagoreans and Platonists, so often alluded to by Aristotle in this Work, is elucidated. By Thomas Taylor. 4to. pp. 500. 2l. 2s. Boards. White, &c. 1801.

NEARLY a century and a half have elapsed since the empire of Aristotle, which for two thousand years had been established over the opinions of mankind, was attacked and destroyed. The chief author of this event was Descartes; who, though less sagacious, less profound, and less circumspect than Bacon, has perhaps eventually been a greater benefactor to Philosophy. By the freedom of his speculations and the boldness of his ideas, he effected a revolution the most remarkable that occurs in the history of science; he released men from the thralldom of dark notions and hard words; he taught them to be attentive to the operations of their understanding, and to doubt every thing of which they had not clear conceptions; and his claim to fame depends less on the truths and discoveries which he has transmitted to us, than on the daring and sceptical spirit which he excited.—That which usually happens in such cases followed in this: opinion, once put in motion, vibrated from one extreme to the other; Aristotle, formerly the idol of adoration, became an object of derision; and his first matter, his occult qualities, and his substantial forms, were used as terms of reproach to defame the memory of old schoolmen, or to depreciate those who still seemed to think that much sense and sound philosophy existed in the writings of the Stagirite. In spite, however, of the change of doctrine and of our new systems, still Aristotle is a mighty name, and

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much that he has written is destined to be immortal, secure from the fluctuations of taste, and beyond the reach of hostility.

It is not our present concern to distinguish, in the Aristotelian philosophy, that which is perspicuous from that which is obscure; nor that which is level with common capacity from that which soars above all human comprehension; nor the worth and weight of matter from the ostentatious and empty pomp of words. That we are exempt from such a task is matter of no inconsiderable self-congratulation; for the re-perusal of Aristotle, in the present translation, has confirmed us in our former judgment, that (as Mr. Taylor himself also acknowledges) the *Metaphysics* 'are distinguished from the rest of the works of Aristotle by the profound obscurity in which the meaning of the greater part is involved.' Deep, indeed, is the gloom: few are able to throw light on it; and few will make the attempt: for those philosophers, who have contributed to overthrow the doctrine of Aristotle, have excited and cherished in the world a sceptical and suspicious spirit: mysterious language is not now supposed essentially to enfold sublime truths; and men of the present day do not infer profundity when they meet with obscurity: they have learnt that "*La vérité est simple, et peut être mise à portée de tout le monde quand on veut en prendre la peine.*"

We are not now introduced, for the first time, to the learned and indefatigable author of this translation: but hitherto our acquaintance has produced no sentiments of mutual regard. Terms even of contumely and contempt have been exchanged; and we are now likely to part with as little cordiality as ever: for we have no great reverence for the opinions of Mr. Taylor, if opinions they can be called, and the angry and scurrilous expressions of his preface are not calculated to excite any emotions of good will.

The translation is ushered in by an Introduction of nearly sixty pages: in the first part of which, the writer lays down the division of the books of Aristotle, in order to determine where his *Metaphysics* are to be placed:—he then shews what the end of his philosophy is, what kind of diction he employs, why he wrote obscurely, and what qualifications a reader of the *Metaphysics* ought to possess. As those who do not understand Aristotle (and the number is not small) may be curious to know why he wrote obscurely on abstruse subjects, we present them with the following exposition:

'Those more ancient than Aristotle, thinking that it was not fit to expose their wisdom to the multitude, instead of clear and explicit diction, adopted fables and enigmas, metaphors and similitudes; and under these, as veils, concealed it from the profane and vulgar eye. But the Stagirite praises and employs obscurity, and perhaps accuses

accuses and avoids philosophical fables and enigmas, because some interpretation may be given of them by any one, though their real meaning is obvious but to a few. Perhaps, too, he was of opinion that such obscurity of diction is better calculated to exercise the mind of the reader, to excite sagacity, and produce accurate attention. Certain, indeed, it is, that the present fashionable mode of writing, in which every author endeavours to adapt every subject to the apprehension of the meanest capacity, has debilitated the understanding of readers in general, has subjected works of profound erudition to contempt merely because they are not immediately obvious, and, as if the highest truths were on a level with the fictions of romance, has rendered investigation disgusting whenever it is abstruse. That this obscurity, however, in the writings of Aristotle does not arise from imbecility, will be obvious to those who are but moderately skilled in rhetoric: for such is the wonderful compression, such the pregnant brevity of his diction, that entire sentences are frequently comprised in a few words; and he condenses in a line what Cicero would dilate into a page. His books on *Meteors*, his *Topics*, and his *Politics* likewise, evince that he was capable of writing with perspicuity as well as precision; and among his lost works, Simplicius informs us that his *Epistles* and *Dialogues* were most elegantly written. Indeed, says he, none even of the most illustrious writers is equal to Aristotle in epistolary composition.'

Mr. T. next states that 'a naturally good disposition, a penetrating sagacity, and an ardent love of truth,' are the necessary qualifications for those who study this work, and shews *why* these qualifications are requisite. He then says:

'The design of Aristotle in this work is to lead us from forms merged in, or inseparable from, matter, to those forms which are entirely immaterial, and which, in his own words, are the most luminous of all things. But he considers these forms so far only as they are beings; or, in other words, so far as they are the progeny of one first being, and are characterised by essence. Nothing, therefore, is discussed in this work pertaining to will or appetite, or any thing of this kind, because these are vital powers; nor to sensation, the dianoëtic energy and intelligence, because these are the properties of gnostic natures. Hence, we shall find that the *Metaphysics* of Aristotle unfold all that is comprehended in the great orb of being, so far as every thing which this orb contains is stamped as it were with the idiom of its source. The same thing is likewise effected by Plato in his *Parmenides*; but, as we have before observed, more theologically, conformably to the genius of his philosophy, which always considers nature so far as she is suspended from divinity. The *Metaphysics* of Aristotle are, therefore, the same with the most scientific dialectic of Plato, of which the *Parmenides* of that philosopher is a most beautiful specimen, with this difference only, that in the former the physical, and in the latter the theological, character predominates.'

Next follows a particular explanation of the business of scientific dialectic: but, for certain causes, the comments of Mr. T.

do not easily admit abridgment, and they are too long for our insertion.

With respect to the disposition of the books of the *Metaphysics*, Mr. Taylor retains the order in which they were placed by antiquity, and published by Aldus and Bessarion; and he says that the arrangements of Petit and Dr. Gillies, which are different from such as had been adopted by the earliest and best of Aristotle's Greek interpreters, sufficiently prove that those writers 'attempted to rectify what they did not understand.' He then continues his objections to the arrangement of Dr. Gillies, and subjoins observations to prove that his censure is just: after which, we meet with considerations on the books in the order in which they have been transmitted to us by the ancients, terminated by the following reproof of Bacon and Malebranche:

'In short, the whole of his *Metaphysics* consists either in the enumeration and solution of doubts, or in the discussion of such things as are subservient to their solution. And we have largely shewn that every part of his works abounds with doubting, and that he every where exhorts the reader to doubt, as above all things necessary to the perception of truth. It may, therefore, from all this be fairly and safely concluded that those who have represented his philosophy as tyrannical, have either ignorantly confounded it with the barbarous reveries of the schoolmen, or, desirous of becoming dictators in philosophy themselves, like Lord Bacon and Malebranche, have most unjustly ascribed to the Stagirite that unbounded ambition with which they were so eminently inspired; an ambition which is satisfied with nothing short of unrivalled renown, and which

"Bears, like the Turk, no brother near the throne." *

In order that the reader may comprehend the latter part of the 12th book of this translation, perceive the simplicity of Aristotle's theory of the mundane system, and understand how grossly it has been misrepresented by modern wit, Mr. Taylor gives quotations from Aristotle's physical auscultations and books of the heavens. Although, however, these extracts are introduced by a judicious observation and pertinent illustration, intended to manifest that hypotheses are not necessarily true because they afford a solution of phenomena, yet we suspect

* We believe that we are not the first who have noted the passages whence Pope borrowed this idea: they are as follow;

"*Etsi enim Aristoteles, more Ottomanorum, regnare se baud tuto posse putaret, nisi fratres suos omnes contrucidasset,*" &c.

Bacon *de Augmentis Scient.* p. 107.

—"Nam Aristotelis philosophia, postquam ceteras philosophias (more Ottomanorum erga fratres suos) pugnacibus confutationibus contrucidasset," &c. *Novum Organum*, p. 285.

that

that they will not throw much lustre on the philosophy of the Stagirite, whatever proof of his deductive powers they may afford.

In page 42, speaking of the translation, Mr. Taylor says that he has given, as nearly as possible, the literal meaning of every sentence, without paraphrasing what might be the sense of the author, or expanding what might appear too concise. Superior to the fleeting and contemptible applause of the present day, he has translated and explained as Zeuxis painted; and he expects that posterity will award him his meed of never dying fame.

On the mention of the two Greek interpreters of Aristotle, Alexander Aphrodisiensis and Syrianus, the translator recommences his attack on Dr. Gillies in very severe terms. In particular, he comments on an opinion of that gentleman concerning the real subject of Aristotle's *Metaphysics*; and he endeavours to shew that so far was Aristotle from opposing the doctrines of the Polytheists, (or men who believed in the existence of divine natures, the immediate progeny of one first cause,) that in the 8th chapter of the 12th book he demonstrates the existence of these divine natures. To the extract from Aristotle, he adds the authority of Maximus Tyrius, and then concludes with Dr. Gillies; asserting that he has been induced to be thus severe on the Doctor by no personal enmity whatever, but by a sincere love of truth.

Here ends the censure on Dr. Gillies, but here cease not the anger and hostility of Mr. Taylor: the critics, the merciless critics themselves, are next subjected to his lash. In deciding on a work, their situation, and the nature of their duties, must necessarily render them regardless of every consideration except that of its merit: but if there be critics who would not feel emotions of deep commiseration, when they hear that the present translation has been effected 'amidst the pressure of want, and the languor and weakness occasioned by continual disease,' we know none such: far from us, and far from our friends, be that indifference which views distressed learning without sympathy. This suffering in the present instance has been at length relieved; and we read with pleasure the translator's testimony of gratitude towards two gentlemen, his friends and patrons, Messrs. William and George Meredith.—At the close of the Introduction, we are also informed that an English translation of Plato's works is soon to appear; and that for this the public will be partly indebted to the aid which 'a nobleman of high rank' (the Duke of Norfolk, we understand,) has generously offered to Mr. Taylor.

To proceed in due order, we should now enter on a discussion of the merits of Mr. Taylor's translation, and of his copious notes: but we have already given our opinion respecting the work itself, and the consequent nature of his undertaking; his powers as a translator are sufficiently known; and of his notes we can truly say that to us they have not made

—— “all things plain and clear.” (Hudibras.)

We shall therefore refrain from any minute or elaborate criticism on this part of the present volume, and proceed to the subjoined original tract by Mr. T.—his Dissertation on nullities and diverging series. Here we hoped that, in a mathematical dissertation, the author would have imitated the prudence of mathematicians, by premising definitions from which deductions might be strictly made: but the cause of obscurity in the foregoing translation operates alike through this paper; and we have still to complain of the “*verborum prestigia et incantationes*.” *

Mr. Taylor begins by observing that mathematicians, unable to lay down any clear and intelligible doctrine with regard to nullities, have never, in their speculations concerning them, suspected that they are in *reality infinitely small quantities*, and that they have a subsistence prior to number and even to the *monad* itself. To prove this point is one object of the dissertation; and another is to shew the errors of mathematicians respecting neutral and diverging series. A neutral series is one which neither converges nor diverges; such is $1-1+1-1$, and this series Euler affirmed to be $=\frac{1}{2}$, because, said he, “if we stop at -1 , the series gives 0, and if we finish by $+1$, it gives 1. But this is precisely what solves the difficulty, for, since we must go on to infinity, without stopping either at -1 or at $+1$, it is evident that the sum can be neither 0 nor 1, but that this result must be between these two, and therefore be $=\frac{1}{2}$!”—a seemingly refined reason, but a very weak and unsatisfactory one; since, as Mr. T. justly observes, this neutral series is equally the result of the developement of

$$\frac{1}{1+1+1-\dots} \text{ and of } \frac{1}{1+1}$$

In the next observation of Mr. Taylor, and on which he seems to plume himself, we do not perceive much that is worthy of commendation. A mathematician asserting that 1 divided by $1+1$ produced $1-1+1-1$, &c. must mean at the same time to assert that $1-1+1-1$, &c. multiplied by $1+1$, was $=1$: for there is no independent method of prov-

* Bacon *de Augmentis Scientiarum*, p. 155.

ing that 1 divided by $1+1$ produces the neutral series above mentioned; and the first proof adopted would be the multiplication of the quotient by the divisor. This proof, however, is unsatisfactory; or, to speak exactly, it is not founded on the original properties of number, but is merely a consequence of an operation performed after a certain rule.—The author's remark concerning $1-1$, viz. that it is not the same as 0, is true in a certain sense: but he would have spoken with greater accuracy if he had said, *not always*, or *not in all situations*. In all reasonings concerning real arithmetical equalities, $1-1$, and 0, are the same: but, when $1-1$, or generally $a-b$, are employed as symbols, their significancy depends on the order and position in which they are placed.

In article 8th, Mr. T. mentions what he calls remarkable properties of nullities; viz. that $1-1$, continually involved into itself, produces $1-2+1$, $1-3+3-1$, &c. and that, when 1 is divided by these nullities, the series $1+1+1$, &c. $1+2+3+$, &c., $1+3+6+$, &c. are produced: but these properties, or particular deductions from the binomial theorem, are surely no new discoveries: they are easily and generally proved, thus:

$$(1-1)^n = 1 - n + n \cdot \frac{n-1}{2} - \frac{n \cdot n-1 \cdot n-2}{2 \cdot 3} +, \&c.$$

$$\frac{1}{(1-1)^n} = (1-1)^{-n} = 1 + n + n \cdot \frac{n+1}{2} + \frac{n \cdot (n+1) \cdot (n+2)}{2 \cdot 3} +, \&c.$$

The 9th article, generally and simply stated, is this:

$$\frac{\{1-1\}^n}{\{1-1\}^{n+1}} = \frac{1}{1-1} = 1 + 1 + 1 +, \&c.$$

In the 10th, Mr. T., after having observed that

$$\frac{1}{1-n+n \cdot \frac{n-1}{2}, \&c.} = \left(\frac{1}{1-1} \right)^n = \{1+1+1, \&c.\}^n,$$

says;

‘It may here be necessary to observe that it is not possible to conceive more than three kinds of the actual infinite; viz. the infinite in power, in magnitude, and in number. The infinite in power is that which subsists in divinity; in magnitude the actual infinite has no subsistence whatever; and in number it has partly a subsistence, and partly not: for it does not subsist collectively, or at once, but according to a part, or, in other words, according to the power of receiving an additional number beyond any assignable number. Hence one infinite series may be greater than another, because the terms in the one are continually greater than the terms in the other. That is to say, the one has the power of continually supplying greater terms than the other: not that the aggregate of one infinite

series is greater than that of another when the terms are actually infinite; for this is impossible, because there can be no numerical infinite with an aggregate subsistence; but when one series continued to infinity is greater than another, the terms in it are infinite only in capacity. Modern mathematicians, not attending to this distinction, have had no clear conception of the nature of the mathematical infinite, considered as having an actual subsistence.'

In the 14th article, some inaccurate reasonings of Emerson concerning infinities are corrected. The doctrine of infinities of the first, second, third order, &c. is well known to the wrangling questionists of Cambridge.—In the 15th, it is said that nullities are infinitely small quantities: for, observes the author, let a represent any finite quantity: then, if a be divided by the infinite quantity $\frac{a}{1-1}$ the quotient will be $\frac{a-a}{a} = 1-1$: but here Mr. T. paralogises: for, in order that a may be capable of being divided into parts, the divisor must not be ∞ or $\frac{a}{0}$; and if the divisor be not ∞ , then $1-1$ is not 0, or may be called an infinitely small quantity: therefore, what is proved is in fact supposed in the premises. If $1-1$ be exactly 0, then it is impossible to prove, by any independent arguments, that a divided by $\frac{a}{1-1}$ gives $1-1$.—: it gives $1-1$ because a certain rule demonstrated for real quantities is followed. Hence $2-2$, $3-3$, cannot with any propriety of language be called parts of 2, 3, &c.

In article 16, the author says 'that nullities multiplied by nullities are diminished, which is a property directly contrary to the nature of numbers, and evinces that they are essentially different from quantities: ' but is not $\frac{1}{3} \times \frac{1}{3} = \frac{1}{9} < \frac{1}{3}$, or generally $\frac{1}{10^n} \times \frac{1}{10^n} = \frac{1}{10^{2n}} < \frac{1}{10^n}$.

In article 21, it is observed that 'the quotient of any number divided by a nullity is different from the quotient of the same number when distributed into unities, and divided by the same nullity.' This is true: but there is nothing either wonderful or paradoxical in it; since the quotient here means only a series of numbers produced by operating in a certain manner with numbers arranged in a certain order; which quotient must be different, if either the manner of operation or the arrangement of numbers be altered.

In chapter 2, we meet with many observations that are true in themselves, although not in the sense in which Mr. T. means them to be true: for instance, he observes that $1-3$ is not the same

same as -2 since $\frac{1}{1-3} = 1 + 3 + 3^2 + 3^3, \&c.$ which infinite series cannot $= \frac{1}{2}$; and this is true, because $1-3$ is here used symbolically, and its significancy as a symbol depends on the permanence of the arrangement of its cyphers. This observation, we think, is sufficient to render baseless the towering reasonings of Mr. Taylor concerning the *nonquantative subsistence* of infinitely small quantities, and the negations of infinite multitude.

Chapter 3. contains reasonings similar to those of the two former. Its special object is to shew that in continued quantity there are points, and that there is a threefold order of points, viz. linear, superficial, and solid: but we do not stop here to examine the deductions and conclusions of the author: since the first steps from which he sets out are neither self-evident nor proved, and he continually assumes, as a property proved on independent principles, that which is merely a result of calculation conducted according to a certain form. We shall be at any time ready to give attention to Mr. T.'s system concerning nullities, &c. when, independently of a given method and form for the division of algebraic quantities, he can prove that a divided by $\frac{1}{1-1}$ is $a-a$, or that a divided by $\frac{a}{1-1}$ is $\frac{a-a}{a}$ or $1-1$.

The dissertation ends with chapter 4; in which Mr. T. attempts to shew that infinitely small quantities are admirable images of the $\tau\omicron\iota\varsigma$, or The One, of the Pythagoræans and Plato, concerning which so much is said by Aristotle in the 13th and 14th books of his *Metaphysics*; and that they beautifully illustrate some of the most profound dogmas of ancient theology.—Part of the proof is this: ‘infinitely small quantities are negations of infinite multitude; and a negation of all multitude is that which characterises *the one*, as is evident from the first hypothesis of the *Parmenides* of Plato; as all finite quantities likewise may be considered as consisting of infinite series of infinitely small quantities, it follows that infinite negations of multitude may be said to constitute all finite quantity.’ We are then presented with an extract from Proclus’s commentary on the *Parmenides*; so beautiful, according to Mr. T., that no apology is needed for its length: but so obscure and unintelligible, according to the Monthly Reviewers, that no apology is required for its non-examination in their work.—We do not, indeed, clearly understand the part of the proof which we have quoted: but the dealers in hard words and dark notions may apprehend what our sentiments are, when we applaud the
spirit

spirit and reasonableness of this sentence of Montaigne. "*Je ne reconnois chez Aristote la pluspart de mes mouvemens ordinaires. On les a couverts et revestus d'une autre robe, pour l'usage de l'Eschole : Dieu leur doit bien faire : si j'estois du mestier, je naturaliserois l'art autant comme ils artialisent la nature.*" Liv. iii. chap. 5.

ART. II. *History of the principal Events of the Reign of Frederic William II. King of Prussia ; and a Political Picture of Europe, from 1786 to 1796. Containing a Summary of the Revolutions of Brabant, Holland, Poland, and France. By L. P. Séguir, the Elder, formerly Ambassador of Louis XVI. at St. Petersburg, Berlin, and Vienna. Translated from the French. 8vo. 3 Vols. 18s. Boards. Longman and Rees. 1801.*

WHEN we observed the name of the *ci-devant* Comte de Séguir affixed to the advertisement of this work, we were led to expect a production of no ordinary merit; a narrative in which the train of events would be properly drawn forth, the motives of action fathomed and explained, sagacious conclusions deduced from the various occurrences, and a manual of political information formed for the use of future diplomatic agents. Well aware of the keen discernment for which this minister was so conspicuous, of his accurate judgment, and of his good taste, we doubted not that the reign even of a prince so insignificant in his personal character as the immediate successor of the great Frederic, when traced by the pen of M. Séguir, would furnish the public with a history worthy of their most attentive perusal. Our expectations have not been deceived. In every page we discern the marks of his well-known political talents, and the fruits of that knowledge which he acquired while engaged in diplomatic employments.

Successively ambassador at St. Petersburg, Berlin, and Vienna, M. de Séguir was acquainted with the secrets of all the great political transactions of Europe; the first of these capitals in particular being, in the reign of Catharine II., what the Hague had formerly been, the centre of diplomatic intrigue; and whence a close correspondence with the other two was constantly maintained. With such opportunities and such talents, the author was amply qualified for the task which he has undertaken;—how he has accomplished it, the reader will be enabled to judge from the extracts which we propose to make from the work.

In his preface, M. de S. gives this brief sketch of the character of the feeble and voluptuous monarch whose reign employs his pen :

‘ Frederic

‘ Frederic William, heir of the power, but not of the glory, of Frederic the Great, had received from his uncle all the knowledge requisite for a throne; but he was destitute of talent to render it efficient. A soldier, bred in the greatest military school, but without genius, he waged war with method, but without success. Surrounded by able Ministers, possessing the plans of his predecessor, he disturbed all Europe by his projects, exhausted his country by his preparations, terrified his enemies by his threats, and astonished his friends by his versatility. Incited by vanity, restrained by indolence, enslaved by superstition, enervated by pleasures, he executed nothing which he was desirous of undertaking, finished nothing which he had begun; and after having successively deceived and irritated every Power in Europe, at a time when all the passions were inflamed to the highest degree, Fate, who frequently delights in baffling the most profound political combinations, produced, from his weakness, a result which ought only to have been the fruit of the most consummate ability. He enlarged his dominions, and died, leaving his kingdom at peace in the centre of an embroiled world.

‘ Russia menacing the Ottoman Empire with total destruction; Catherine II. in danger of being driven from her capital by Gustavus; Austria defeated by the Turks, threatened by the Prussians, alarmed by the troubles in Hungary, exhausted by the revolt in Brabant; the Revolution of Holland, aiming at the destruction of the Stadtholder but compelled by the Prussian arms to submit to his yoke; the efforts of Poland to attain independence, the misfortunes and the total partition of that kingdom; lastly, the explosion of the democratic spirit of the French, the war of a people against Kings, Nobles, and Priests; the crusade of Princes against Liberty; the invasion of France, the unforeseen resistance of the French, and their almost fabulous conquests, at the moment when every thing portended the dismemberment and ruin of their country; such are the principal events of the epoch of which I have undertaken to write a succinct history.’

The introduction to the work consists of a slight survey of the state of Europe previously to the reign of Frederic the Great, with a concise account of the princes who have governed Brandenburg and Prussia. We are next presented with a sketch of the life of that celebrated Monarch, drawn up with the usual temeness of this author. Here we find, in confirmation of what has already been seen in the life of Catherine II., that the division of Poland, attributed to the policy of Frederic, was absolutely the work of that empress, who made the first overture of this project to prince Henry; and that the king of Prussia only seized this opportunity for extending his power, with an avidity which morality must ever condemn, though diplomacy may attempt to excuse it.—At the conclusion, the character of that monarch is thus depicted:

‘ Frederic, feared by his enemies and by his officers, was beloved by his soldiers and by the people. A skilful despot, his arbitrary power
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was directed by justice. No one knew better how to form and encourage talents, of which he was nevertheless jealous. An enemy of pomp, his taxes appeared less insupportable, because they were always employed to increase the glory and the territory of Prussia, to augment its population, and to recompense useful services. Near to him, intrigue was destitute of force, and merit of fear. He has been reproached with having adulterated the money of the country, and incommoded commerce by impolitic prohibitions: the crisis of the war pleaded his pardon for the first wrong; the second, proves that no man can ever unite in himself all the qualities of a statesman. Frederic was quite as confined in all his ideas on commerce, as he was expanded in those on policy and on war. The code which he published cannot assign him a distinguished rank amongst celebrated legislators. But experience has only too often proved, how much more wise it is for the happiness of nations to amend their old laws, than to give them new ones. Frederic, as a philosopher, as a warrior, and as a politician, shed a lustre on his country, eclipsed his rivals, and would deserve, perhaps, that his name should be given to the century that was witness to his birth, his reign, and his death.'

The work itself now opens with a view of the political situation of Europe at the time at which Frederic William II. ascended the throne of Prussia. (*Anno 1786.*)

In the 11d chapter, we meet with a delineation of the characters of several illustrious personages, with some general information concerning the sect of the *Illuminati*, lately so much the subject of conversation in Europe, which we should gladly extract for the amusement and edification of our readers: but we can admit only some parts which relate more immediately to the King:

'Although the experience of every age has taught that the successors of great men do not supply their places—Frederic William had given his subjects reason to conceive the most flattering hopes. It was believed that his reign would be as glorious, and more mild, than that of his uncle;—that he would enjoy the same military glory, without exercising the same severity.—It was recollected that his education had been entrusted to M. de Borck, an informed military man, and to M. Bequelin, a distinguished academician. His campaign against the Austrians in the war for the succession of Bavaria was not forgotten, nor the eulogy bestowed on him by Frederic. This Prince, so severe towards his family, so avaricious of praise, or jealous of the talents he employed; and so great a connoisseur in the art which he had perfectionated; had charged his nephew to withdraw from Bohemia, a body of the army menaced by superior force; the position was critical; the retreat was difficult and dangerous. Frederic William performed it with equal courage and skill. The King, transported, exclaimed, as he embraced him in presence of the army, "I no longer consider you as my nephew, but as my son: you have effected all that I could have done in your place." The Prince-royal, admiring the great qualities,
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of his uncle, but disapproving his unjust rigours, was supposed never to have broken his word—his probity excited confidence; it was said he desired to merit the surname of Well-beloved.—The part which he is known to have taken in the Germanic league, augured well of his political conduct; and he had given the first idea of this league, which flattered the vanity of the Prussians, by making them the protectors of the liberty of Germany against the ambition of the House of Austria.—In a word, every thing conspired to render the *début* of the new monarch easy and brilliant; peace reigned every where, and towards it all hearts were open. The first moments of his reign answered the general expectation; each word he dropped, every letter he wrote, and the first orders which he gave, repeated every where, and every where approved; spread an universal joy, and confirmed the hopes which his accession to the throne had generally inspired. Without affecting to be learned, the general opinion was, that he had studied a great deal, and that he would patronize letters. His endeavours to retain the Abbé Raynal in Berlin had done him much honour, and his eagerness to see that bold and profound author, led to a belief that he loved to be told truth.—

‘ All his intentions, all his conduct, at the commencement of his reign, were mild, wise, and beneficent. It were to be wished this first zeal had continued; but, as historians, we shall soon have to fulfil a rigorous duty: and to this smiling prospective, which impartiality obliges us to present, we shall be compelled to *substitute* the sad picture of a total abandonment, of a shameful carelessness, and of an unbounded weakness; obscenity in pleasures, intrigue in council, prodigality in expences, blindness in choice, the most superstitious credulity, the most puerile vanity, joined to the most evident incapacity; soon assumed the place of that activity, justice, and wisdom, which, in the first ebullition of fervour, the new King had been forced to display. His zeal cooled almost as fast as the body of his illustrious predecessor; and it was not long before Prussia perceived the immense void left by this immortal shade.’—

‘ Symptoms of the King’s weakness were quickly perceived; he could scarcely endure, even for a short time, the constraint which he had imposed on himself. It was soon understood, that his hours of business and of retirement were regular only in appearance; that his days were idle, and his nights dedicated to infamous orgies. He had repudiated his first wife, the Princess Elizabeth of Brunswick, on account of misconduct. The prudence of the Princess of Hesse, his second wife, did not shelter her from disgrace; but though she was not dismissed, she suffered, perhaps, more from the public triumph of her rivals. The King had loved a Madame de Rietz, celebrated for the licentiousness of her manners, the baseness of her character, and the infamy of her husband. He never could break this shameful connection, but lavished titles and treasures on this courtesan, and on a son whom she bore to him, for whose death he was inconsolable.

‘ Notwithstanding this scandalous subjection, having become passionately enamoured of Mademoiselle de Voss, the niece of Count

Fink, he was on the point of marrying her. This he communicated to the Queen, and consulted the Princess, who replied, that it was better to contract an illegal marriage, than to run incessantly from one error to another; an answer which, perhaps, degrades those who gave it, as much as him by whom it was solicited. This marriage, however, did not take place. Mademoiselle de Voss chose rather to sacrifice her virtue than the glory of her lover. But, a few years after, he renewed the same scandal more completely, by marrying the Countess d'Enhof; thus retaining three legitimate wives and one mistress, whilst he banished the French comedians from Berlin, whom he accused of corrupting the public manners. The alliance of voluptuousness and superstition, constantly astonishes reason, and is constantly renewed. At the same time that the King abandoned himself, without restraint, to the charms of his mistresses, the *Illuminati* acquired an unbounded empire over his mind: he must have been, or seemed to be, an apostle of this sect, in order to gain, or preserve, its favour; for while, on one hand, he treated the Duke of Brunswick, Prince Henry, Mollendorf, and even Hertzberg, Schulemburg, and Fink, who managed his affairs, coolly and without regard; he abandoned himself entirely to Welners, to Bischofswerden, to the Princes of Dessau and Wurtemberg; to Frederic of Brunswick, the Duke of Weymar, and other visionaries, who made Moses and Jesus appear to him; and who, it is said, carried the imposture so far as, at supper, to trace to him the shadow of the ghost of Cæsar.'

The historian then proceeds to unfold the projects of the Empress Catharine against Courland; and to describe her magnificent journey to the Crimea, and the disturbances in Brabant. Respecting the revolution in Holland in the year 1787, in which the cabinet of St. James's took so great a share, we were desirous of transcribing a few pages: but we found that it would be impracticable to detach them from the rest, and that the whole would be too long for our limits. This was a revolution, says the author, which owed its birth 'to the ungoverned ambition of the Stadtholder and the princess of Orange, its progress to their errors, and its catastrophe to exaggeration, to the heat and imprudence of the republicans, the address of Sir James Harris, the weakness of the French, and the audacity of the Duke of Brunswic.' An account of this event, composed by citizen Caillard, who was on the spot as minister from France, and which abounds in curious intelligence concerning Holland and its government, completes the first volume, and occupies above two thirds of it.

Vol. II. opens with the negotiation for forming a quadruple alliance between France, Russia, Austria, and Spain; in the course of which, it appears that the design of laying an embargo on the merchant ships from England was by no means an original idea of the late imperial Paul, but had long been
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in contemplation with the court of Petersburg. We find, however, that this negotiation, which promised such beneficial results to the contracting parties, and so rapid a success, was soon checked in its progress by a secretary of count Ostermann having betrayed the secret to Mr. Fraser, at that time the English *chargé d'affaires* at the court of Catherine, who advertised the British cabinet of the whole plan by an extraordinary courier.

The author next proceeds to develop what he calls the ambitious project of the Anglo-Prussian league, and to treat of the war between the Russians and the Swedes, &c.

'The sequel of this history will shew (he says) that Fortune constantly repaired the errors of Frederic William, and always saved him from the evils into which the active inquietude of his Ministers might draw him, from the unsteadiness of his politics, and the indolence of his character.

'Nothing disturbed his tranquillity during the winter of 1788; but every thing combined to give flattery the appearance of truth. Victorious in Holland, dreaded by France, caressed by Spain, extolled by England, looked up to by the Princes of Germany as the protector of the liberties of the Empire; the Turks implored his assistance; Poland his support; the Swede followed his advice; Denmark was terrified by his threats; the German Poets celebrated his magnificence, and applauded his aversion to French literature; his mistresses alleviated the weight of his lassitude; his Ministers that of business.

'His Courtiers predicted to him a solid glory; and the *Illuminati* promised him long life, by means of an elixir, which, in fact, abridged its duration. The Monarch then thought, and might believe, that the part of a King was as easy as it was agreeable; he did not foresee the explosion which was so soon to rouse up so many nations, shake so many thrones, and blast the first laurels of his reign.'

M. de Séguir's account of Poland, in this chapter, is extremely interesting, but we cannot afford to be very profuse in extracts. Then proceeding to give some general view of the French revolution, he prefaces his narrative by a short account of M. Necker, which seems to contain a fair statement of that Minister's character. He next conducts us through the antient and modern state of France; very ably lays down the constitution of the Franks, with the establishment of the feudal system until its fall; displays the absolute power of the kings since the administration of cardinal de Richelieu; notices the progress of knowledge since the invention of the art of printing, with its natural consequence, the decline of aristocratical and superstitious prejudices; and, in short, carries us, in an agreeable and satisfactory manner, through the several stages of that stupendous event, to the breaking up of the Con-

stituent Assembly : giving us, as we proceed, a comparative view of the opinions and manners of other European nations at the same epoch.

Few authors have a happier facility in the art of drawing characters, than is possessed by the present historian :—that of the Emperor Joseph II. we shall here insert.

‘ Travelling and military fatigues had impaired his constitution ; toil had exhausted his strength ; grief inflamed his blood, and hastened the conclusion of his days. His character presented a singular mixture of qualities, from which he derived some glory ; and of defects, by which that glory was tarnished. Simple in his manners ; austere in regard to himself ; indulgent in respect to others ; affable towards all his subjects ; continually engaged in the duties of his rank ; indefatigable in labour ; supporting censure of his conduct without caprice ; despising effeminacy ; braving dangers, he took an interest in cherishing all the arts, and shewed favour to all talents.

‘ Initiated in the military art by Laudon and Lascy ; formed to politics by Kaunitz ; versed in ancient and modern literature ; the merchant, the soldier, the philosopher, found his conversation equally interesting and instructive. His mind was not fettered by any prejudice ; and, under such a Prince, every thing promised to his people a glorious reign : but serious defects annihilated these brilliant hopes.

‘ Ambitious without genius, enterprising without constancy, and warlike without success, he never suffered Europe to be at rest ; was continually changing his plans, and miscarried in almost all his projects. His Bavarian war added some laurels to the crown of Frederic the Great, and he gained nothing by it : he threatened Holland, which disarmed him by a few cannon shot and a light tribute. He endeavoured to compel the Duke des Deux-Ponts to consent to the exchange of Bavaria for the Low Countries ; and was stopped in this design by the threats of the King of Prussia, who, from that time, has been regarded as the protector of the Empire against Austrian ambition. The dread of the Prussian arms impelled him to make impolitic sacrifices to Russia, in order to purchase her alliance. He became the Courtier of Catherine ; facilitated for her the conquest of the Crimea, graced the triumphal pomp of her journey into Tartary, and suffered her to hurry him into a disastrous war, which cost him two hundred thousand men, exhausted his treasures, and exposed the House of Austria to the dangers of a ruin that had been certain, if Frederic William had known how to profit by his errors.

‘ Joseph II. was avaricious, but ruined his country ; he was a philosopher in his opinions, but a despot in his conduct ; he had, by enlightening them, cured his subjects of their prejudices ; he irritated them, by wishing to lead them to reason by force ; and at the same time that France rose to destroy the power of Nobles and Priests, he contrived to lose the Low Countries, by there suppressing, by authority, the seigniorial Judges, and establishing, by constraint, a tolerance of worship.

‘ Forgetting

‘ Forgetting that he governed several nations, who had neither the same knowlege, manners, nor genius, he wished, in spite of their propensities, habits, and privileges, to subject them uniformly and suddenly to the same law, and the same form of government; to inspire them with the same principles; to make them adopt the same education. The sad result of these absurdities was, that on his death-bed he saw his armies beaten, his finances ruined, his influence in the Empire lost, his frontiers threatened:—Hungary in a fermentation, the Belgic Provinces in a state of revolt, and his perpetual rival, Prussia, at the head of a menacing league, ready to overturn his throne on his tomb.

‘ The death of this Prince seemed to open a more extensive career to the ambitious designs of the Prussian Cabinet. The House of Austria saw itself threatened at once with the loss of its dominions and the Imperial throne; but Fortune, although she has been deified, depends on men; she is fickle to Temerity, and constant to Prudence. The Austrian power, ready to fall, was quickly saved by the wisdom of Leopold, the successor of Joseph; by the versatility of Frederic William, and by the unreflecting ardour of the French; who wished every where to extend a Liberty they were themselves far from possessing.’

M. de Ségur now adverts to the Brabantine revolt, which was *seriously* fomented by the apostles of the French revolution, and *artfully* irritated by the partisans of Austria: both of whom, avowing only the public good, but listening merely to their private passions, availed themselves of the same weapon for mutual destruction. It was in the name of the sovereign people that they spoke; it was for the glory of the people that they acted: the people were at once their apparent idol, their blind sport, and their cruel instrument.—Resuming the thread of the French revolution, the author then brings it down to the retreat of Frederic William and the subsequent successes of General Custine.

The third volume opens with the trial and death of Louis XVI. and extends to the execution of Robespierre; after which, the historian turns to Poland, gives the particulars of the revolution in that country, and concludes his twelfth chapter with the total partition and subjugation of the Poles. The influence of these events on the minds of the French is then stated; and their history is continued to the campaigns of Bonaparte and Moreau in 1795, when we arrive at the following animated conclusion:

‘ At length this campaign was terminated by a suspension of arms, which was soon followed by fresh hostilities.

‘ Frederic William, who had just completed the partition of Poland, and concluded a peace with France, disappeared about this time from the political scene of Europe.

‘ He afterwards projected some farther dismemberment and secularization in Germany, which were proposed to him by France, who then believed it to be his interest to weaken the Emperor, and to augment the power of the protestant party in the Empire, at the expense of the catholic party ; but these schemes, too complicated, would have required an activity which this monarch never possessed ; and the declining state of his health augmented his natural indolence.

‘ Aspiring to the character of a mediator, he made some fruitless attempts to bring about peace ; but to this the passions of the coalition and the French directory were almost equally adverse.

‘ The expenses of the war, the malady of the King, his profusion, and his mistresses, had deranged his finances, and he negotiated a loan at Frankfort to relieve the exhaustion of his treasury, which he had lavished without glory. His infirmities daily increased his indifference for the storms with which he was surrounded ; the *illuminati* amused him with deceitful promises, in the hope of recovering that health which excess of pleasures had irrevocably destroyed ; at length the dropsy having decidedly declared itself, he died on the 17th November 1797, regretted by his family, and by a few friends who rendered justice to his mildness and his beneficence, but leaving behind him no trace of glorious remembrance.

‘ His intrigues had exposed Sweden and Turkey to a ruinous war ; his protection had destroyed Poland ; the first to form the coalition, he was the first to abandon it. The Stadtholder might reproach him with the loss of his power, and Brabant with that of her liberty. His defects had diminished the lustre shed by his predecessor over the Prussian arms. His abortive enterprises, and the avidity of his mistresses, had dissipated the treasures of the Great Frederic ; and although the partition of Poland had added several rich provinces to his dominions, Frederic William III. his son, was obliged to exert the most unremitting prudence, and to observe the strictest economy, in order to repair the faults of his father, and to restore to Prussia her real importance and prosperity.

‘ On his accession to the throne, he arrested Madame de Lichtnau Rietz, and those persons who had imposed on the weakness of the late King to enrich themselves. The justice which he exercised towards them, his choice of ministers, and the example which he set of a regular life, inspired a just confidence in his subjects, to whom these augured a happier reign ; and endeavouring rather to restore tranquillity to Europe by his influence than to trouble it by his ambition, he firmly persisted, in spite of the intrigues of England, and the councils of some violent men, in a system of neutrality, which he pursued from prudence, but which his predecessor had adopted only from inconstancy.

‘ If during the last two years of the reign of Frederic William II. Prussia was not distinguished by any important event, it was far otherwise with the rest of Europe, which became the theatre of the most sanguinary battles, the most brilliant exploits, and the most memorable conquests, recorded in the annals of modern history.

‘ The recital of these new revolutions extends beyond the canvas which I proposed to fill : it presents rich materials for another work ; but the more fertile and important the subject is, the less it ought to be ornamented.

‘ The historian who undertakes to treat of it, will say, “ that there appeared one of those men whom Fate destines to celebrity, and whom she seems seldom to create in the space of ages, for the purpose of executing her decrees, and changing the face of Empires.”

‘ He will recount the battles of Millesimo-Cerasco, the capture of Ceva, the sudden invasion of Piedmont, which forced the King of Sardinia to accept peace ; he will describe the temerity of the French conquerors at Rastadt, Altenkirchen, and Rhincen, advancing to the centre of the Empire under the command of Jourdan, and afterwards forced to repass the Rhine ; the talents of Moreau, who acquired as much glory by his skilful retreat as others have by their brilliant victories.

‘ The battle of Fombio, that of Lodi, and of Rivoli, the conquest of Lombardy, the capture of Mantua, the Austrian army of Provera laying down their arms, Rome imploring the generosity of the conqueror of Italy, will enrich this splendid picture.

‘ The contest betwixt two celebrated generals, the battles of the Archduke Charles against Bonaparte, the victories of Tagliamento, of the Wis, of Brixen and Clagenfurth, the capture of Gradiška and Trieste, will attest the courage of the French, and perpetuate the glory of their young and fortunate General.

‘ The alliance of Spain with France, the secret efforts of England to prolong the war, her public overtures for restoring peace, the insolent and unconstitutional conduct of the French Government, the weak and imprudent course of the legislative body, the ardour and indiscretion of the Royalists, the revolution of the 18th Fructidor, the proscriptions which followed it will open a vast field for the reflexions of the Philosopher and the Politician on the delirium of human passions.

‘ To relieve the eye from these dismal objects, the reader will accompany the conqueror of Italy, marching to the gates of Vienna, subduing Venice, and forcing the Emperor to conclude a peace ; he will then hope that the world, weary of such continued tempests, is at length on the eve of enjoying some repose.

‘ But this hope will suddenly vanish ; and whilst he follows Bonaparte in his almost incredible conquest of Egypt, the defeat of the Mamelucks, the capture of Alexandria, of Damietta, Cairo and Suez, the battles of the Pyramids, the invasion of Syria, the murderous siege of St. Jean d’Acre, the battles in Palestine, and the victory of Aboukir, will induce him to doubt whether these prodigies belong to history or to romance ; he will at the same time perceive with regret the directory inflated by pride, and blinded by fear, exhausting all the resources of France by its ignorance, irritate all minds by its injustice, lose the fruits of the peace of Campo Formio by its ambition, break up the congress at Rastadt by its insincerity, ruin ensanguined Switzerland by the cupidity of its agents,

give birth to a new coalition by it's impolitic conquest of Naples, Turin and Rome, disgust the neutral powers by it's extortion, enfeeble the French armies and lose Italy by it's improvidence, fall at length through it's weakness, and in it's fall revive the monster Anarchy; which would again have devoured the republic, had not the same hero who had carried his triumphant arms into Africa and Asia, returned with the velocity of lightening, braving the English and the waves, to overturn this new tyranny, and by a fortunate revolution, restore hope and victory to France.

* But all these facts are too recent to be faithfully depicted; they require a more distant period, happier circumstances, and a bolder pencil.

* During their proximity the slightest censure would be imprudence; the best merited praise would resemble flattery. Besides, the future still conceals the plans and the fate of the warrior-magistrate who governs us. Whatever be his destiny, *The life of Bonaparte demands the pen of a Plutarch.*

These volumes are furnished with proper appendices of state papers, &c. and a copious index; and we have no hesitation in recommending them as a valuable addition to the history of our times.

ART. III. *The Three Books of M. Terentius Varro concerning Agriculture.* Translated by the Rev. T. Owen, M. A. of Queen's College, Oxford; and Rector of Upton Scudamore in the County of Wilts. 8vo. pp. 260. 5s. 6d. Boards. Rivingtons. 1800.

OF the writings of the antients on the subjects of agriculture and rural affairs, few have descended to us; and to the perusal of these few we are instigated more by motives of amusement, than by the expectation of obtaining from them much practical knowlege. Their remarks not only refer to a climate which is very different from our own, but often discover so much superstition, and so much ignorance of the true principles of philosophy, that we can have no inducement to chuse them as our guides, or preceptors, in the important science of terrestrial cultivation. As Varro, however, was the cotemporary and friend of Cicero, was celebrated for the extent of his learning and for his numerous publications on various subjects, and as these are all lost, with the exception of only two, we must esteem his treatise *de Re Rustica* an interesting morsel of antiquity, though it will not induce us to admire the antients as agriculturists. The English farmer will smile at being told by Varro, the old Roman of wonderful erudition, that 'old seed seems to change its nature in some things;'—that 'turnips spring from old cabbage seed;' that, 'if a piece of oak be fixed in a dunghill, a serpent cannot breed there;' that,

‘as the female nature is more fruitful than the male, the fig and the vine are prone to growth on account of their feminine softness;’—that ‘rams with black or variegated tongues procreate black or variegated lambs;’—that ‘there was a sow in Arcadia which not only could not rise on account of its bulk, but a field mouse had made its nest and produced young in its body;’—that ‘some prognosticate whether the calf will be male or female from the bull’s descending from the cow on the right or left side;’—that ‘rennet of a superior quality comes from the stomach of a hare;’—that ‘we must begin to set our hens at the beginning of the new moon, because they who do it before generally do not succeed;’—and that ‘bees have their origin from the putrified carcase of an ox.’ Such sort of information, in a treatise professedly scientific, and proceeding from so famous a writer, will tend to suppress the regret which some persons might feel, that so few works concerning husbandry have survived the destructive barbarism of the dark ages.

That Varro was completely master of all the knowledge of the ancients in this science, and that the books of which we have now a translation before us were respected by his countrymen, appear from the use which Virgil has evidently made of them in the composition of his *Georgics*. This circumstance may excite some classic veneration for them; and, under this impression, the reader may wish to see the titles at least of their contents:

‘Book I.—The Greeks and Romans, who wrote on Agriculture.—What things are to be separated from Agriculture.—Whether Agriculture is an art.—The principles and end of Agriculture.—Of the parts of Agriculture.—Of the soil of the farm: what things are to be examined.—Which ground is best, and which is next to that.—There are many sorts of vines.—Land may be called good, or not good, or common.—How land is measured.—How a villa is to be situated, and what things belong to it.—In what situation a villa may be best placed.—Ox-stalls, and sheep-cotes, and cellars, and wine and oil vessels are to be first made in a villa.—Of fences, which ought to be made to protect the farm:—For what purpose fences were invented.—Of the advantages and disadvantages, which may be extraneous in respect of the farm.—Things necessary to culture.—Of the number of the family, and in what time a ground may be tilled.—How many yokes of oxen are sufficient for a certain number of acres.—Concerning choosing oxen, and of the manner of proving them, and of taming young steers.—Of dogs, without which a villa is not safe.—How all the apparatus of farming instruments is to be provided.—In what situation things must be planted.—In what ground the olive may be planted, in what aspect and order.—In what ground the vine is to be planted.—In what place the poles ought to be fixed in a vineyard, and in what part.—Into how many months and seasons the year is divided, and when things must be planted,

and gathered out of the field.—How many days every fourth part of the year has, &c.—What must be done between Favonius and the vernal Equinox.—What things ought to be done between the vernal Equinox and the rising of the Vergiliæ.—What must be done between the rising of the Vergiliæ and the summer Solstice.—What is to be done between the summer Solstice and the Dog-star.—What must be done in the fifth interval.—What must be done in the sixth interval.—What must be done in the seventh interval, between the setting of the Vergiliæ and the winter Solstice.—In the eighth interval, between the winter Solstice and Favonius, what must be done.—Of the days of the moon.—Of manure and the dunghill.—Of the four kinds of planting.—Of the kinds of plants.—Of the times for transplanting, and what things are to be observed after planting.—Of Medica.—Of Cytisus.—How many Modii of beans, wheat, barley, and bread-corn are sown.—When things, that are sown, come up out of the ground.—From what leaves the seasons of the year may be known.—How plantations are to be defended.—The parts of an ear of corn, their names, and the reasons of having those names.—Of mowing, and the second mowing of meadows.—Of the harvest, and why it is called so.—Of the threshing-floor.—How ears of corn are to be kept separate for seed, and of threshing.—Of the stubble.—Of getting in the vintage.—Of gathering the olive.—Of hay-making.—Of laying up wheat.—Of laying up beans, pulse, and grapes.—Of keeping apples.—Of preserving the olive.—Of preserving Amurca.—Of taking out the fruits of the earth, that they may not be wasted.—How corn is to be taken out.—Of keeping and taking out Amurca.—Of drawing wine.—Of taking out the olive for use.—Of nuts, and the fruit of the palm-tree.—Of taking out grapes, apples, and the fruit of the service-tree, that were put up.—Of taking out the bread-corn, either for use, or for sowing or setting.

‘ Book II.—Of the origin and dignity of the flock.—Of rams and lambs.—Of goats and kids.—Of the swine.—Concerning oxen and cows.—Concerning asses.—Concerning horses.—Of mules and their young.—Of dogs.—Of shepherds.—Of milk, cheese, wool.

‘ Book III.—Of the villa department.—Of a perfect villa.—What things are to be bred and fed in the villa and about it.—Of birds in general.—Of thrushes.—Of peacocks.—Of pigeons.—Of turtle doves.—Of hens.—Of geese.—Of ducks.—Of hares.—Of wild boars.—Of snails.—Of dormice.—Of bees.—Of fish-ponds.’

If we have surpassed the Romans in accuracy of experiment, and in knowlege, we do not entertain more elevated notions relative to the importance of the subject which this learned ancient discusses; for he observes of agriculture that ‘it is not only an art, but a necessary and a great one, and that Agriculturists ought to aim at two things, utility and pleasure.’

The state of extreme luxury, prevalent in Rome at the splendid æra in which Varro flourished, gave a particular character to the farming department. The great object was not

not only to produce delicacies for the table, but to supply them in such abundance as to answer the demand of this metropolis of the world; where the plunder of a province was often squandered in a single entertainment. For this city, not only were gardens on a large scale laid out in beds of violets and plantations of roses, but to the villa were attached large aviaries for birds, extensive warrens for hares, capacious fishponds, and even inclosures for *snails*, which formed a delicacy at the Roman tables. We shall subjoin a description of one of the aviaries:

‘ A large building is erected, in the form of a Peristyle, covered with tiles, or with a net, in which they are able to confine some thousands of thrushes and blackbirds. Some add other birds likewise, which are sold dear when fatted, as ortolans and quails. Water must have admittance into this building by means of a pipe; and it must run gently in narrow channels, which may be easily cleaned; for if the water is diffuse, it is more easily made dirty, and it is rendered unfit for drinking; and it must be conveyed from the channels through a pipe, that the birds may not be incommoded with filth. It must have a low and narrow door-way, and particularly of that kind, which they call *Cochlea*, such as is usually made in a pit, where bulls are accustomed to fight. The windows must be few, through which the trees or birds on the outside may not be seen, because the sight of them and a longing after them make the birds, that are confined, grow lean. There must be sufficient light, that the birds may see where they may perch, and where their food and water are.

‘ The door-ways and windows must be covered round with smooth plaster, that the wet, or mice or other animals may not get in. Round the walls of this edifice in the inside there must be a number of perches, where the birds may rest: beside these, there must be perches inclined from the ground toward the wall, and others fixt across them gradually, at moderate distances, in the manner of lattice work used at scenic performances, and in the theatre. The water, which they are to drink, must be on the ground underneath, and the pellets for food must be placed there: these are generally made of figs and mixt meal. Twenty days before the thrushes are taken, they are more bountifully fed, and that is done gradually, and they are toward the last fed with finer meal.

‘ There are to be some additional conveniencies to this building. Opposite to this aviary there is one of inferior size, in which the keeper is used to preserve the birds, when they are dead, that he may give an account of the number of them to his master. When the birds are fit to be taken out of the aviary, they are confined in the smaller aviary, which is adjoining, with a larger door, with more light; and they call this the Store-room. When the keeper has secluded the number he wishes to take, he kills them: he does this privately, that the other birds, if they see it, may not despond, and die at a time unseasonable to the seller.’

Though most of the knowledge which Varro conveys cannot be highly valued by us, perhaps the mode which he mentions of preserving eggs (p. 225.) may not be unworthy of our attention. 'Persons (says he) who wish to keep them long rub them with fine salt, or wash them with brine three or four hours; and when this is done they lay them in bran or chaff.'

We are obliged to Mr. Owen for the labour which he has bestowed in preparing this work for the British public, and for the prefatory selection of particulars respecting the life of Varro. He informs us that, after having collated many copies of these three books, he found it no very easy task to make a translation of them. He may in general have given the sense of his author: but he is sometimes inelegant and incorrect, and he often uses obsolete or inappropriate terms. He writes of birds that are *covered*, and of *troops* of chickens, and tells the farmer that 'hay must be *cumulated*,' &c. We meet also with such language as the following: 'These are they whom you will have in your power:—'without good fortune it is *frustration*:—'the land is neither *cineritious* nor immoderately *dense*,' &c. Mr. Owen has, however, taken care to correct the coarseness which exists in a few passages of the original; well judging that a literal rendering of them would not add either to our learning or our virtue.

ART. IV. *A Spital Sermon*, preached at Christ Church upon Easter Tuesday, April 15, 1800: to which are added Notes. By Samuel Parr, LL.D. 4to. pp. 161. 7s. 6d. Boards. Mawman. 1801.

LONG Spital sermons are not altogether unprecedented; and Dr. Barrow once pronounced a discourse on this occasion, the delivery of which occupied *three hours and a half*: but this instance occurred at a period at which it was the fashion for the clergy to be diffuse and elaborate. Fortunately for modern hearers, no such custom now prevails; and divines, instead of being expected to turn the hour-glass before they conclude, would in general be deemed very tedious if they protracted their eloquence beyond twenty or thirty minutes. No one, however, would have required that Dr. Parr, in his sermon before the Lord Mayor, should confine himself within customary limits: his eminent celebrity attracted a crowded audience; and, persuaded that they should receive no ordinary gratification, they rather desired than feared an unusually extended address. That part of it which was actually delivered bears, perhaps, in point of length, the same proportion to the generality of sermons in the reign of George III. which the discourse of Dr. Barrow bore to those that were usually preached in the reign of

of Charles II.: yet, if the notes and observations which Dr. Parr has now subjoined had been inserted in the text, and been given to the audience from the pulpit, Barrow must have shrunk into a dwarf in the comparison; and instead of resembling our learned preacher to any brother clergyman either of antient or modern times, we should have sought for his prototype among the parliamentary orators during Mr. Hastings's impeachment, or among the indefatigable counsel on the state trials at the Old Bailey. Considering ourselves as readers, however, and not as auditors, we may say that Dr. Parr has, indeed, selected "a subject of great pith and moment;" and that he has discussed it with such ingenuity, and enforced his remarks with such numerous combinations of erudition, that he excites the liveliest interest, and commands a high degree of respect, even when the judgment hesitates to abandon itself to the swelling torrent of his eloquence.

Mr. Godwin's doctrine of universal philanthropy, as exhibited in his well-known work intitled "An Enquiry concerning Political Justice," having engaged the attention of men of learning and science, Dr. Parr deemed this a fit opportunity for publicly examining its merits, delivering his opinion respecting it, and marking the precise line of conduct which the duty of benevolence prescribes to us as social beings. Much as we admire the richness and variety of his language, we could have wished that, in this important discussion, he had been less rhetorical; that he had displayed less of the character of the literary combatant, and more of the calm and discriminating habits of the philosopher. If Mr. Godwin be (to use the preacher's words in allusion to him) 'an adventurer who is guilty of the glaring extravagance of attempting to render *immediate* service to the whole species,' this absurdity constitutes not a crime of that enormity which demands excessive severity of castigation: it is rather an amiable enthusiasm; and a Christian may find an example to 'justify' him in shedding some tears of generous pity over that man, though an infidel, who is convicted of '*loving too much*.' The cry, however, was raised against Mr. Godwin; and though he had publicly acknowledged the inaccuracy of his original statements respecting the principle of benevolence, the declamation of Dr. Parr proceeds as if that doctrine had received no modification. We who love truth more than Plato, or than Socrates, do not admire this mode of treating an adversary.

With regard to the principle itself of justice, or benevolence, as it respects the smaller circles of private and social life, and the great circle of human beings; since it had become a topic of inquiry, it was fairly embraced by the preacher; and he

was

was happy in the choice of a text of scripture which contains an exhortation to both parts of this duty, and includes, as the Doctor observes, ‘the substance without the form of genuine philosophy;’ Gal. vi. 4. *As we have therefore opportunity, let us do good to all men; especially unto them who are of the household of faith.* A critical remark is made on the original expression ἐργαζόμεθα τὸ ἀγαθόν; which does not merely imply “let us do good,” but “let us work or labour to do it;” for, as the Dr. shews in a learned note, the word employed by the apostle signifies *doing a thing with great effort*; ἐργον being applied by Greek writers especially to works of agriculture, and being derived ab ἰ ἐρα. Having explained the literal meaning, he proceeds to illustrate the doctrine of the text; and to discharge his duty on the present occasion by, first, examining how far, in the constitution of human nature and under the circumstances of human life, the principles of particular and universal benevolence are compatible; and, secondly, by making some observations on the charitable institutions over which those gentlemen presided, to whom his discourse was particularly addressed.

We are inclined to believe that the benevolent affections generally require to be warmed into expansion, rather than to be checked and contracted by any chilling hand: but it is possible for wild, mistaken, and impracticable notions of philanthropy to prevail; and for sanguine individuals, by commencing the theory and practice of benevolence at the wrong end, to subvert the principle itself from its very foundation. Such persons ought to peruse the sermon now before us; the substance and tendency of which may be collected from the succeeding passages:

‘Whether we consider universal benevolence as a quality of nature, or a principle of action, it is highly expedient for us not to misunderstand it’s properties or it’s office. I admit, and I approve of it, as an *emotion* of which general happiness is the cause, but not as a *passion*, of which, according to the usual order of human affairs, it could often be the object. I approve of it as a disposition to wish, and, as opportunity may occur, to desire and do good, rather than harm, to those with whom we are quite unconnected. I approve of it as a capacity sometimes to receive uneasiness from their pains, and satisfaction from their joys; but an uneasiness and a satisfaction far less frequent, less intense, less permanent than the uneasiness and satisfaction which we feel for those around us, and by which we are stimulated to act, as we feel, in their behalf.

“A man,” says the author of Ecclesiastes, “cannot find what is done under the sun, though he labour to seek it out; yea, though a wise man think to know it, yet he shall not be able to find it.” Nature therefore preserved her usual œconomy and usual kindness, when she did not subject us to any exquisite or habitual anxiety for an

an object so indistinct, so huge, so far surpassing our powers of exertion and even apprehension as universal good. As an aggregate of blessings it is indeed secured by the aggregate efforts of individuals; just as, in the artificial division of labour, through a large and complicated system, he that attentively performs the task allotted to himself takes the surest method of contributing most amply to the success of the whole.'—

'Is it my intention, then, to depreciate the propensity to "do good unto all men," in defiance of the text which commands us to labour in doing it? No. I mean only to state what, as an incentive to action, it ought to be, and what, as a part of our nature, it really is: and happy were it for those, who seem to be the loudest in its praise, if they practically fulfilled the purposes which it unquestionably is qualified to answer. As a *calm* desire of general happiness, it puts us on our guard against the silent encroachments of self-love, or the calm desire of our own happiness—it assists us in quelling the fury of our malignant passions—it raises us above the narrow and sordid aims of our selfish affections—it impells us to attend to the dictates of our reason, when employed in considering by what means the welfare of our fellow-creatures may be most effectually secured—it attaches us to those means, when they are discovered, for the sake of the end—it facilitates and regulates the operations of every amiable, but more confined affection, which may be suited to particular cases, and which produces a greater or less quantity of good, and diffuses it among more or fewer persons, according to the station in which we are placed, and the powers with which we are endowed—it dissipates those gloomy views of human follies and human vices, which, by frequent meditation upon them, contract the heart, and infuse lurking and venomous sentiments of general ill-will towards our species—it incites us to take a higher pleasure, in contemplating the brighter side of every man's character—his talents, his attainments, and his virtues—it prepares us for "doing good unto all men, as we have opportunity," without impeding us in our attempts to do it unto "them who are of the household of faith." Instead of separating us from those who are nearer, and therefore dearer to us, it eventually forms a closer union between them and ourselves, by representing them to us as parts of a great whole established and regulated by a common Creator, for the common purpose of happiness to all: and whether we deliberate before we act, or reflect after we have acted, it gives us a firmer confidence in the utility, a stronger love for the moral beauty of those particular affections, which, under the guidance of conscience, urge us to promote the welfare of their peculiar objects. If the modern philanthropists mean thus much only, their words are at a distance from their opinions; if they mean more, their opinions are at variance with facts: and I leave them to make their own choice, between ambiguity and error.'

In a strain of grave irony, Dr. Parr then proceeds to address those who, elevated to the super-sublime of universal philanthropy, undervalue the interests of kindred, friends, benefactors, and countrymen; and he concludes with the following splendid

splendid picture of the consequences resulting to those who are immediately connected with us, from an absorption of our private feelings and duties in vague notions of effecting the good of the whole species :

‘ We may ask, if the elements which give life and vigour to the moral world should be dissolved — if the mother could forget the child that “ hanged from her breasts ” — if the friend, “ with whom we took sweet counsel together,” should forsake us, when we are compelled to beg our daily bread — if they, to whose succour we ran on the first sight of their distress, and poured “ wine and oil into their bleeding wounds,” should ponder, ere they stretch forth their hands to rescue us from wretchedness, and pause, lest peradventure some other human being might be found a little more virtuous, and a little more miserable than ourselves — if the tears of the widow and the cries of the orphan should be disregarded, till their conduct had passed the ordeal of some rigid principle, or it *may* be too, of some untoward prejudice, in those before whom they lie prostrate — if they who have trodden the same soil with ourselves, spoken the same language, followed the same customs, enjoyed the same rights, obeyed the same laws, bowed before the same altar, should be no more endeared to us, than other men, whose kindness we have *never* experienced, whose faces we have never seen, whose voices we have never heard — If all these things were done under the pretence of some obligation, which stern, inflexible justice lays upon us, to be extreme in marking what is done amiss, and to weigh every action of man, every motive to act, every consequence of acting, in the balance which every individual may set up within his own bosom for adjusting in every case the direct and most efficacious means to promote the general good — what would become of society, which parental affection, which friendship, which gratitude, which compassion, which patriotism do now uphold ? how changed would be the scenes around us ? how blunted the edge of all our finer affections ? how scanty the sum of our happiness ? how multiplied and embittered the sources of our woe ?

‘ But between such a state as philosophy recommends, and that in which the will of the Almighty has placed us, there is fixed a gulph, which neither our social feelings, nor our sober reason will suffer us to pass “ into regions of sorrow and doleful shades,” where love and mutual confidence can never dwell.’

Dr. Parr considers the theory, which it is the chief object of this discourse to expose, as produced by ‘ the incubation of modern philosophy on modern philanthropy.’ True philosophy, however, whether antient or modern, does not willingly assist in the generation of monsters ; and were she consulted, she would say that the portrait drawn by the preacher bore no resemblance to any of her children.

It will not be required of us to take any notice of the second part of this discourse, which relates to the immediate occasion of its delivery : but the *notes*, which are numerous and important,

portant, and which, together with the supplemental disquisitions, are seven times as extensive as the sermon, must not be passed over in silence. For their copiousness, the Dr. apologizes by urging his anxiety to place distinctly before the reader the opinions of many eminent writers on the interesting subject of benevolence; and in return for the labour which he has thus performed, the least compliment that we can pay is the offer of our thanks for the fund of learning which is here brought before our view.—The most prominent feature, in this vast miscellaneous Appendix, is an elaborate reply to the censures thrown on our English Universities by Mr. Gray and Mr. Gibbon. From an eulogy on our noble charitable Institutions, the transition was easy to a defence of the merit and utility of our national establishments for the advancement of learning and religion. Entering on this subject, then, with all the enthusiasm of a man of letters, and with the most ardent filial piety towards his *alma mater*, Dr. Parr is soon animated to a strain of the most vivid and empassioned declamation: in which he dwells on the advantages of these public seminaries; enumerates the long catalogue of distinguished characters which, even during his own life-time, they have produced; pays classical tributes to his friends; and endeavours to impress on the minds of his readers, the national importance of these magnificent seminaries. In his defence of Universities against Mr. Gibbon, and amid his praise of their members, Dr. Parr thus speaks of himself:

‘ Ill would it become me, tamely and silently to acquiesce in the strictures of this formidable accuser, upon a seminary to which I owe many obligations, though I left it, as must not be dissembled, before the usual time, and, in truth, had been almost compelled to leave it, not by the want of a proper education, for I had arrived at the first place in the first form of Harrow School, when I was not quite fourteen—not by the want of useful tutors, for mine were eminently able, and to me had been uniformly kind—not by the want of ambition, for I had begun to look up ardently and anxiously to academical distinctions—not by the want of attachment to the place, for I regarded it then, as I continue to regard it now, with the fondest and most unfeigned affection—but by another want, which it were unnecessary to name, and for the supply of which, after some hesitation, I determined to provide by patient toil and resolute self-denial, when I had not completed my twentieth year. I ceased, therefore, to reside, with an aching heart: I looked back with mingled feelings of regret and humiliation to advantages of which I could no longer partake, and honours to which I could no longer aspire: I visited my companions, my rivals, and my instructors, when either my leisure or my circumstances permitted: I was assisted in a most gracious manner by the Chancellor and several Heads of Houses, when the degree of a Master had become requisite for me, in the pursuit of a most precious object,

ject, which I was not fortunate enough to attain ; and upon the access, with which I was honoured at a very early period, to the presence of men, high in academical rank, and conspicuous for literary excellence, often have I reflected with the pleasure and with the pride of an ancient writer, who has more than once recorded his own intimacy with the poets and the statesmen of the Augustan age. The unreserved conversation of scholars, the disinterested offices of friendship, the use of valuable books, and the example of good men, are endearments, by which Cambridge will keep a strong hold upon my esteem, my respect, and my gratitude, to the latest moment of my life. Never shall I have the presumption to "disclaim her as a mother," and never may she have just occasion to "renounce me as a son"—ἔστι δὲ ἐχ' ἑαυτοῦ ἀχάριστος μόνον, ὅστις οὐ δρᾷ κακῶς ἢ λίγῃ, ἀλλὰ καὶ ὅστις σιωπᾷ καὶ ἀποκρύπτει, λήθῃ παραδίδους καὶ ἀφανίζει τὰς χάριτας." Julian, Orat. II. page 172, edit D. Petavius, 1614.

It is, however, confessed that the system of education in our Universities requires some improvement ; and this, indeed, is a point that is generally admitted, because these institutions, which commenced in the Monkish ages, have not advanced with the general progress of science. Bishop Hurd hoped that a time would come when "their physics will be facts, their metaphysics common sense, and their ethics human nature."

ART. V. *Thoughts occasioned by the perusal of Dr. Parr's Spital Sermon*, preached at Christ Church, April 15, 1800 : being a Reply to the Attacks of Dr. Parr, Mr. Mackintosh, the Author of an Essay on Population, and others. By William Godwin. 8vo. pp. 82. 2s. 6d. Robinsons. 1801.

THE author of the "Enquiry concerning Political Justice" ought not to wonder that the singular tenets, which that book contained, should excite opposition : but we may allow him to feel something more than surprize, when the quondam friend of his bosom proclaimed open hostility against him, and by the epithets which he employed, certainly "*visited his doctrine too roughly.*" Mr. Godwin has unquestionably some reason for complaining of the manner in which the attack on his system has been conducted ; and for considering the departure of his opponents from philosophic calmness into the regions of cutting sarcasm, and of acrimonious invective, as not more honourable to their minds than advantageous to their argument.

He first takes notice of the asperities levelled against him in Mr. Mackintosh's Lectures at Lincoln's Inn ; after which he proceeds more particularly to examine Dr. Parr's Spital Sermon (see the preceding article) : first enumerating the wounding personalities, and then entering into a consideration of the

the merit of the reasoning, or as he terms it *declamation*. He tells the Doctor that utility, the *criterion* of virtue, is not once mentioned in the whole Sermon, and that he (the Doctor) lays his principal stress on the *motives* of virtue; 'I, however, on the contrary, (adds Mr. G.) regard it as the proper and eminent business of the moralist, to call the attention of his fellow men to the criterion of virtue.' To this remark is annexed the following candid and ingenuous confession of error:

'My mind, indeed, in writing the Enquiry concerning Political Justice, was so deeply and earnestly bent on this, as to lead me to throw an undue degree of slight and discredit on the ordinary, and what I would now call the most practicable motives of virtue. I am certainly sorry that the treatise I wrote is affected by this error; I feel, since Dr. Parr is so pleased to express it, "some degree of contrition," that the detection of this oversight "had not occurred to the writer" before the book was given to the world.'

The great object of this pamphlet is to shew, in opposition to Dr. Parr, that the doctrine of Universal Philanthropy, even as stated by the author, is not accompanied by so long and portentous a train of evils as the Sermon represents. 'Philanthropy (says Mr. G.) is a bank in which every creature that lives has an interest; the first and preferable tallies being, by the very nature of the case, in possession of those who are nearest to us, and whom we have most opportunity to benefit.' He then states his doctrine, without a figure, in these words: 'I would desire to love my children; yet I would not desire so to love them, as to forget that I have what we were accustomed to call, *higher duties*.' Against this hypothesis, no reasonable objection can be made: it is the Benevolence taught by Christ, in the parable of the good Samaritan. Dr. Parr remarks that our Saviour *justified* the deed of the Samaritan: but, says Mr. G. 'Christ did not "*justify* the deed." He applauded it; he has immortalized it; he has bidden all his followers go and imitate that deed, which Dr. Parr thinks he has barely justified.'

Mr. G. is most embarrassed by the objections to his system which are advanced in an *Essay on Population* *. He admits the ratios of the author of that work in their full extent, and confines himself to repelling their conclusions; and here a very awkward task is imposed on him. We, however, shall leave it to the inhabitants of the millennial state, when wars shall cease and when population shall have reached the utmost limit of subsistence, to determine whether it will be most advisable to expose children, as is the practice in China, or to dispatch the old and useless, according to the custom of the Hottentots.

* See M. R. N. S. vol. xxvii. p. 1.

Our readers will recollect that the principle of the *Essay on Population* is that Population, left to itself, increases in a geometrical, while subsistence can only increase in an arithmetical, ratio.

ART. VI. *Remarks on the local Scenery and Manners in Scotland*, during the Years 1799 and 1800, by John Stoddart, LL. B. 2 Vols. Large 8vo. pp. 650. 2l. 2s. Boards, with the Plates tinted; or 3l. 3s. Boards, with the Plates coloured: Miller. 1801.

IT is rather unfortunate for the writer of these Remarks, that the practice of reading Prefaces has been recommended by the inimitable author of *Gil Blas*; and that the recollection of the soul of the Licentiate prevents us from ever passing over any prefatory matter: for we should certainly have entertained a more favorable opinion of Mr. Stoddart's abilities, had we rushed at once *in medias res*, than we formed on perusing his Introductory Observations. In his account of the tour itself, though his language be not simple, his descriptions are in general accurate, his narrative is amusing, and his remarks are sometimes ingenious. If others, then, like ourselves, should be displeased at the very threshold, we advise them to persevere, and to examine the interior of the building; and we promise them that their dissatisfaction will be succeeded by pleasure.

The author's observations on Edinburgh and its vicinity are perfectly just: but we shall not detain our readers with any account of them, because the subjects have been frequently described. We could have wished that Mr. S. had abstained from the following reflection on Mr. Hume, which was unprovoked, and wears the appearance of great illiberality:—'ascending by a winding and picturesque road up the Calton Hill, you reach the church-yard, where the *monument* of David Hume is placed, conspicuous in its situation, but very simple in its design; it is said to be his own choice, and is copied from the antique with more taste than might have been expected from such a writer.'—The taste of Mr. Hume and that of Mr. Stoddart are unquestionably very different; and it is not in the power of 'such a writer' as Mr. S. to remove the historian from the eminence which he deservedly occupies.—From this part of the work, we shall extract what has been advanced on the meaning of the term *picturesque*. As it is an epithet which the author is fond of attributing to a variety of objects, it is just that he should have an opportunity of explaining his own ideas of its import:

'Arthur's Seat, when seen detached, as it is here, presents, perhaps, too lumpish and formal an appearance for the painter; yet it would be

be wrong to infer that it is totally incapable of picturesque management. It may either combine with other objects, which take off its formality, as in most of the western views of Edinburgh; or it may come so near, as to fill the eye by its magnitude, and form a picture of itself. In the latter case, it suffers much by a want of the wood, with which it is said to have been formerly covered, and still more by the raw appearance of the stone-quarries which have been carried along its cliffs; yet with these defects, it is incredible, how grand and beautiful it may be made to appear, by a happy choice of situation, and favourable circumstances of effect. He is but a young student in the picturesque, who does not know, that mere form is a very subordinate consideration, in the objects of Nature. If she has opportunities of scattering her gay colours, of spreading her aerial veils, of distributing her bold lights and shades; but above all, if she has great magnitude to work upon, there is no asperity of form, no staringness of feature, which she cannot chasten or subdue.

“Curse on the pedant’s jargon” [says Mr. Knight], “which defines
Beauty’s unbounded forms [by] given lines.”

‘Yet this is a pedant jargon, from which few writers, on such subjects, are wholly free; and something very like it may be found in this poem itself, applied to the most striking objects of English landscape.

‘I shall here beg leave to make a short digression, on the meaning of the term picturesque; and as I have more respect for true etymology, than is commonly paid to that science, I shall begin with the derivation of the word. Its original, I apprehend to be, the Italian *pittresco*, which, according to the general analogy of our language, we might very allowably translate *painterish* (for our *ish*, the Teutonic *isc*, the Greek *ισος*, and the Italian *esco*, are all of the same family); and it must have been first applied to whatever seemed to belong to, or to be the exclusive province of the painter. As far, therefore, as the sublime, or the beautiful could be conveyed by the pencil, they were properly termed picturesque; and many objects, whose predominant characteristics were neither sublimity, nor beauty, being equally fit for painting, received the same denomination. But this was not all: the painter is rather a man of genius, than of science; his object is not so much to instruct, as to please, and surprise. Even among the objects of his delineation, therefore, some are more congenial to his own feelings, than others; and he delights rather in the intricacy, and variety of diversified nature, or of eccentric art, than in the common, every-day productions of the former, or the regular, systematic combinations of the latter. On the other hand, the painter is also a man of taste; his love of the novel and irregular is chastened, by a certain harmony of feeling; and there are extravagances, to which, as unsuitable to his art, he refuses the title of picturesque. From these considerations, it will appear, that in judging of this subject, no principle, applying only to a part of any composition, or to a particular quality in that part, can be allowed to weigh against the combined effect of the
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whole. Colour may be corrected by form, light by distance; and the soft flowing lines of beauty, the whimsical breaks and abruptnesses of the romantic, or the continuity and massiveness of the sublime, may all, by the powerful operation of nature, be rendered subservient to picturesque effect.'

On leaving Edinburgh, Mr. Stoddart pursued the banks of the Esk; and he notices with that enthusiasm which the scenery is well calculated to inspire, those beautiful spots that occurred in his walk to the upper part of the Clyde. Here, as was most natural, he was delighted with the Falls of that river; a scene to which no description either of the pen or of the pencil, that we have ever seen, has done full and appropriate justice. As Mr. S.'s account, however, is written in an animated and amusing manner, we shall transcribe it for the entertainment of our readers:

'The beauty of the afternoon rendering us anxious to visit the falls of the Clyde before dark, we struck off the road at Ravenstruther toll, after passing through the village of Corstairs, and by cross paths arrived at Bonnyton, the seat of Lady Ross. The house itself is a handsome modern edifice, seated on an eminence, which overlooks the banks of the Clyde, surrounded with rich wood, and commanding a great variety of noble scenery; but the chief, and almost unrivalled boast of this estate is, that it includes within its boundary two falls of so majestic a river. The liberal proprietor has, with great taste, disposed these beautiful grounds, so as to second the favourable dispositions of Nature; and with equal public spirit, has laid them open to the admiration of strangers without discrimination. Such instances cannot be too much praised, especially when compared with the selfish conduct of those, who, after torturing a beautiful spot by their miserable improvements, lock it up for their own exclusive gratification. But liberal taste, and generous sentiment, cannot be separated: and there is no heavier accusation against the modern Improvers, than that their system is a system of exclusion and selfish enjoyment. They mistakenly flatter the natural pleasure which property gives its possessor, and which, in order to be virtuous, to be noble, to be true pleasure, must regard only the power of doing good. The more noble and interesting was the scene, the more did we feel impressed with gratitude to the proprietor, for the facilities afforded in viewing it. At the lodge is a porter, who will attend you to the chief points of view. As is usual with such guides, he would have first conducted us to a summer-house built in front of Cora Linn, the fall nearest the house; but unwilling to be so restrained, I made my way to the nearest part of the bank, where it burst full on my view. I had never seen any object of the kind at all comparable to it in magnitude—Lowdore, in Cumberland, when I visited it, was the mere skeleton of a fall; but here a vast swelling river poured, in one foaming sheet, from a height of eighty feet into the abyss below. The size, the roar, and fury of the cataract, at first absorbed me in astonishment: the very rapidity of the water made

made it seem, to a stedfast gaze, immoveable; and the fineness of the foam gave it the flaky, and substantial appearance of wool. In regard to form, and distribution, there are views, to which a gushing *spout* is most suitable, as where you are barriered and overshadowed by black, unscaleable crags, or where, standing far below, you see

“ The torrents shooting from the clear blue sky :”

there are also some, in which a mere *slide* has a beautiful effect; but to an open and extensive scene, nothing can be more appropriate, than this fall, partly broken, and partly continuous, which first tumbles precipitately over a small descent, then sliding along a craggy ledge, rushes, at last, in one wide-spreading sheet, to the bottom. I was surprised to find a volume of spray, so much less than I had expected, from such a body of water; but my ideas had been mostly taken from drawings; and I have since remarked, that it is a very common error, even among good artists, to envelope their water-falls in an unnatural cloud of mist. I have dwelt thus long on the fall itself, because it first seized, and long rivetted my attention; but its accompaniments are so grand, so varied, so characteristic, that they deserve, if possible, greater admiration. The upper part of the river proceeds from a dark recess, formed by steep, rugged cliffs, and wood, and the deep chasm below is of like feature, its rocks dark and dripping, stained with various hues, and broken into huge masses overspread with moss, ferns, and hanging weeds, and crowned above with shrubs, and wild luxuriant wood. On a lofty crag, immediately above the fall, stand the picturesque remains of the old castle of Cora: Cora House is in a more sheltered situation near it; and in some points of view, you may, at the same time, include the mill, which is built under the rock, on the very edge of the fall; a situation not merely dangerous in appearance; for I was told by one of the ladies, to whom the estate belongs, that in the great overflow of the Clyde, in 1782, a mill on the same spot was entirely carried away.

‘ Of the name *Cora*, I know not the origin, unless it be the Gaelic word *Corry*, a hollow: the word *Linn* is used, in many parts of Scotland, with various acceptations; the original Gaelic *linne* is simply a pool of deep water; a word so general, as to be applied to that arm of the sea, improperly called the *Linnhe Loch*, on the coast of Argyle: such pools being common at the foot of cascades, the word *Linn* is applied to them, as in Burns’s Despairing Lover, who “ Spak o’lowping o’er a linn:” and, finally, it is sometimes used, to express a deep chasm in rocks, between which the water flows.’

In the estimation of several travellers and artists, the Stonebyres Fall is considered as equally beautiful with Cora Linn: but Mr. S. is of a different opinion. He has, however, done justice to it, though it be not his favourite, in the following short description:

‘ The Stonebyres Fall is about a mile below the bridge; we had examined it before; but as it lay so near the road, we returned to

take a last look at it. By some persons it is preferred to Cora Linn, being equally high, and pouring its waters down, in a more continuous sheet. I own, I am very differently impressed: the variety, the breaks, and the spreading out, of the water itself, in Cora Linn, render it much more interesting; but when to these I add the effect of all the accompanying circumstances, the cattle, the mill, the very wild rocks, and woods, I cannot think, that the two scenes will bear any comparison. Here are, indeed, rocks, and wood, which might be called sublime, were they not near a standard of so much greater sublimity; and, upon the whole, the fall of Stonebyres is too attractive, not to claim the greatest attention from every lover of Nature. It was here, that a friend of mine, incited by an ardent curiosity to observe the picturesque effect of the descending water, waded to a rock in the middle of the stream, on the very edge of the fall. Such an experiment could only be tried, when the water was exceedingly low; nor then, but with the most extreme caution, by sliding the feet alternately forward; had they been lifted, in the least degree, from the ground, the force of the rushing stream must have inevitably borne him over the cataract.'

We have seen a beautiful view of this Fall, from the pencil of that excellent artist Paul Sandby.

Mr. Stoddart followed the course of the Clyde to Hamilton, and thence proceeded by Bothwell Castle, and Blantyre Priory, to Millheugh on the Calder, the seat of the late Professor Millar, who is respectably known in the literary world by his Inquiry into the Origin of the Distinction of Ranks in Society, and by his work on the English Constitution. With this Gentleman, whose loss will ever be lamented by those who were honoured with his intimacy, Mr. Stoddart says he passed a most agreeable day. Few men, indeed, ever possessed greater powers of pleasing than Mr. Millar; his conversation was recommended by vivacity of thought, fluency of expression, and ingenuity of remark; and in his conduct he was benevolent, friendly, sincere, active, and ingenuous.—*Multis ille bonis flebilis accidit.*

Glasgow, with its University and manufactures, next attracted the author's notice; whence he was naturally led to the Towns of Paisley and Renfrew. He then visited Dumbarton Castle; and pursuing the beautiful vale of Leven, (in which he observed Smollet's monument, erected by his kinsman and namesake,) he arrived at the famous Lochs Lomond and Long. On farther prosecuting his journey in this direction, he reached Glen Croe:—this is in itself so curious and interesting an object, and it has here introduced to our acquaintance a character so full of simplicity and goodness, that we shall present the account entire to our readers:

‘ Upon entering Glen Croe, a new scene of savage magnificence is presented, by the bold rocky mountains, which shoot up to the clouds,

clouds, and approach so close, as to imprison you between their folds. The narrow bottom of the valley is occupied by a dashing torrent, and the road is carried along its course, as nearly as the convulsive breaks and rocky fragments will permit. In short, the wildness and sublimity of this scene, which, in general, was on too broad and simple a scale for the pencil, surpassed any thing we had hitherto seen, and was scarcely rivalled, in its own style, until we reached Glen Coe, on the borders of Inverness-shire. At the opening of the glen, is Ardgarten, the residence of — Campbell, Esq. of Armidale, a picturesque mansion, appearing, from the lake, delightfully situated. Our curiosity, however, was more attracted by the wild features of the landscape; and fortunately meeting with a shepherd, who dwelt in the glen, he accompanied us a considerable way, pointing out every thing remarkable, naming the places, describing, and making observations on them, with equal civility, and good sense.

‘ In consequence of such information, and of my curiosity to explore singular scenes, I was led to some, which, as far as I know, have escaped all the picturesque travellers in this lonely spot. From the appearance of the stream, few people are induced to quit the road to examine it: yet it affords a remarkable instance of such romantic scenery, as sometimes occurs unexpectedly, in Scotland, among objects which do not seem to promise it. The rocks, lying in its course, consist of fragments, fantastic in form, and vast in magnitude, torn from the sides of the adjoining mountains, and piled confusedly together. Upon a near approach, you find, that the water, forcing its way amongst them, has increased their picturesqueness, by its powerful operation: in one part it rushes violently along, tumbling over them in cascades; in another it is only heard to growl in an inaccessible dungeon below; and in several places it has formed the most extraordinary caverns and excavations. One of these, into which I descended, with my friend Mackenzie, might have passed for the grotto of a naiad, designed with peculiar fancy. At one end the sunbeams, admitted through different apertures, played upon the water; at the other, a small cascade glittered in the gloom: the sides were wrought into various odd forms by the whirlpools, and in one part, a natural chair was scooped out of the rock.

‘ The day began to wear away, as we pursued our journey, and being somewhat fatigued, we called at a lonely cottage, a little distance from the road, to procure, if possible, some refreshment. We were agreeably surprised to find, that it was the residence of William Gibb, the shepherd, who had so obligingly directed us, in the morning; and he, on his part, seemed delighted to entertain us with the best fare his cottage could afford. Whilst his wife was busied in preparing it, he sat, surrounded with his children, on the green, before his door, and conversed very intelligently on his own situation, and on the objects around him. “The glen,” said he, “was not always so deserted as it now appears. At yonder height, in the mountain, are traces of cultivation, in a spot, inaccessible to the plough, and which, consequently, must have been wrought by the hand. On that other eminence are the remains of a *shieling*, to which

in the warm months a whole family resorted, with their cattle, and returned to the lower grounds against winter. But all these things," added he, "were when this country was inhabited." The observation was simple, but forcible. The system of farming, which now prevails over almost the whole of the Highlands, necessarily annihilates the population; and this part of the empire seems to be converted into a mere sheep-walk for the rest. I will not pretend to say, that this partial evil, in modern politics, is not compensated by the prevalence of manufactures, and other employments, in the more populous parts of the empire; but still it is an evil to the places where it prevails. The love of society is an appetite to the human mind; and we feel a sense of privation, when we behold whole regions depopulated. This was the feeling of an amiable nobleman, who told his factors, that he would rather see one human being, on his estates, than a hundred sheep; but the general prevalence of a system supported by pecuniary profit, will overcome the exertions of an individual: and if population is to be equalized, it must be by equalizing the distribution of employments. Manufactures, perhaps too numerous in the Lowlands, must be introduced into the Highlands; with their aid, agriculture will be enabled to make a more rapid progress; but it is in vain to expect any great political advantage, while private interests, and natural causes are in opposition to it.—To return to the hospitable shepherd. As soon as the refreshment was prepared, we entered his cottage, which was as poor as the generality of Highland huts, built mostly with *divots*, a kind of turf, and thatched with *brackens*, or long fern; but the "gude wife" had very neatly served up some curds and milk, whey, butter, cheese, and oat-cake. Thus poorly situated, upon an income, which at the utmost amounted to 14*l.* or 15*l.* a year, lived the shepherd, his wife, and seven children, in a hut scarcely able to keep out the rain, even during the summer, and in the midst of one of the wildest glens in Scotland, inhabited by only two or three cottagers; yet he seemed tranquil, contented, and even happy; and his chief complaint was the want of opportunity to educate his children.

I left this worthy man, with admiration: and winding my tedious way up the glen, at length reached the summit, called *Rest and be Thankful*, from an inscription carved by the makers of this military road in 1748. Here, a green seat, near the twenty-ninth milestone, is no disagreeable place of repose, to the wearied traveller, after a fatiguing ascent, and affords him a good view of the vale, with the zig-zag road, which he has just climbed. Notwithstanding the height is so considerable, the glen, which turns to the right, is watered by a lake, called *Lochan Restal*, and closely shut in by precipitous rocky mountains. Among the cliffs is heard a remarkable echo; and several small torrents rush down their sides. One of these, called the *Eagle's Burn*, is frequented by those birds: they are of a large, grey kind: I saw two of them hovering about the mountain tops; and was told, that they had been known to fly more than a mile across the glen, with a lamb in their talons. The road descends from hence, accompanied by small cascades, which are fed from the lake; and turning on the left, enters the
green,

green, but bleak, and unvaried vale of Glen Kinglas. Mr. Gilpin has unaccountably reversed the characters of Glen Croe, and this vale: it presents none of the ruggedness so observable in the former, and is equally destitute of wood, until you approach its opening, on the banks of Loch Fyne.'

The Lochs Fyne, Awe, and Etive, were then visited' by the author; who concludes his first volume with an account of Mull and Staffa.

Our limits prevent us from dwelling on the contents of the second volume, which likewise presents us with much that is amusing: but, as we have travelled over the same ground lately in company with an intelligent lady, Mrs. Murray *, our readers will have less reason for regretting our silence on this part of Mr. Stoddart's tour. The line of the Forts, the Murray Firth, the Banks of the Spey, and the Middle Highland Road, including in it the romantic scenery of Glen Tilt, Blair Athol, Killicrankie, Faskalie, and Dunkeld, have been frequently described, and are here enumerated in their order. The counties of Stirling and Fife, the vicinity of the Tweed, Strath Earne, and Loch Tay, then engage and occupy for a considerable time the attention of the author.—From this part of the work, we transcribe the short account of the ruined Tower of Gilnockie, and with it must terminate our extracts:

'The whole road from hence to the border is beautifully diversified with gentle eminences and declivities, well clothed with trees, and enriched with seats, villages, and hamlets. Among these may be noticed Irvine, the residence of Captain Maxwell, a neat villa, designed by Holland, and situated on the banks of the Esk, near the mouth of a small stream, called the Tauras. The most interesting object, however, is the ruined tower of Gilnockie, which receives importance from the story of Johnie Armstrong, the most popular of all the border-chiefs. Something, perhaps, is to be attributed to the partiality of his poetical historian; but there can be little doubt, that even these licentious plunderers had their amiable and heroic qualities, which gave dignity to their conduct, and insured the attachment of their followers. Nor, perhaps, was it a very sound policy, in the Scottish monarch, to deprive himself of the services of a hardy and numerous body of men, habitually hostile to that power, which he had most to fear. In reading the old ballad, we instinctively join in the admiration of Johnie's splendour, and liberality; we participate his generous indignation, against the treacherous king, and his tender recollections of his son and brother; nor while we contemplate this roofless and deserted pile, can we help being struck with his dying exclamation:

“ Farewell, my bonie Gilnock Hall,
Where on Esk-syde thou standest stout!

* See M. R. vol. xxxi. N. S. p. 398.

Gif I had lived but seven yeirs mair,
I wad haif gilt thee round about."

Not far from this, the Liddel, falling into the Esk, marks the boundary of the two countries; and the road continues, within the English border, by Longtown to Carlisle.'

The volumes are concluded with some remarks on the general principles of taste; in which, we think, the author is not more fortunate than in his dedication and preface. We meet with a number of hard words, in themselves scarcely intelligible, but in their present combination and arrangement conveying no idea whatsoever to our minds.

This elegant work is embellished with thirty-five pleasing views; all of which, however, are not of equal merit, either in the design or in the execution. The views of Fingal's Cave, Kenmare, and Cullean Castle, (the seat of the Earl of Cassilis,) are among the best in the collection.

ART. VII. *Life of Bonaparte, First Consul of France*, from his Birth to the Peace of Luneville: to which are added, an account of his remarkable Actions, Replies, Speeches, and traits of Character. With Anecdotes of his different Campaigns. Translated from the French. 8vo. pp. 410. 8s. Boards. Robinsons. 1802.

THIS compilation appears to be one of those works with which the press daily teems, and the chief object of which is to render public curiosity a source of individual pecuniary advantage. The author does not seem to be emulous of establishing a title to public regard on the basis of honorable fame: but, if he can furnish amusement for an idle hour, if the pretty trifler, the fashionable loungeur, and the family party, purchase and commend his book, the rewards which he seeks will be obtained.

Dis miscent superis.—A luminous and yet a concise account of the campaigns of Bonaparte, and a full detail of his political achievements, would be a valuable present: but the pages before us can boast only the merit of relating some anecdotes and traits which had escaped other writers. If the author's hero be no longer viewed as the saviour of oppressed nations, the subverter of antichrist, the restorer of Palestine to the descendants of its antient race, and the harbinger of arts and polished manners among the barbarians of the East,—if the period of this jejune enthusiasm be past, and if his name have ceased to command devotion and regard,—he still excites lively interest; his power inspires dread; his talents and his perseverance command respect; his future measures are regarded with apprehension; the destinies of Europe seem to be placed in his hands; and on the conduct which he thinks proper to pursue, will depend its agitation or its repose, and the happiness

ness or misery of myriads of men. A volume professing to develope such a character cannot want readers.

The first distinction can be reached only by few, but considerable eminence is within the grasp of a greater number. The passage underneath exemplifies a part of the system by which the one and the other are attained:

‘ Bonaparte’s indefatigable mind was so constantly employed, that he spent many hours of the night in study. During his stay at Nice, one of his friends, being in the most urgent want of his assistance, went to his apartments long before day, and, not doubting but he was in bed, knocked softly at his door, for fear of disturbing him too abruptly: but upon entering his chamber, he found to his surprise Bonaparte dressed as in the day, his police cap on his head, hard at work, plans, maps, and numerous books, lying open around him. “What,” said his friend, “not yet in bed!” — “In bed!” replied Bonaparte, “I am already risen.” — “Indeed!” — repeated the former; “What so early?” — “Yes, so early: two or three hours are enough for sleep.”’

The opening buds of Bonaparte’s future fame and greatness here present themselves:

‘ The time which elapsed between the commencement of the revolution, and the famous siege of Toulon, in December, 1793, was wholly employed by Bonaparte in the study of tactics, which he pursued in retirement and obscurity: for, till the siege of Toulon, he might be said to have lived unknown. It was at that remarkable period he first attracted notice, by the display of those great qualities which would no longer be suppressed: he was then but twenty-three years of age, and was an officer in a company of artillery.

‘ Barras and Freron, at that time representatives of the people, were sent to superintend the siege. At the attack of the redoubt of fort Pharo, they observed a young officer extraordinarily busy, in directing the corps of artillery that was under his command. Calm and intrepid, amidst a thousand dangers, he was every-where in an instant, displaying at once coolness and activity. At last, his wounded cannoniers scattered round him, and swimming in their blood, he was seen serving, almost by himself, a piece of artillery, charging, loading, ramming, in fact, undauntedly performing the whole business of his men. Upon enquiry this young officer was found to be Bonaparte.

‘ The two representatives, witnesses of his extraordinary skill and valour, immediately advanced him to the rank of general of brigade.’

Soon after the siege of Toulon, he was put under arrest as a terrorist; and, though unable to convict him, the government removed him from the artillery to the infantry. Remonstrating against this injustice without success, he requested leave to quit France for Constantinople, which was also refused:—an incident which farther assimilates his history to that of Cromwell.

The

The part which this General performed on the 13th of Vendémiaire (4th of October) is here glossed over with much address ; and it is contended that, if the armed force had been placed in hands less skilful, far more blood must have been spilt :—but it cannot be a source of satisfaction to the Chief Consul, nor of pride to his admirers, that he laid the foundation of his lofty pre-eminence by taking a share in a contest between the convention and the sections of Paris ; and that his appointment to that command, which proved the basis of his future fortune, arose out of his having shed the blood of French citizens and revolutionists.—The public, however, have heard enough of his military and political exploits ; we will now lay open to them a private scene in which he appears :

‘ After the inauguration of the directory, Bonaparte, as general of the armed force, waited on each of the five directors. Carnot, who was the last nominated on the refusal of Sieyes, lived at the top of a house, beneath the ruins of the Luxembourg, the apartments preparing for him not being ready. It was on a Monday that Bonaparte presented himself, which was the day in the week on which a certain author was in the habit of regularly visiting Carnot. When Bonaparte entered, this author was singing a new air, which a young lady accompanied on a piano-forte. The appearance of Bonaparte put a stop to the music. Seeing five or six tall young men (his aid-de-camps) come into the room, followed by a little well-made man, introducing and expressing himself with dignity, and bowing to the company with that air of ease and politeness, which, it must be owned, formed a striking contrast with the manners and appearance of most of the generals who had appeared before, such as Rossignol and Santerre : the author in question seeing this, asked Carnot, in a whisper, who that *gentleman* was. Carnot answered, it was the general of the armed force of Paris. “ What is his name ? ” said the author. — “ His name is Bonaparte. ” — “ Is he a man of sense ? ” — “ I really do not know. ” — “ Has he great military skill ? ” — “ So it is said. ” — “ What has he ever done that is remarkable ? ” — “ He is the officer who commanded the troops of the convention on the 13th of Vendémiaire. ” This was enough for the enquirer ; the shade deepened in his countenance : he was one of the electors of Vendémiaire, bigottedly attached to his own opinions ; and he retired silently to a corner, observing this *gentleman*, as he had himself called him, whose open countenance, beaming with expression, could not fail to have pleased him, but from what he had just heard from Carnot.

‘ Bonaparte, seeing the young lady still at her instrument, and the company attending solely to him, said, in a tone of gentleness, “ *I have put a stop to your amusements ; somebody was singing, I beg I may not interrupt the party.* ” The director apologized ; the general insisted, and the lady, at last, played and sung two or three patriotic airs : Bonaparte, after amusing himself a few minutes longer, rose and took his leave.’

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temper of this hero.

'The emperor's ministers at Campo Formio, on the treaty of peace, endeavoured to employ that cunning and deceit so usual in courts, and which has generally been denominated good policy; but this suited ill with the candour and openness of Bonaparte's mind: a variety of difficulties too were thrown in the way of the treaty, from the Emperor's not having given sufficient powers to his ministry. Bonaparte, conceiving that the proposals made by the French government were slighted, or at least not sufficiently attended to, with a degree of warmth, which circumstances rendered excusable, he took up a beautiful piece of china that stood near, and breaking it into a thousand pieces, said to the council, *Since you will have it so, thus will I reduce you to dust*: and he instantly quitted the room. M*** ran after him, but could only overtake his secretary, whom he entreated most earnestly to bring back the General, showing him a letter, four pages long, which he had been writing to the Emperor, and which he was sure, he said, would bring him to his senses. The courier set off immediately, and a few days after the treaty was signed.'—

'After signing the treaty of Campo Formio, Bonaparte returned to Paris, where he was received with the most lively demonstrations of public gratitude. He was afterwards named plenipotentiary to the congress at Rastadt. The slowness of the proceedings in that congress, the useless discussions which took place there, the duplicity that pervaded all its negotiations, in short, every thing which he announced beforehand, that the Austrian party did not wish for peace, and that the object of the emperor was merely to gain time, that he may recover his losses and begin again with new forces. Bonaparte was one of the first to perceive this; yet he returned thither, and knew how to preserve the dignity due to himself and the nation he represented. Amazed at meeting count Fersen, the Swedish ambassador, there, the declared enemy of the republic, he openly insisted that no French minister could or ought to treat with this man. The count prudently withdrew, set off for Stockholm, and the king his master sent another person to supply his place.

The following anecdote refers to an event which had a considerable effect in relation to the French revolution:

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barter of the liberty of foreign communities for the extension of the French territory, imparted a salutary lesson which was lost only on the insane or the unprincipled part of revolutionary amateurs. The horrors of Helvetia, and the transactions with the American envoys, completed the instruction.

A tale widely differing from the following statement, and one which we fear is more authentic, has been circulated :

‘ When Bonaparte abandoned the siege of St. Jean d’Acre there were a great number of wounded, and few means to carry them away ; he was setting off with his staff when they informed him of this. Alighting from his horse, the rest followed his example ; the horses were sent to the sick, and Bonaparte marched on foot, during three days, over the burning sands of the desert.’

Happy will it be for the world, if the subject of these pages be contented to realize glory of the sort which the subsequent extracts record :

‘ Bonaparte’s first care, on being appointed first Consul, was to tranquillize la Vendée ; and General Bernadotte was sent thither with a powerful force. Moderation and persuasive measures were the principal arms he made use of for the re-establishment of peace in that country, which had experienced all the horrors of civil war. Force was only employed against those who, with arms in their hands, determined to persist in fanning the flame of intestine commotion. They sent quietly home all the poor wretches deceived and rendered fanatic by priests ; peace was offered to the principal leaders, and the terms were accepted ; tranquillity began to revive, and in a short time there only remained a few hordes of banditti, to whom peace is unnatural, and who find in civil and internal divisions alone the mean of retaining an usurped authority, and an aliment to their fury.’—

‘ In the interior, Bonaparte made every effort to pacify and unite the factions, established freedom of general worship, infused confidence into every breast harrassed by the storms of the revolution, and gave them hopes of a peace they had so long sighed for. Regularity succeeded to trouble and disorder ; the different branches of the military establishments were re-organised ; the arbitrary proceedings were destroyed ; the civil administrations experienced some useful changes ; and the tribunals regained their activity. The list of emigrants was closed ; and the sun of prosperity began to shed its benign rays on our country.

Though the account of the Consul’s second campaign in Italy consists of little besides extracts from dispatches already made public, and from the journals, and though they are put together with little method or discrimination, it still forms the most interesting part of the work. This campaign, whether we consider rapidity of execution, the difficulties surmounted, the success obtained, or the consequences to which it led, furnishes the page of history with a narrative which has scarcely a parallel.

ART,

ART. VIII. *Sermons on evangelical and practical Subjects*; designed chiefly for the use of Families. By Samuel Lowell. 8vo. pp. 396. 7s. 6d. Boards. Ogle, &c. 1801.

OF all the classes of publications, volumes of sermons are perhaps multiplied with the greatest facility. Every well-educated clergyman, who disdains to be dependant on the labours of others, can furnish from his manuscript stores a selection of discourses for general perusal; and if there were a paucity of books explanatory of scripture, and conducive to the practice of Christian morality, we should exhort divines to preach from the press as well as from the pulpit: but, since the public are in possession of so many excellent sermons, there can be no good reason for swelling the already enormous list, unless the new compositions possess some prominent merit either in the elucidation of religious subjects, or in the elegance and force of their language. A serious, pious, and practical tendency is in general the attribute of all sermons; and when they are preached in the ordinary discharge of clerical duty, to Christian congregations, little else is necessary: but something more is requisite when they are exhibited to a fastidious public, and challenge the investigation of scrutinizing criticism.

It does not appear to us that Mr. Lowell has been sufficiently aware of the distinction here stated. With a disposition to do good, he has attempted a range too extensive for his powers. His discourses may have been acceptable as harangues, but they have not the properties which, in compositions that are to be perused, are essential to command high approbation. A tameness of method is observable, which produces repetition rather than promotes enlargement of thought: explanation is obtruded where it is not required: sentences and parts of sentences unite awkwardly together; and sometimes, when we are prepared for a profound observation, we are disappointed by a dull truism. The whole of the sermon on the *Sower* will illustrate the first of these remarks:—the observation that ‘in the land of *Judea*, as in most other countries, there were foot-roads through the corn-fields,’ is an exemplification of the second:—in the subsequent sentence, the reader will perceive what we mean by the third; ‘the glorious peculiarities of the cross, can alone convert the lion into the lamb; and while we speak of *a religious family*, we contemplate a social band, who feel the authority and rejoice in the consolations of the Gospel;’ (p. 5.)—and the justice of the fourth is apparent in the following; ‘He who is a stranger to *the wisdom which is from above* feels himself surrounded with a thousand perplexities,—which must necessarily involve him in anxiety.’

With respect to the doctrine of these sermons, Mr. L. makes it essential to a religious man to believe in *the depravity of nature*; though, in the very next page, he deems it unreasonable to suppose a depth of depravity which must defeat the good effect of pious instruction. In the seventh sermon, he observes that 'Every theological scheme, from which the doctrine of the Atonement is excluded, raises a supposed superstructure without a foundation, leaves a thousand interesting questions unanswered,—and abandons the serious enquirer to as many anxieties and fears.' By the Atonement, the preacher means 'Jesus Christ bearing the penalty of the law, in the place of his people.' We do not design to combat this doctrine: but we must observe that Mr. L. should not have contented himself with merely informing his readers 'that the Hebrew word, *Atonement*, signifies *covering*.' The word employed by the apostle in his text (Rom. v. 11.) *καταλλαγήνα* should have been translated *Reconciliation*, and bears no reference whatever to *covering*, but to "a change (as Taylor remarks) whereby a person becomes another, or different from what he was before*."

The following paragraph, if it has any meaning, represents our Saviour as suffering less from the malice of the Jews and from the cruelty of the Romans, than from the hand of his Heavenly Father: 'Perhaps it is scarcely possible to conceive of more excruciating tortures being inflicted upon the body, than those which are produced by crucifixion. But, I apprehend, they formed a comparatively inconsiderable part of that which divine wrath inflicted, when *it pleased the Lord to bruise him*.' We transcribe this passage for Mr. L.'s re-consideration. It is said that "*God was in Christ reconciling the world unto himself*,"—not himself unto the world.

In the sermon on the *Passover*, we are reminded that, among the Jews, 'the Lamb for the Passover was to be *set apart four days* prior to its being slain;' and as our Lord 'entered the city (of Jerusalem) *four days* prior to his crucifixion,' we are told that 'his sufferings took place in correspondence with typical intimations.' We know not that the circumstance of Christ's entry into Jerusalem bears any resemblance to the shutting up or setting apart of the Pascal Lamb.—It is afterward remarked; 'The sprinkling (of the door-posts in the

* Doddridge's note on this passage may be subjoined: "The word *καταλλαγή* here has so apparent a reference to *καταλλαγήμεν* and *καταλλαγήντες* in the preceding verse, that it is surprising it should have been rendered by so different a word in *our version*; especially as it is so improper to speak of our *receiving an atonement*." Dr. D. translates the word, with Taylor, *reconciliation*.

Passover) was to be performed with *a bunch of hyssop*; which may, perhaps, be considered as an emblem of that faith, by which *the blood of sprinkling* becomes the security of the soul." Mr. Lowell should also have informed us of what the *door posts* were an emblem.

The author is more happy in moral exhortation than in the province of scripture exposition. We shall adduce a short passage from the discourse on the *Snares of Affluence*, as no unfair nor unfavourable specimen :

‘ We are hereby reminded, that riches are no evidence of the divine favor. Men of opulence frequently look down upon the poor and needy with an insolent scorn, which is not only contrary to christianity, but an outrage against all the feelings of humanity. Assuming an air of importance, they sometimes speak and act, as if the world were made for their exclusive enjoyment, and as though they were the only favourites of Heaven. It cannot, however, be doubted, but that riches are sometimes given in a way of judicial punishment. An insensible security is one of the most awful judgments ever inflicted in the present life, and is often occasioned by great possessions. Wealth has that stupifying influence, which blinds the minds of the wicked, and they see not the dreadful precipices by which they are surrounded. The Almighty appears to connive at their sin, but this delay will add terror to the stroke of his justice, because *they hated knowlege, and did not chuse the fear of the Lord*. Therefore, *if riches increase, set not your heart upon them*; but open your eyes to the dangers which thicken all around. Remember you have a soul—that you will shortly leave this world—and that in that decisive day, “ your silver and gold shall not be able to deliver you.” Be watchful against those temptations, by which persons of affluence are so frequently ensnared. Guard against the demon of pride. Yield not to the ensnaring devices of an ungodly world. Suspect your own heart. Use the bounties of Providence with moderation. Let your wealth be well employed, by supplying with liberality the wants of your dependants—by contributing, in an exemplary manner, to the support of the cause of *Christ*—and by opening your heart and hand to the poor and needy. Remember that no temporal wealth can compensate for the want of spiritual riches. Did you possess millions, being destitute of the renewing influences of the Holy Spirit, you would finally sink beneath the pressure of everlasting infamy. Worldly prosperity, and irreligion, are not, however, necessarily connected. If, with the distinguishing bounties of providence, God bestow the richer blessings of his grace, be sensible of your obligations. Live to his praise—be zealous for his glory—and exert yourself for the happiness of your fellow-men. “ Deliver the poor when they cry, and the fatherless, and him that hath none to help him. Let the blessing of him that is ready to perish come upon you; and cause the widow’s heart to sing for joy.”

The volume consists of sixteen sermons, on the following subjects : Religion the source of Domestic Happiness :—At-

achment to Public Worship:—The Sower;—The effect produced upon Agrippa by the Defence of Paul:—Repentance and Pardon:—The Candour of the Bereans an example to Christians:—The Atonement:—The Sympathy of Jesus:—The Power of Conscience:—The Character of Jacob:—The Passover:—The Penitent Malefactor:—The Snares of Affluence:—Resignation:—The Triumph of Piety over Adversity:—A Dissuasive from Procrastination.

If we cannot compliment Mr. Lowell on having greatly improved the eloquence of the pulpit, we may congratulate him on the ample encouragement which he appears to have received; and, from the ardour of his friends, we conclude that he is both a popular preacher and an amiable man.

ART. IX. *Synoptic Tables of Chemistry*, intended to serve as a Summary of the Lectures delivered on that Science, in the public Schools at Paris. By A. F. Fourcroy, &c. &c. &c. Translated from the Original French. By William Nicholson. Imperial Folio. 11. 1s. Boards. Cadell jun. and Davies. 1801.

THE twelve tables which compose this work may in a great measure be regarded as the *Synopsis of the System of Chemical Knowledge*, since published by the same author, and also translated by Mr. Nicholson; and an account of which, we shall at a future time present to our readers. The plan of arrangement, which M. Fourcroy has here adopted, was formed in consequence of the obviously defective method hitherto followed by the generality of chemists; according to which, the different substances have been classed under the mineral, vegetable, and animal kingdoms. Although this might be a convenient and proper mode, as far as Natural History is alone concerned, it is by no means adapted to the purposes of chemistry; which requires a classification founded on the chemical properties rather than on the external characters of Natural Bodies.

‘ This original notion, (says M. Fourcroy,) according to which I at first divided bodies chemically into eight classes, led me to a second which is not less important in the progress of the science, because it is singularly favourable to its study. I inferred that having, in this great outline, followed the order of composition, to establish the first distinctions between these natural bodies; and having classed them from the greatest simplicity to the utmost complication in their composition, I might, in each of the eight classes thus presented to view, adopt as the basis of ulterior distinctions to be established between them, chemical properties, which, while they removed every arbitrary process in their respective disposition, should be, at the same time, calculated to present an accurate series of their relations and habitudes, with a connected line of characters calculated to give a clear

a clear notion of their history.—From this labour it has resulted, after a great number of trials and various attempts, that the chemical attractions mutually exerted by bodies may be employed as characters for their relative arrangement; and by this disposition alone, or the order thus introduced, they may serve to trace, in a manner no less exact than precise, the whole of their chemical properties.

Table 1, contains general matters concerning the science; such as an exposition of the order of arrangement, with a view of the means, history, and divisions of chemistry, as well as the principles of its application to medicine.

In Table 2, we find the first class of simple or undecomposed substances; some being arranged according to their mass and abundance, as light, caloric, oxygen, and azote: while the others follow the order of their attraction for oxygen, viz. hydrogen, carbon, sulphur, diamond, and the metals. 2dly, these bodies, when combined with oxygen, or in the state of oxides and acids, are afterward arranged according to their attraction for the above substance, and according to the difficulty which attends the decomposition of them.

Table 3, like the former, comprehends two different objects; the first of which is an exposition of the salifiable bases, namely the earths and alkalis; the former being arranged in proportion as their earthy characters gradually become alkaline, and the latter being placed according to their comparative strength, beginning with those which are considered as the most powerful. Barytes and strontites, although hitherto called earths, are classed with the alkalis, in consequence of their marked alkaline properties, and of the great force of attraction which they exert.—In the 2d division of this third Table, as well as in Tables 4 and 5, the salts properly so called are considered.—This part, the author thinks, very evidently demonstrates the superior advantages of his new mode of classification; for the salts (of which there are now known upwards of one hundred species, though, thirty years since, not more than twenty could be enumerated,) are arranged in such a manner, that the division of them into genera and species, their classification, and their respective disposition, include the whole of their most useful properties: which disposition, being united with their methodical nomenclature, presents a view of the principal part of their chemical history.

Tables 6, 7, 8, 9, and 10, comprehend the metals. In table 6, the general metallic properties are stated; and in the four others, we find the twenty-one metallic substances successively arranged, beginning with the acidifiable metals, and ending, with those of difficult oxidation, viz. silver, gold, and platina.

M. Fourcroy observes, that the importance of the properties and uses of metallic substances require that they should be noticed with particular care; and he has therefore considered each of them in these Tables according to a similar order, and under similar comparative circumstances: so that, without attempting to present a complete history of these combustible bodies, he has arranged the contents of the Tables 7, 8, 9, and 10, in such a manner as to convey a distinct idea of the nature, properties, and utility of each of the metals.

The last two Tables, 11 and 12, treat of vegetable and animal chemistry; and of these the author very candidly remarks that they are to be regarded only as sketches of these branches of the science, intended to point out the method of treating organic substances, rather than to give any very detailed account of their chemical properties: the more important features, however, have not been neglected.—M. Fourcroy farther observes, that he has considered the different genera more particularly than the species of these substances; the latter being only compared by those characteristics which are most strongly defined. He has not, therefore, entered into the particular history of vegetable and animal substances, which would have rendered a great number of tables requisite: but he has carefully stated the most essential and recent facts which relate to the analysis of these bodies.

Mr. Nicholson, whose exertions in literary and scientific pursuits are well known to the public, informs us that he has 'taken the greatest care to insure the fidelity and precision of this translation, not only in the first preparation of the copy, but by a subsequent collation of the proof sheets with the original, during the last corrections of the press.'

ART. X. *Memoirs of the different Rebellions in Ireland, from the Arrival of the English: also, a particular Detail of that which broke out the 23d of May, 1798; with the History of the Conspiracy which preceded it, and the Characters of the principal Actors in it.* To this Edition is added, a concise History of the Reformation in Ireland; and Considerations on the Means of extending its Advantages therein. By Sir Richard Musgrave, Bart. Member in the late Irish Parliament. The Second Edition. 4to. pp. 636. Appendix, pp. 210. 1l. 14s. Boards. Milliken, Dublin; Stockdale, London. 1801.

A PARTIAL historian may be applauded by a faction, and may gratify the sensations of the passing moment: but, when his pages meet the eyes of those who are strangers to his passions and his bias, praise gives way to censure, and the
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acclamations of encouragement are succeeded by the murmurs of disapprobation. Minds of sound judgment and accurate discrimination quickly perceive each infringement of the relation between cause and effect, and readily detect each contradiction to the principles of human action. Indignant, then, at the attempt to impose, and lamenting the loss of the instruction which they might have derived from faithful reports of important transactions; they either throw aside the work in disgust, or submit to a perusal of it under the tortures of doubt at every step. No performances more rapidly experience their merited fate than falsified or prejudiced histories; which even the powers of genius cannot rescue from the contempt and neglect which are their inevitable destiny. The great masters of the historic art, whose laudable aim was the immortal suffrage of posterity, perceived the necessity of discarding all bias, forgetting all private wrongs, and assuming the most rigid impartiality. If very eminent moderns are not free from prepossessions, they yet venture not to conceal important adverse matter, and are careful to perform the duty of partisans in the most covert manner. If in Davila's narrative the *protégé* of the Queen mother be never out of sight, no writer lays more fairly and fully before his reader all the parts and relations, all the tendencies and consequences, of the events which he describes; and hence his work, though deficient in the charms of pure idiom, and written in a dialect *sui generis*, will ever be the study and delight of the best judges. Bentivoglio, Clarendon, and other upright though partial historians, state facts with fairness, and are only guilty of too frequently intermixing their individual opinions; and it is under the semblance of the utmost disinterestedness, that Hume intersperses his own unwarranted conclusions amid a fund of the richest matter. In the historic page, in which the *matter of fact* has not been the principal object, we look in vain for simplicity, perspicuity, or method; and the narrator who disseminates falsehood, or who conceals the truth, effectually obstructs his literary fame while he indelibly sullies his moral character.

To a man of leisure, who had the means of information within his reach, and who could sustain the labour, the late unhappy commotions of Ireland, in all their bearings and relations, presented a subject which afforded ample scope for the display of the greatest talents, and the highest acquirements. The crooked policy, to which barbarism and superstition owe their long and fatal reign among a people surrounded by the highest culture, refinements, and liberality, required to be analyzed, its motives to be assigned, and its schemes to be exposed;—the machine of the Irish government, connected by its

secret springs with the cabinet of London, was to be explained;—the national character of the native inhabitants, and that of the several classes of colonists, were to be sketched;—the causes, the origin, and the progress of disaffection were to be laid open, and how far it was owing to inequalities of fortunes and rights, to oppression, to national jealousy, to hereditary animosities, to bigotry, and to delusive speculations;—an account of the grand catastrophe,—the Rebellion,—the characters of the leaders, the particulars and the event of the struggle, and the subsequent behaviour of the victors and the vanquished, were to be detailed;—and the conclusion suggested by these several matters, namely, the necessity of a change in the Irish system, with the discussion whether the Union with Great Britain be or be not that desired change, demanded its highly merited attention. Such a work, adequately executed; in which the several parties might, as in a mirror, discern their follies, their errors, and their crimes; whence statesmen might have borrowed useful hints, and posterity have learnt important lessons; would have possessed a value that is beyond estimation, would have intitled the author to rank as a benefactor of the empire, and would have insured to him high distinction and permanent fame.

Sir Richard Musgrave, whom we have been accustomed to consider in a respectable light, has executed a very different task from that which we have been describing. The great importance of his subject appears not to have occupied his mind, and the hopes of extensive solid reputation seem neither to have animated his exertions nor to have directed his course. We have to regret that, on the contrary, he has satisfied himself with assuming the character of the historian of the moment, and with labouring to deserve the plaudits of a party. If it could possibly have been his *object* to incite rulers to adopt harsh measures, to mislead public opinion, to perpetuate hatred, to inflame animosities, to foster the arrogance of the one party, to confirm the desperation of the other, and to procrastinate the return of harmony, the conduct of the work would justify us in saying that he had pursued this object steadily and efficiently. In the measures of the late Irish administration, Sir Richard can see nothing to blame but its over abundant clemency; he dissembles not the satisfaction which he feels, when relating the tragic end of those who paid the forfeit of their offences; and he openly laments the instances in which, to borrow his own phraseology, *the gallows has been deprived of its due*: while he indirectly censures and obstructs the beneficent effects of the legislative amnesty and the vice-regal clemency, by publishing names, and by pro-
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claiming offences, frequently on no better foundation than that of mere rumour. The violations of law and the outrages on humanity, in the late commotions in Ireland, are indeed sufficiently notorious: but we speak here of the author's *mode* of relating them.

According to Sir R. Musgrave, the papists of Ireland have never lost sight of the forfeited estates; and nothing short of their recovery, of entire separation from Great Britain, and of the extirpation or banishment of the Irish Protestants, will ever satisfy their wishes for remuneration and their desire of revenge. Greater leniency, farther means of instruction, enlarged privileges, and complete emancipation, (he thinks,) will only render them more capable of carrying into execution these fatal schemes; there is no salvation for the empire but in the annihilation of the sect; we are to live in apprehension and insecurity till the present generation passes away; and we are to convert the succeeding, by taking its education into our own hands.—We know that bigotry and barbarism are chargeable on the great mass of the Irish catholics: but it appears to us that, while the *good* qualities which these persons still possess are their own, those which render them odious and dangerous are to be attributed to certain operations of the British and Irish Governments, of the Irish Hierarchy, and of the best informed of their own Clergy. Was not the bigotry of the Low Countries proverbial; yet has it not been alloyed, and does it now give disquietude to the country with which these provinces have been incorporated? Could the religious fanaticism of Ireland exceed that of *la Vendée*; and yet how speedily was the pacification of the latter effected by a dextrous and energetic government? We are not desirous of holding up French models to imitation: but we think that a worse pattern may be followed than that which this pacification holds out to us. If a government, labouring under every disadvantage that can be imagined, could, in so short a space of time, restore to soundness an important limb of its empire, can it be supposed that a similar task is too mighty for the British, as strong and as firm a government as the world ever witnessed? With these instances recent in our recollection, and with our experience of the British catholics, (than whom the community contains not worthier members, many of them enlightened men, and liberal religionists,) shall we suffer ourselves to be persuaded that our catholic fellow subjects of Ireland are, of all the people on the face of the globe, alone incapable of being taught their true interests and their real duties?

A stern censor of the measures and individuals of the one party, Sir Richard is gentleness itself when the other comes in question.

question. His industry has been unable to discover any provocation given to the disaffected; and his discernment can perceive no imperfection of system, no vices of internal economy, no mal-administration, no injudicious or irritating acts, no insults, no violences, to call forth and embody discontent! On the contrary, he leads us to imagine that Nature, in forming the opponents of the disloyal, forgot her wonted propensity to mix imperfections with her fairest productions, and cast them all in a perfect mould. In associating for self-defence, and for the maintenance of law, they never exceed their proper and laudable objects: in all conjunctures, and on all emergencies, these are the only motives of which they are conscious: magnanimous in their measures, accurate in their discriminations, and just in their decisions; they punish sparingly and reluctantly.—It is not for us to say precisely *how much* of this representation is or is not consistent with reality: but it is within our province as critics to observe that the author here presents to the philosophic mind a phænomenon new in the annals of the world; viz. the great mass of a people, with a spirit of determination and system scarcely if ever before paralleled, rising against a government on which not even an imputation lies!

Apologizing to our readers for the length to which these preliminary observations have extended, but which the great consequence of the subject will sufficiently excuse, we now proceed to speak more particularly of the contents of this large volume. In executing this duty, we have first to mention a singular and an important circumstance; we mean the erasure, in this second edition, of the author's dedication of his labours to the late illustrious Viceroy of Ireland, in consequence of his Excellency having withdrawn his permission. It appears to us to be allowable, and it certainly is gratifying to us as strongly corroborating our preceding statements, to present to our readers a copy of the official letter sent to Sir R. Musgrave on this occasion by Col. Littlehales, (private Secretary to the Marquis Cornwallis during his Viceregal government,) as it has already appeared in print:

“ Sir,

“ Dublin Castle, March 24, 1801.

“ I am directed by the Lord Lieutenant to express to you his concern at its appearing that your late publication of the *History of the Rebellions in Ireland* has been dedicated to him by permission. Had his Excellency been apprized of the contents and nature of the work, he would never have lent the sanction of his name to a book which tends so strongly to revive the dreadful animosities which have so long distracted this country, and which it is the duty of every good subject to endeavour to compose. His Excellency therefore desires

desires me to request that, in any future edition of the book, the permission to dedicate it to him may be omitted.

“ I have, &c. &c.

“ Sir Rd. Musgrave, Bart.” “ E. B. LITTLEHALES.”

This unequivocal censure, from such high authority, is not noticed by Sir Richard ; who, in his prefixed advertisement, contents himself with asserting the success of his work and the fidelity of his details, and with correcting ‘ a few trifling errors.’ His silence with respect to the preceding letter is in no degree surprising : but *we* cannot avoid saying that it ought to be kept in remembrance until the book which it reprobates shall be engulfed in oblivion.

On commencing a perusal of this volume, the attention of the reader is first called to some remarks on the Romish religion, and a statement of sundry tramontane doctrines : but, as it is not pretended that Rome now acts upon them, or even professes them, we are at a loss to comprehend why they were here introduced. We then meet with an account of the several rebellions in Ireland since its first subjugation, consisting of brief heads derived from the common histories ; and which the author has not taken the trouble either of selecting with judgment, or digesting into method. Sir Richard next acquaints us with the different associations and conspiracies, of which the sister island has been the scene for the last forty years ; viz. those of the White Boys, Volunteers, Defenders, &c. In reading these accounts, we have to lament that the author has paid so little attention to arrangement and adherence to his subject, and that he seems uniformly to prefer extraneous to relevant matter. In the history of the White Boys, the memoirs of Edmund Burke, sketches of Thomas Burke, (titular Bp. of Ossory,) and of Bp. Woodward, form a part ; though it is not stated that they were in any way connected with these conspirators. Edmund Burke was nevertheless so conspicuous a character, that wherever he presents himself, however strange the company into which he is ushered, or however odd the situation in which he is placed, he must always attract notice. The present author dwells much on his predilection for the catholic religion ; intimates that, in order to obtain the hand of a fair lady, (his future wife,) who was the daughter of a bigotted Romanist, he professed that religion for a short time ; and says that he had once intended to write a history of the massacre of 1641 for the express purpose of vindicating its alledged abettors. We suspect that this reconciliation of Mr. Burke to the Romish religion stands on the same foundation with many of the relations contained in this work : but, avoiding any discussion of this point, we must now return to

the White Boys; who were so called from their wearing uniforms of that colour, when they appeared in any force. Their origin goes as far back as the year 1759: their avowed object was relief against the oppressions of tythe proctors, and the exorbitant fees of their own clergy; but the real view was the service of the French King and Prince Charles the Pretender, to which they had bound themselves by oaths. This body melted down into another called Right Boys; who, supported by many persons of consideration, concerted and successfully carried into effect plans for defrauding the clergy of their tythes.

Local quarrels produced the Defenders and Peep-of-day Boys (so called from searching the houses of their antagonists for arms, at a very early hour in the morning); the former, Catholics,—the latter, Presbyterians. On this occasion, the antient animosities of the parties seemed to have revived, many ravages were committed, and many lives were sacrificed, till at length these contending streams were lost in the mighty torrent which had nearly overwhelmed the whole country: the Defenders swelled the list of the United Irishmen; while their adversaries acted variously, some joining the Orange-men, some the disaffected, and some remaining neutral. In our introductory remarks, we have anticipated the account of the Orange-men: but we omitted to state an anachronism which the author imputes to the public prints. According to him, the outrages, which these prints charge the Orange-men with having perpetrated in Armagh, immediately before the rebellion, are no others than those committed by the Peep-of-day Boys in 1795, connected with a later and a false date.

In the course of the late American war, Ireland having been stripped of the greatest part of her military force, and being threatened with invasion, the inhabitants were invited by Government to associate for the defence of their native land. The invitation was accepted with alacrity, and its object was pursued with zeal; and these corps constituted the Volunteers, who were afterward so famous. It is well known that this body procured for their country an enlargement of trade, with a supposed independent government; and that it attempted, but failed, to carry into effect a parliamentary reform. This habit of associating for self-defence, and for the redress of grievances, no doubt facilitated the military and civil organization of that subsequent formidable conspiracy beneath which the government of Ireland, unassisted, would inevitably have succumbed. The catholic committee, we are told, was first formed in 1757: but its proceedings engaged little attention till 1791; and, in the succeeding year, a sort of concert between it and the

the presbyterian associations of Belfast added to the novel and extraordinary events with which the period was so pregnant. In connection with this body, the name of Mr. Burke is frequently introduced, and certainly in a manner not very friendly to his fame. The interferences of his son are expressly said to have been owing to pecuniary rewards; he is even called, *in terminis*, the hired agent of the catholic body; and, if we interpret rightly the author's enigmas, the father's services in the cause of toleration were not wholly gratuitous.

The dread society of United Irishmen closes the list. The first association under this name was formed at Belfast, and announced itself to the public in October 1791. It was followed by another in Dublin, which met on the 9th of the following month, and which soon afterward circulated letters recommending the formation of similar societies throughout the country. The avowed objects of their association were stated to be parliamentary reform, and complete toleration.—The author's record of their subsequent proceedings presents no novelty, and is already before the public in the reports of the committees of Parliament.

Sir R. Musgrave's narratives of the skirmishes and combats, which took place in the course of the late unhappy troubles, are liable to the same objections with his accounts of the associations; they are not so well drawn up as the dispatches of the period; nor have we reason for supposing that they can boast any advantage over them in point of accuracy. The atrocities of which one side was notoriously guilty are detailed with disgusting minuteness, while those which were as undeniably committed by the other are almost wholly unnoticed; and the thread of the narrative is frequently interrupted, to make way for the insertion of rumours calculated to excite the highest degree of abhorrence of the obnoxious party. Since the strictest truth would have furnished but too many materials for this purpose, the author might well have spared himself the trouble of recording so many questionable reports.—From these considerations, and because in a subsequent Review we shall be called to consider accounts of the same transactions drawn up by another author, we feel the less difficulty in quoting sparingly from the pages before us. The author to whom we refer is Mr. Gordon, a protestant clergyman, living in a part of the country in which the principal ravages were committed, and who was himself a sufferer by them: in making extracts from his statements, therefore, we shall be in no apprehension of aiding the circulation of irritating aspersions and baleful misrepresentations. We cannot refrain from particularizing one instance of the want of care and scrupulosity with which these memoirs have

have been compiled, though it will lead us into a digression somewhat similar to those which we have already censured in the work itself:

‘ In the years 1791 and 1792, (says Sir Richard,) Rabaud de St. Etienne, the bosom friend of Brissot, the famous leader of the Girondine party in the French national assembly, passed some time between Dublin and Belfast, sowing the seeds of future combustion.’

It is well known that Rabaud had no knowledge of the English language; that he never set foot out of France; that he had no intimacy with Brissot until the meeting of the Convention; and that he never acted politically with that leader, except during the short time that they sat together as members of that body. In the constituent assembly, Rabaud was distinguished by his labours in the formation of the limited monarchy; he concurred in the revision so much reprobated by the Republicans; he voted against bringing the king to a trial on his flight to Varennes, for his name does not appear in the famous minority of eight, the germ of the Girondist party; and on the dissolution of the Assembly, instead of participating in the ominous applauses bestowed on this little faction, he was accused by the lower class of Brissot's partizans with having shared in the bribes of the court. The decree against a republic, and against two chambers proposed by the Bishop of Lyons, in the commencement of the July immediately preceding the fatal tenth of August, and which was carried by acclamation, originated with Rabaud. We can affirm from the best authority that, up to this period, and even as long as opinions were free, this distinguished deputy was a zealous asserter of monarchy, as the most eligible form of government for a great country like France; that so obnoxious was he to the Republicans, that on the horrible days of the first week in September, when deputies were sent from the several departments which had returned him to the Convention, to announce to him his election, he was not to be found; having concealed himself from apprehension for his personal safety; and that he did not desert the royalist cause, till it was become no longer a doubt that the court had formed an understanding with the declared enemies of the country. In consequence of this fatal measure, he acted as he had always professed he should do, if the unhappy alternative should ever present itself; and, as well as many other most respectable royalists, chose to throw himself into the arms of the republican party, rather than unite with those who were willing that foreign powers should dictate the law to France.—We are aware of very intemperate and injudicious speeches delivered by him in the convention: but whether these were the effect of fear, of policy,

policy, or of recent conviction, we shall not stop to inquire, because they were made at a time subsequent to that assigned by the author for the Irish mission; at which period, it is sufficiently known that there lived not a man more free from every sort of fanaticism, and that it was more congenial to his turn to ridicule propagandism than to engage in its diffusion. The intrigues of the constituent assembly, indeed, with which he was better acquainted than most men, had disgusted him with politics. Like many others, also, the most worthy of his fellow labourers in the same assembly, he was not reserved in avowing that they had gone too far in weakening the royal authority, and in admitting the general imperfections of their joint work; and full of apprehension respecting its fate, Rabaud, at the epoch in which Sir R. Musgrave makes him act the part of a political St. Patrick, was in a humour very foreign from that of preaching up and extolling revolutions.—We feel happy in an opportunity of doing this justice to the memory of a person, whom we considered as one of the most upright of the Revolutionists; though it is true that this calumny of the ex-constituent is in no other way important with regard to this history, than as it exemplifies the good faith of the historian.

Did our limits permit, indeed, we could produce instances without number in which the facts of past history, and the transactions of other countries, like the late events in his own, are made to bend to the author's individual notions. He repeatedly asserts that the Church of England is the only party uniformly attached to the Constitution. Did he never hear of the courtly preachers of James and Charles the First; of the Nonjurors of the Revolution; nor of Protestant Jacobites who never ceased to plot against the government which lent them protection? Sir Richard also says that, while the Emperors of Rome and Constantinople retained in their own hand the spiritual supremacy, these great empires were free from ecclesiastical troubles. On this passage we shall not enlarge, but leave those who peruse it to make their own comments; nor shall we occupy our pages with any farther specimens of the author's attainments in general history.

The following account of the Irish catholic seminary, as well as the curious anecdote of Lord Dunboyne, will probably interest our readers;

‘As a college was erected at Maynooth, in the county of Kildare, for the education of Romish priests in the year 1795, and, as it was amply endowed by government, I shall make a few observations on it. In the year 1794, and in the administration of Lord Westmorland, Dr. Troy made a representation to government, that, in consequence of the disturbances in France, four hundred Irish students,

students, who were candidates for the priesthood, had been deprived of the means of education; and that there would be a difficulty of obtaining priests to perform the necessary duties of religion, without the establishment of a seminary.

‘ Mr. Burke, whose intemperate zeal for the advancement of popery I before mentioned, used his utmost exertions for the accomplishment of that object, and when Lord Fitzwilliam was coming to Ireland, he recommended to his lordship the reverend doctor Hussey, an Irish priest, who had been bred at Seville in Spain, as a person well qualified to superintend that institution.

‘ After the departure of Earl Fitzwilliam, and during the administration of Lord Camden in the year 1795, this institution was established by an act of parliament, by which certain trustees were empowered to receive donations for establishing and endowing an academy for the education of persons professing the Roman Catholic religion, and to acquire lands free from forfeiture by mortmain. Little short of 40,000*l.* was granted for its establishment at first; and in every subsequent session, a regular charge of 8000*l.* has been made to parliament for its annual support; but it is worthy of observation, that no donation has been made to it by the Roman Catholic body, or by any individual of that order, except by Lord Dunboyne, who died in the year 1800, and left an estate of 1000*l.* a year toward the endowment of that college; yet the Roman Catholics raised immense sums of money in the years 1794 and 1795, for purposes not the most friendly to that protestant state, which laid the foundation of, and richly endowed their seminary.

‘ Lord Dunboyne had been popish bishop of Cork, and on getting the title and an estate, he became a convert to the established church; and with singular dissimulation gave the strongest indications of sincere conversion for some years; but in his last moments he relapsed into popery: and, in consideration of having obtained absolution for the great crime of having been a heretic, he left an estate worth 1000*l.* or 1200*l.* a year, to promote the institution before mentioned. A striking proof of the strong and indelible impression which the popish superstition makes on the human mind, where it has been early imbued with it!’

The passages which we shall now copy are stated by the author to be the relations of other persons, but they are not, on that account, intitled to the less credit; and if the information be authentic, it merits attention:

‘ Some persons of acute discernment in the counties of Wexford and Wicklow have made the following observations to me, which prove that the war was a religious one: that no papist ever lamented; or does so to this hour, the relations they have lost in the rebellion: no wife was ever seen to shed a tear for the death of her husband, or a father or mother for the loss of a son. In one instance only, nature prevailed, and a tear started from the eye.

‘ Another circumstance observed by the same persons proves it to have been founded in religious bigotry: the men who bore formerly very excellent moral characters, were guilty of murder, robbery, and perjury,

perjury, without remorse; and that numbers were persuaded, contrary to the sentiments of nature, and the obligations of true religion, not only to neglect, but to violate all the ties of duty, friendship, gratitude and humanity, in prosecuting the war.'

Whether, if the British government had continued its support to the measures of Lord Fitzwilliam, the rebellion would have been prevented; whether it was wise, while it yet raged, to put to death the rebel prisoners; whether, if their fate had been suspended till the conclusion of the contest, the massacres on the other side would have been so general, or have been perpetrated in any instance; are questions which the author has had too much delicacy to discuss. We censure not this reserve, but regret the want of it in other instances, which equally required the exercise of it. We ardently wish success to all legitimate measures for strengthening the protestant interest in Ireland; and some of those which are here suggested may deserve consideration. We see no objection to the plan of erecting towns and villages, to be peopled with protestants, in those parts in which the population is chiefly catholic; nor to that of obliging the clergy to perform at least a part of the service, and always to preach, in the Irish tongue, in those parishes in which English is not generally spoken. The extension of the protestant charter-schools, however, as now constituted, we cannot approve, because they are not compatible with the degree of toleration actually enjoyed by the Catholics:—but, if the scheme should be divested of all that wears the appearance of intolerance and illiberality, it would meet with our warmest concurrence. We are well aware of the supercilious contempt with which, in all probability, this tenderness of ours will be treated by him who can coolly and deliberately employ his pen in defence of the mode of extracting evidence by whipping, of supporting public order by free quarter, and of giving vigour to the laws by kidnapping men and sending them on board tenders. For the author's arguments under these heads, we must refer our readers to the work itself.

In an Appendix, containing an answer to the charge of having published his work too soon after the events of which he gives an account, Sir Richard Musgrave quotes Plutarch's observation: "That it is difficult to attain truth in history, since if the writers live any length of time after the events which they relate, they can be but imperfectly informed of them; and if they describe the persons and transactions of their own times, they are tempted by envy and hatred, or interest and friendship, to disguise or pervert the truth." He then adds; 'Conscious that

that I have not been biassed by any such sinister motives, and desirous of establishing the authenticity of the occurrences which I have related, I resolved to publish a narration of them, while the eye-witnesses of them were still living.*

It ought not to be omitted that it does not appear that the author himself was, in any instances, an eye witness of the transactions which he relates. How this happened we are not informed: but we are rather surprised at the circumstance; especially as in one case of no very pleasant complexion, we learn that he resolutely carried into effect the sentence of the law with his own hands. The following is the passage to which we refer;

* The spirit of insurrection spread over most parts of Munster. The conspirators bound each other by oath to resist the laws of the land, and to obey none but those of captain Right; and so strictly did they adhere to them, that the high sheriff of the county of Waterford* could not procure a person to execute the sentence of the law on one of these miscreants who was condemned to be whipped at Carrick-on-Suir, though he offered a large sum of money for that purpose. He was therefore under the necessity of performing that duty himself, in the face of an enraged mob.'

It is now time to close our account of this volume. In the spirit and scope of our observations, Sir Richard will perhaps say that we have violated the terms of complaisance which have formerly passed between us: if he should so think and so declare, we can reply that we sincerely regret the necessity which he imposed on us for expressing such disapprobation. The horrid nature of the crimes which he has depicted, and the evil tendency (in our opinion) of his manner of delineating them, would easily account for and might well justify some deviation from the rigorous calmness, and the dispassionate judgment, which it is the critic's positive duty to display on a subject of such moment. We can with truth affirm, however, that we have sedulously endeavoured to repress all misguiding emotions, and all acrimonious language thence resulting; and that it has been our aim to confine ourselves to the delivery of those sentiments which it was our duty to declare, and of that impressive warning against the operation of a work, the pernicious influence of which we cannot too much deprecate and counteract.

Some pamphlets in reply to Sir R. Musgrave will be mentioned in the Catalogue of this Review:

* * The writer of these pages was High Sheriff at that time.'

ART. XL. * *Richard the First*, a Poem: in Eighteen Books. By Sir James Bland Burges, Bart. 2 Vols. 8vo. 18s. Boards. Egerton. 1801.

WE are very pertinacious advocates for truth; and therefore we shall confess, though the avowal may be mortifying, that critics are not less fallible than poets, when they undertake the vocation of prophecy. From the perusal of a former publication by Sir James Burges *, we were induced to speak favourably of his poetical talents; and to augur that he would excel, if he employed them on a subject better adapted to the display of his powers than that which had then engaged them. The performance which we are now to review has disagreeably convinced us of our mistake; and as it was said of Galba that he would have been reckoned deserving of the empire if he had not attained it, so we must observe of Sir James Burges, that his genius might have been esteemed equal to the composition of an heroic poem, had he never hazarded the attempt. Whether the story might have been more happily chosen, and the incidents better arranged, so as to have imposed a lighter burden on the author in executing the mechanical part of his work, we shall not now inquire. Our province is only to report the actual result of his labours.

The principal characteristic of this work appears to us to be, that it contains a chronicle of Richard I. in verse; and when we consider the structure and length of the composition, we are astonished at the labour and perseverance displayed in it. The author, we have heard, has great facility in the composition of verse: it may perhaps even be said of him that

———“ *In horâ sapè ducentos,
Ut magnum, versus dictabat, stans pede in uno:*” Hor.

but rapidity very seldom insures excellence, and, in a poetical composition of the higher sort, will perhaps always obstruct it.

Sir James has adopted the stanza of Spenser and Drayton, which is similar to that of Ariosto; and he has completed eighteen books, each of which includes, on an average, more than a hundred of these painful and thorny stanzas. It is a disadvantage to this work, that, although the form of the verse is antient, the diction is entirely modern:—not an *eke*, nor an *yclept*, is to be found. This preference of the language of his own times ought surely to have induced Sir James to have adopted the modern heroic measure. The models, which he may be supposed to have had in view, are also distinguished by their custom of introducing the subject of each book with

* Rev. vol. xx., N. S. p. 818.

one or more stanzas of general discussion, or romantic gaiety. In this respect, Ariosto has commanded the highest admiration; and his preliminary sallies, like the introductory chapters in Fielding's *Tom Jones*, are frequently re-perused by those who are perfectly familiar with his story:—but in *Richard I.* the history is carried on without any other relief than the divisions of the books; and so little art has been employed in arranging the story, that Richard's Speech before the diet of Worms is continued through almost *six* books,—nearly one third of the whole composition. Long speeches were not the fashion of that time; and the eloquence attributed to Cœur de Lion becomes him no better than would a serjeant's coif, or a full-bottom'd wig.

In the machinery of the poem, the author seems to have chiefly imitated Tasso; and he has availed himself of the circumstances of the present times, to introduce a new allegorical personage, *False Philosophy*. whose part, however, might have been played by any of the demons whose titles are familiar to our ears. The age of allegory is past; and readers speedily lose their patience, when *the dull moral lies too plain below*.

It is now time to produce some specimens, from which our readers may judge of the propriety of our remarks; and we select the following passages, with an equal view of doing justice to the author and to ourselves. The first contains the speech of Satan to his council, in book I., in which we might suppose that the poet would have been animated by the recollection of Milton:

“ When to your delegated care I gave
The charge of watching o'er my race select,
I look'd, great Chiefs! for zeal and efforts brave.
But well your sov'reign's mandates ye respect!
Behold yon hostile fleet, whose course direct
Destruction bears 'gainst Saracenic towers;
See how the heavens serene their course protect,
And, as the leaders cheer their warlike powers,
Mark how on every brow vindictive fury lours.

“ Is then the mem'ry of your wrongs o'erpast?
Where is the hate resolv'd, the wrathful flame,
Which fir'd th' ætherial race from Heav'n when cast?
Patient of wrong, effeminate and tame,
Of prowess vaunt no more, but bow with shame.
Shall we, to torments doom'd, resign'd, and weak,
Sink in oblivious sloth our well-earn'd fame,
Or boldly daring shall we vengeance seek,
And rush on perils new our great revenge to wreak?

“ But perils daunt ye, and revenge is cold:
Else here inglorious would ye not remain,

When

When England's monarch, confident and bold,
To victory leads his proud confed'rate train.
Nor war's rough front, nor dangers can detain
From glory's call that enterprising host.
Oh Chiefs! unmindful of the wrongs which stain
Your lineage high, cease, cease your empty boast,
Let SALADIN be crush'd, let Palestine be lost!"

The debate proceeds somewhat in the order of Milton: but, from one phrase of the *Speaker*, the reader would fancy himself in a very different assembly:

'Well has thy tongue *our line of conduct* shewn.' (P. 16.)

We looked in vain, however, for the collateral phrase, *existing circumstances*, by which we have been accustomed to see the *line of conduct* on earth directed.

The expedition of Belial to England, for the purpose of distressing the country with civil discord, shall next be produced, as affording an opportunity for the exertion of poetical genius:

'High in the troubled air the Damon rode.
Hispania's fruits and Lusitania's bloom
Shrank blasted where his direful influence flow'd.
As o'er th' Atlantic vast he wav'd his plume,
Darkness obscur'd the sun, and thro' the gloom
Deep thunders roll'd, and livid lightnings play'd:
The mounting billows op'd their wat'ry tomb,
And to th' affrighted mariner display'd
Pale death's terrific form, by fear more ghastly made.

'On the dread scene with joy malign he gaz'd:
And now, to Albion's coast approaching nigh,
While warring elements around him blaz'd,
O'er her high cliffs he cast his vengeful eye,
As proudly rang'd they rear'd their summits high,
To check the waves and stem their boist'rous force.
Vain now their power his terrors to defy,
Who, for destruction arm'd, pursued his course,
Deaf to compassion's voice, and heedless of remorse.

'In night's dark horrors clad, in clouds array'd,
He pass'd their tow'ring fronts with stern disdain;
Then hov'ring hung, and for a while survey'd
Each boldly rising hill and fertile plain,
Where laughing plenty held her peaceful reign.
In rich luxuriance cloath'd and seemly pride
The far-spread vallies shew'd their waving grain,
While, on each flow'ry bank and mountain's side,
Rich food for flocks and herds the herbage green supplied.

'Mid the wide landscape, drawn from many a spring
With winding course majestic rivers flow'd,
On which, while Zephyr shook his fav'ring wing,
Unnumber'd vessels richly freighted rode,

Bearing from ports remote their precious load.
 Around the varied habitation rose ;
 The peaceful cot, of virtue the abode,
 The humble village, seat of calm repose,
 The city strongly fenced against incroaching foes.

‘ Their useful labours freemen there fulfill’d ;
 They train’d the steer, the vigorous steed controul’d,
 The teeming earth with toil industrious till’d,
 Tended their fleecy care to field or fold,
 Or chac’d the savage tribe with ardour bold.
 From av’rice free, by no vain hopes allur’d,
 Their days in joy, and bless’d contentment roll’d,
 While manly worth the well-earn’d meed procur’d,
 And female excellence domestic bliss insur’d.’

The mantle of Spenser certainly has not rested on the author of these lines.

The effects of pestilence are better described in the following stanza : but it is the only one on the subject which we can select for commendation :

‘ Where, far from peopled haunts, in vale obscure,
 The shepherd seeks his blushing maid to move
 With ardent vows and supplication pure ;
 Together as thro’ lengthen’d meads they rove,
 Or seek some yet undesolated grove
 Where woodbines sweet their circling branches wreath,
 One fate pursues their unpropitious love :
 Contagion hovers in their panting breath,
 Each sigh with poison fraught, each fond embrace with death.’

In the Third Book, we meet with two stanzas which offer a tolerably good image of an antient Castle, now a popular theme for writers :

‘ Where heav’d a mount above th’ adjacent waste
 The fortress stood. Well squar’d, each equal side
 Tow’rds one of Heav’n’s great points was justly trac’d,
 Fenc’d by a turret huge, whose lofty pride
 Inclement skies and time’s attack defied.
 Where spread the eastern front, with sculpture crown’d
 And emblems rude of war, the portal wide
 Disclos’d it’s deep recess ; while all around
 Beyond the yawning moat the sturdy rampart frown’d.
 ‘ In dreadful majesty the fabric rose :
 Round it a dreary heath, where never smil’d
 The yellow harvest, stretch’d but to disclose
 Sterility unbounded, rocks high pil’d,
 And famine’s gaunt dominion bleak and wild :
 Save, in the western quarter, where a wood,
 Whose solemn shades the wearied eye beguil’d,
 In state antique and awful stillness stood,
 And rear’d aloft it’s head, and wav’d o’er many a rood.’

We shall add one other short example, from the xvth book, where Tasso's temptation of Rinaldo seems to have been copied :

‘ As when, engender’d by the falling dew,
The gaudy rainbow o’er Heaven’s face ascends,
In quick succession, purple, violet, blue,
Green, yellow; orange, red, it gaily blends;
Distinctly each a separate arch extends,
Yet, so combin’d their outlines, none can tell
Where one begins, and where another ends.
So, imperceptibly, the potent spell
Prevail’d from Richard’s sense sleep’s empire to dispel.’

From these passages, which are perhaps among the best in the work, the reader will perceive that this poem is deficient in vigour; and were it not for the return of the rhimes, it would be difficult to distinguish some of the stanzas from prose. The diction is not uniformly elevated; and in order to preserve the rhyme, Sir James has been sometimes reduced to adopt inelegant and unhappy phrases.

Should our observations on this production appear rigorous to some readers, we must request them to look round, and contemplate the numbers of indifferent poets that are encouraged by the lenity of the public. Critical justice demands examples; and though we must be truly sorry if the weight of the blow should fall, in any instance, on individuals of private worth, and undoubted respectability, yet these considerations are of no avail in a court of literature. It is not the business of Parnassian Judges to inquire whether the poet

“ Believe, and pay his debts, and say his prayers :” POPE.

the qualifications, on which they are called to decide, exist independently of all personal regards; and they must not dissemble the deficiencies of an unsuccessful writer, in order to gratify the mistaken ambition of a worthy man.

ART. XII. *Philosophical Transactions of the Royal Society of London, for the Year 1801. Part II.* 4to. sewed. Elmsley.

PHILOSOPHICAL and CHEMICAL PAPERS, &c.

OBSERVATIONS tending to investigate the Nature of the Sun, in order to find the Causes or Symptoms of its variable Emission of Light and Heat: with Remarks on the Use that may possibly be drawn from Solar Observations. By William Herschel, LL. D. F.R.S.—In a preceding paper, which we have already noticed, Dr. Herschel commenced the investigation here pursued. It appeared to us that his former speculations were more curious
U 2 than

than useful, and were mixed with much conjecture, as well as tinged with something like paradox. Had our judgment been left to its natural operation, we should not have thought very differently of the matter and speculations in the paper before us: but, in order to give interest to his remarks, Dr. H. speaks of real practical benefit to be derived from a knowledge of the sun's constitution, and asserts that it is our duty to study the operations which take place on its surface. Now, this ingenious astronomer has rendered science so much benefit, that what he advances as truth ought not too hastily to be deemed the mere frolic of a wanton imagination; nor the capricious conjectures of a sportive philosophy, when she puts aside for a while her preciseness, her severity, and her rules.—It is not the part of prudence and philosophic caution to deny that any practical benefit can be derived from observations on the sun's constitution: but what other proof is to be admitted, except that which distinctly exhibits this practical benefit,—what it is,—its nature,—and its extent? To say that we may profit by observations on the sun, as the Egyptians did by observations on the Nile, is to indulge in idle conjecture and to make a weak comparison:—the two cases are manifestly different.

Dissatisfied with the old terms used to denote certain appearances on the surface of the sun, Dr. Herschel rejects them; and instead of the words, spots, nuclei, penumbræ, luculi &c. he substitutes, openings, shallows, ridges, nodules, corrugations, indentations, pores, &c. After the explanation of his new terms, the author excuses himself for having blended his surmises and hypotheses with facts and observations. He could not, he says, at the time of seeing the objects, refrain from ideas that presented themselves:—perhaps he could not: but was it not easy afterward to separate the adventitious ideas from the essential facts? Did Dr. H. want time? The course of nature, and the routine of ordinary life, would not have been disturbed, if the observations had been suppressed a few weeks;—and a plea of indolence can scarcely be offered; or, if offered, will certainly not be admitted.—The journal of observations made on the sun's surface, and the Doctor's reasoning concerning the sun's atmosphere, the use of the planetary clouds, the elastic or empyreal gas, by which openings, pores, &c. are caused in the sun's atmosphere, occupy a considerable portion of the memoir. Those who delight to indulge in *mere* speculation may, perhaps, read this part with pleasure.

Towards the end, Dr. H. very gravely communicates certain information, which, however, melted us into laughter, in spite of our critical acerbity and the philosophic decorum

of our habits:—the information is, ‘that the sun has been for some time past labouring under an indisposition, from which it is now in a fair way of recovering.’ We have no violent objection to the language of metaphor and allusion in philosophical discussions, but it surely is ill chosen when it has a tendency to excite ridicule. Philosophy has effected great and strange things; it has unveiled the laws by which the motions of the planets are regulated; it has extended our vision to the very limits of creation; and it has drawn down lightning from the clouds: but it will yet attempt, if not greater things than these, things equally strange. No ordinary man would have conjectured that there could be any connection between the spots on the sun’s disk and the price of wheat in the Windsor market: yet Dr. H. thinks it probable that *there is a connection*; and to strengthen his opinion, he compares, in five periods, the appearances and disappearances of solar spots with the variations in the price of corn. Lest any reader should doubt our representation, we subjoin the following extracts:

‘With regard to the contemporary severity and mildness of the seasons, it will hardly be necessary to remark, that nothing decisive can be obtained. But, if we are deficient here, an indirect source of information is opened to us, by applying to the influence of the sun-beams on the vegetation of wheat in this country. I do not mean to say, that this is a real criterion of the quantity of light and heat emanated from the sun; much less will the price of this article completely represent the scarcity or abundance of the absolute produce of the country. For the price of commodities will certainly be regulated by the demand for them; and this we know is liable to be affected by many fortuitous circumstances. However, although an argument drawn from a well ascertained price of wheat, may not apply directly to our present purpose, yet, admitting the sun to be the ultimate fountain of fertility, this subject may deserve a short investigation, especially as, for want of proper thermometrical observations, no other method is left for our choice.’

Then follow a statement of the number of spots on the sun’s disk, and the prices of wheat during five periods, from 1650 to 1713; after which the Doctor adds:

‘The result of this review of the foregoing five periods is, that, from the price of wheat, it seems probable that some temporary scarcity or defect of vegetation has generally taken place, when the sun has been without those appearances which we surmise to be symptoms of a copious emission of light and heat. In order, however, to make this an argument in favour of our hypothesis, even if the reality of a defective vegetation of grain were sufficiently established by its enhanced price, it would still be necessary to shew that a deficiency of the solar beams had been the occasion of it. Now, those who are acquainted with agriculture may remark, that wheat is well known to grow in climates much colder than ours; and that

that a proper distribution of rain and dry weather, with many other circumstances which it will not be necessary to mention, are probably of much greater consequence than the absolute quantity of light and heat derived from the sun. To this I shall only suggest, by way of answer, that those very circumstances of proper alternations of rain, dry weather, winds, or whatever else may contribute to favour vegetation in this climate, may possibly depend on a certain quantity of sun-beams, transmitted to us at proper times; but, this being a point which can only be ascertained by future observations, I forbear entering farther into a discussion of it.¹

From the respect to which, as we have just observed, the labours and great successes of Dr. Herschel intitle him, we deemed it our duty to read his remarks with attention: but really it appears to us that if what he has attempted to shew might be deemed curious *if proved*, yet, as mere conjecture, it can scarcely excite either interest or amusement. Had a person hitherto unknown in philosophy composed this paper, it would probably not have been printed by the Royal Society; or, if it had appeared, it would soon have been consigned to that lunar region in which, amid “tomes of casuistry,” the species of Aristotle, the films of Epicurus, the monads of Leibnitz, and the vortices of Descartes, repose in unenviable tranquillity. The true method of philosophizing is now too well understood, for us to be apprehensive that the purely conjectural speculations of any one, however great his fame, will be prejudicial to science: but there is already a sufficiently strong proneness in human nature to indulge in hypotheses; and, as far as the weight of Dr. H.’s authority will prevail, he fosters and encourages this propensity. We do not approve what he has done, nor the spirit of his philosophy. Since he appears to be an advocate for hypotheses, he should shew what useful discovery in the works of nature have ever been produced by such speculations. He cannot be uninformed of the *bad* effects which they have caused: that is, into what fruitless disquisitions they have betrayed men of the greatest talents:—nor can he be ignorant why Bacon is esteemed the father of all true philosophy, because the sane maxims of that great man are now so familiar, as to be incorporated into common conversation. If the stupendous discoveries of Newton be not undeniable proofs, they are at least strong presumptive arguments, that his method of philosophizing was the true one. “*Hypotheses non fingo*,” exclaimed that great disciple of Bacon; and if *authority* in these subjects be admitted, where shall we find authority equal to that of Newton?

Additional Observations tending to investigate the Symptoms of the variable Emission of the Light and Heat of the Sun; with
4
Trials

Trials to set aside darkening Glasses, by transmitting the Solar Rays through Liquids; and a few Remarks to remove Objections that might be made against some of the Arguments contained in the former Paper. By William Herschel, LL.D. F.R.S. In this Appendix, Dr. H. abandons his former method of comparing the prices of wheat with the solar spots, and proposes to use the thermometrical observations, now regularly published in the *Philosophical Transactions*; which, he says, furnish us with a proper standard, with which the solar phenomena may be compared.

On an improved Reflecting Circle. By Joseph de Mendoza Rios, Esq. F.R.S.—After having described Mayer's and Borda's Instrument, with the advantages in observation which they were intended to introduce, and their imperfections, this gentleman gives an account of his own 'reflecting circle:' but the detail cannot be understood without plates, and not very easily with them.

Account of some Experiments on the Ascent of the Sap in Trees. In a Letter from Thomas Andrew Knight, Esq. to Sir Joseph Banks.—The experiments here detailed were made on the crab-tree, the horse-chesnut, the vine, and the oak. In selecting a certain number of young trees in his nursery, early in the spring of 1799, Mr. Knight made circular incisions through the bark round one half of them, scraping off the external coat of the wood, and the other half were left in their natural state. On the ascent of the sap, they all shot with equal luxuriance: but he observed that the part of the stems which was below the incisions had scarcely any growth, while the parts above increased as rapidly as in the trees of which the bark had remained untouched. After midsummer, the stationary condition of the stem below the incisions was more manifest; and, having varied the experiments in every way that occurred to him, Mr. K. found the result to be uniformly the same: whence he infers that the current of sap, which adds to the annual layer of wood in the stem, must descend through the bark from the young branches and leaves. Mr. Knight denies, with good reason, that the internal bark is converted into the alburnum, or that part of the wood which is vulgarly called *the sap*; and he regards the new matter, which enters into the internal part of the alburnum on its conversion into *heart*, or coloured wood, as of a nature different from the alburnum itself.—In deducing his conclusions from the series of experiments here related, he observes that

'The common tubes of the alburnum (which do not appear to have been distinguished from the central vessels) extend from the

points of the annual shoots to the extremities of the roots, and up these tubes the sap most certainly ascends, impelled, I believe, by the agency of the silver grain. At the base of the buds, and in the soft and succulent part of the annual shoot, the alburnum, with the silver grain, ceases to act, and to exist; and here I believe, commences the action of the central vessels, with their appendages the spiral tubes. By these the sap is carried into the leaves, and exposed to the air and light; and here it seems to acquire (by what means I shall not attempt to decide) the power to generate the various inflammable substances that are found in the plant. It appears to be then brought back again, through the vessels of the leaf stalk, to the bark, and by that to be conveyed to every part of the tree, to add new matter and to compose its various organs for the succeeding season. When I have intentionally shaded the leaves, I have found that the quantity of alburnum deposited has been extremely small.

These experiments tend to throw light on the theory of vegetation; and we hope that they will be prosecuted by the author, who possesses an ingenious and investigating mind.

Observations and Experiments on Dr. James's Powder; with a Method of preparing, in the humid Way, a similar Substance. By Richard Chenevix, Esq. F. R. S.—This gentleman remarks that ‘it may be laid down as a general principle, that, in delicate experiments, whether analytical or synthetical, fire (that potent and once believed to be universal agent) is too precarious in its means, and too uncertain in its application, to be employed with full and constant success.’ Allowing, therefore, that the experiments made by Dr. Pearson have fully elucidated the composition and nature of Dr. James's Powder, yet those very experiments serve to suggest that the mode of preparation is far from being the best which the present improved state of chemical knowledge may afford. Indeed, the advantages of humid operations are sufficiently known to chemists; and Scheele's method of preparing the *Mercurius dulcis*, or Calomel, is a striking example in Pharmaceutical Chemistry.

Impressed with these ideas, Mr. Chenevix made some preliminary experiments, and at length found that the following preparation may be employed as a substitute for Dr. James's Powder, although made in the humid way:—viz. ‘Dissolve together, or separately, in the least possible portion of muriatic acid, equal parts of the white oxide of antimony (Algaroth powder) and of phosphate of lime; pour this solution gradually into distilled water, previously alkalized by a sufficient quantity of ammonia.—A white and abundant precipitate will take place; which, well washed and dried, is the substitute I propose for Dr. James's Powder.’ In cases in which a stronger preparation has been required, Mr. Chenevix has employed two parts of the oxide of antimony, and one of
phosphate

phosphate of lime.—Several eminent medical gentlemen, who have made trial of this substance, agree that, in its general effects, it resembles Dr. James's Powder and the *Pulvis Antimonialis* of the Pharmacopœia, but that it is milder, seldom producing nausea or vomiting, and may therefore be given in larger quantities.

An Account of some Galvanic Combinations, formed by the Arrangement of single Metallic Plates and Fluids, analogous to the new Galvanic Apparatus of Mr. Volta. By Mr. Humphry Davy, Lecturer on Chemistry in the Royal Institution.—Mr. Davy remarks that

‘ All the Galvanic combinations analogous to the new apparatus of Mr. Volta, which have been heretofore described by experimentalists, consist (as far as my knowledge extends) of series containing at least two metallic substances, or one metal and charcoal, and a stratum of fluid. And it has been generally supposed, that their agencies are, in some measure, connected with the different powers of the metals to conduct electricity. But I have found that an accumulation of Galvanic influence, exactly similar to the accumulation in the common pile, may be produced by the arrangement of single metallic plates, or arcs, with different strata of fluids.’

Some facts, which the author then relates, induced him to suppose

‘ That the alternation of two metallic bodies with fluids, was essential to the production of accumulated Galvanic influence, only so far as it furnished two conducting surfaces of different degrees of Oxidability; and that this production would take place, if single metallic plates could be connected together by different fluids, in such a manner that one of their surfaces only should undergo oxidation, the arrangement being regular.’—‘ On this supposition I made a number of experiments on different arrangements of single metals and fluids; and after many various processes, I was enabled to ascertain, that many of these arrangements could be made active, not only when oxidations, but likewise when other chemical changes were going on in some of their parts.’

Having made observations on the different combinations formed by single metallic plates and fluids, which he divides into three classes, the ingenious author then proceeds to state that

‘ In all the single metallic piles constructed with cloths, the action is very transient: the decomposition of the acids, and of the sulphurets, is generally completed in a few minutes; and, in consequence, the Galvanic influence ceases to be evolved. The arrangement of all the different series may, however, (by means of an apparatus constructed after the ideas of Count Rumford,) be made in such a manner as to give considerable permanency to their effects. This apparatus is a box, covered with cement incapable of conducting electricity, and

and composed of three pieces of mahogany, each containing grooves capable of receiving the edges of the different plates proper for composing the series. One half of these plates must be composed of horn, or glass, and the other half of metallic substances; and the conductors of electricity, and the non-conductors, must be alternately cemented into the grooves, so as to form water-tight cells.

‘ When the apparatus is used, these cells are filled, in the Galvanic order, with different solutions, according to the class of the combination; and connected in pairs with each other, by slips of moistened cloth, carried over the non-conducting plates.

‘ A combination of fifty copper-plates, arranged in this manner, with weak solutions of nitrous acid, or nitrate of ammoniac, and sulphuret of potash, gives pretty strong shocks, rapidly evolves gas from water, and affects the condensing electrometer.

‘ It does not lose its power of action for many hours; and, when this power is lost, it may be restored by the addition of small quantities of concentrated solutions of the proper chemical agents to the fluids in the different cells.

‘ From two experiments made on copper and silver, it would appear, that the single metallic batteries act equally well, when the metals made use of are slightly alloyed, and when they are in a state of purity.’

A Continuation of the Experiments and Observations on the Light which is spontaneously emitted from various Bodies; with some Experiments and Observations on Solar Light, when imbibed by Canton's Phosphorus. By Nathaniel Hulme, M.D. F.R.S. & A.S.—In our review of the Phil. Trans. for 1800, we have had occasion to notice the experiments made by Dr. Hulme on the light emitted by various substances; and it is with pleasure that we find this gentleman continuing his ingenious researches. The present paper commences with the eleventh general section of his Experiments, which treats of ‘ the Effects of various aerial Fluids on Spontaneous Light.’—The Doctor first states that

‘ The apparatus employed for experiments with any kind of air, unless otherwise expressed, consisted of the following parts: 1. A tea-saucer, holding about three ounces of water. 2. A wide-mouthed phial, which would contain about ten ounces of liquid. 3. A small wooden stand, composed of a slender pillar or pin, nearly four inches high, fixed into a round base, a little more than an inch in diameter, and half an inch thick. This stand was fastened by strong thread to the middle of a piece of flat lead, such as lines Chinese tea-chests, having holes in it to admit the thread; the lead was about three inches square, and doubled, to give it weight and stability. The top of the pillar was made pointed; and a round piece of cork, about an inch in diameter and half an inch thick, was fixed upon it, by means of a superficial hole bored in its under part with a gimlet.

‘ When

‘ When the whole apparatus was put in use, the phial was filled with cold pump water, in a pneumatic tub, then inverted, and the species of air to be employed was let up into it to the quantity of about eight ounces. The subject for experiment being applied to, or fastened upon, the top of the cork, the stand was placed on the tea-saucer, and then introduced, under the water, into the phial containing the air. The whole apparatus, being now supported by the tea-saucer, with water in it, was deposited in the laboratory for experiments on light. By this contrivance, the experiments were made in about eight ounces of air, by measure, confined above two ounces of water.’

The experiments of the first section relate to the effects of common or atmospherical air on spontaneous light. In these investigations, Dr. Hulme employed herring, mackerel, rotten wood, and glow worms; and he concludes, 1st, that objects which abound with spontaneous light in a latent state, such as herring, mackerel, *et similis*, do not emit it when deprived of life, except from such parts as have been some time in contact with the air; and, 2dly, that the blast of bellows does not increase this species of light, as it does that which proceeds from combustion,

The effects of oxygen gas, or vital air, on spontaneous light, were then examined; and the results of these experiments prove that oxygen gas does not act on this kind of light, so as to render it much more vivid than it is in atmospherical air; which is contrary to what some authors have alleged.

We next find some experiments made with azotic gas obtained by different processes; and here it is certainly curious that (according to Dr. H.) azotic gas, which is incapable of supporting light from combustion, should prove to be favourable to the spontaneous light which is emitted from fishes; so much so, as even to preserve its existence and brilliancy for some time, when applied on a cork: but it prevents the flesh of the herring and the mackerel from becoming luminous, and extinguishes the light which proceeds from rotten wood.

From the experiments made with hydrogen gas or inflammable air, we find that, in general, it prevents the emission of spontaneous light, and also extinguishes it when emitted: but, at the same time, it does not hinder its quick revival, when the subject of the experiment is again exposed to the action of atmospherical air, although the light may have been in an extinguished state during a considerable time.

Carbonic acid gas, or fixed air, has also an extinguishing property, with respect to spontaneous light: but, in general, the light returns, if the object of experiment be taken out, and exposed to the open air.

Sulphurated

Sulphurated hydrogen gas extinguishes spontaneous light much sooner than carbonic acid gas; and, in general, the light returns much more slowly, when the subject is exposed to atmospheric air.

Nitrous gas totally prevents the emission of light, and quickly extinguishes that which has been emitted. Dr. Hulme likewise observes that the luminous objects, which had been under its influence (except the glow worm,) did not experience a revival of their light, when taken out, and kept for some time in common air.

The effects of a vacuum were next examined; and from two experiments, it appears that the light of rotten wood and of herring was diminished in proportion as the air was extracted from the receiver of an air pump in which they were placed; and that both of these substances gradually recovered their luminous appearance, in proportion as air was again admitted.

The paper concludes with some experiments and observations on solar light, when imbibed by Canton's phosphorus; and the author infers from his trials with this substance, 1st, that the imbibed light is rendered more vivid by a moderate degree of heat: 2dly, that the imbibed light is extinguished by a great degree of heat; and, 3dly, that the imbibed light, after having been in a latent state, is excited and rendered luminous by the agency of heat.

An experiment to ascertain the effects of cold on imbibed light is also related; the result of which seems to prove that cold possesses an extinguishing property. Dr. Hulme then says; 'From these experiments, compared with those recited in my former paper on spontaneous light, it appears that solar light, when imbibed by Canton's phosphorus, is subject to the same laws, with respect to heat and cold, as the spontaneous light of fishes, rotten wood, and glow worms.'

Experiments on the Chemical Production and Agency of Electricity. By William Hyde Wollaston, M.D. F.R.S.—In consequence of the doubt which has been entertained by many persons, whether the power of M. Volta's Pile arises from the chemical action of the interposed fluid on the metallic plates, or, on the contrary, whether the oxidation itself may not be occasioned by electricity, set in motion by the contact of metals that have different conducting powers, Dr. Wollaston was induced to make some experiments, from which he infers that the oxidation of the metal is the primary cause of the electric phenomena observed.—After having related other experiments, which seem to prove that the chemical agency of common electricity is the same with the power excited by chemical means, he

he proceeds to observe that he has been at some pains to shew, that at least a very close imitation of the Galvanic phenomena can be produced by common electricity. He then remarks that

‘ It has been thought necessary to employ powerful machines, and large Leyden jars, for the decomposition of water; but, when I considered that the decomposition must depend on duly proportioning the strength of the charge of electricity to the quantity of water, and that the quantity exposed to its action at the surface of communication depends on the extent of that surface, I hoped that, by reducing the surface of communication, the decomposition of water might be effected by smaller machines, and with less powerful excitation, than have hitherto been used for that purpose; and, in this hope, I have not been disappointed.

‘ *Exper. 6.* Having procured a small wire of fine gold, and given it as fine a point as I could, I inserted it into a capillary glass tube; and, after heating the tube, so as to make it adhere to the point and cover it in every part, I gradually ground it down, till, with a pocket lens, I could discern that the point of the gold was exposed.

‘ The success of this method exceeding my expectations, I coated several wires in the same manner, and found that when sparks from the conductors before mentioned were made to pass through water, by means of a point so guarded, a spark passing to the distance of $\frac{1}{8}$ of an inch would decompose water, when the point exposed did not exceed $\frac{1}{16}$ of an inch in diameter. With another point, which I estimated at $\frac{1}{32}$, a succession of sparks $\frac{1}{4}$ of an inch in length, afforded a current of small bubbles of air.

‘ I have since found, that the same apparatus will decompose water, with a wire $\frac{1}{8}$ of an inch diameter, coated in the manner before described, if the spark from the prime conductor passes to the distance of $\frac{1}{8}$ of an inch of air.

‘ *Exper. 7.* In order to try how far the strength of the electric spark might be reduced by proportional diminution of the extremity of the wire, I passed a solution of gold in *aqua regia* through a capillary tube, and by heating the tube, expelled the acid. There remained a thin film of gold, lining the inner surface of the tube, which, by melting the tube, was converted into a very fine thread of gold, through the substance of the glass.

‘ When the extremity of this thread was made the medium of communication through water, I found that the mere current of electricity would occasion a stream of very small bubbles to rise from the extremity of the gold, although the wire, by which it communicated with the positive or negative conductor, was placed in absolute contact with them. Hence it appears, that decomposition of water may take place by common electricity, as well as by the electric pile, although no discernible sparks are produced.

‘ The appearance of two currents of air may also be imitated, by occasioning the electricity to pass by fine points of communication on both sides of the water; but, in fact, the resemblance is not complete; for, in every way in which I have tried it, I observed that each
wire

wire gave both oxygen and hydrogen gas, instead of their being formed separately, as by the electric pile.

‘ I am inclined to attribute the difference in this respect, to the greater intensity with which it is necessary to employ common electricity ; for, that positive and negative electricity, so excited, have each the same chemical power as they are observed to have in the electric pile, may be ascertained by other means.

‘ In the precipitation of copper by silver, an instance of deoxidation (or phlogistication) by negative electricity has been mentioned : the oxidating power of positive electricity may be also proved, by its effect on vegetable blue colours.’

Dr. Wollaston afterward states his opinion that the power of electricity and Galvanism depend on oxidation.—When an amalgam of silver or platina is employed, no electricity can be obtained : but amalgams of tin, zinc, and of tin and zinc, progressively act better in proportion to their relative tendency to oxidation.

‘ *Exper. 10.* But, as a farther trial whether oxidation assists in the production of electricity, I mounted a small cylinder, with its cushion and conductor, in a vessel so contrived that I could at pleasure change the contained air.

‘ After trying the degree of excitement in common air, I substituted carbonic gas, and found that the excitement was immediately destroyed, but that it returned upon re-admission of atmospheric air.

‘ In conformity to this hypothesis, we find that the metal oxidated is, in each case, in a similar state of electricity ; for the cushion of the machine, by oxidation of the amalgam adhering to it, becomes negative ; and, in the same manner, zinc oxidated by the accumulated power of an electric pile, or simply by action of an acid, is also negative.

‘ This similarity in the means by which both electricity and Galvanism appear to be excited, in addition to the resemblance that has been traced between their effects, shews that they are both essentially the same, and confirms an opinion that has already been advanced by others, that all the differences discoverable in the effects of the latter, may be owing to its being less intense, but produced in much larger quantity.’

The above are undoubtedly very ingenious experiments : but the late publications of M. Volta and of Dr. Van Marum strongly oppose the explanation offered by Dr. Wollaston.

MEDICAL and ANATOMICAL PAPERS.

A Historical and Anatomical Description of a doubtful Animal of Germany, called by Laurenti, Proteus Anguinus. By Charles Schreibers, M.D. of Vienna.—This animal, which has hitherto been found only in the Lake Czirknitz, is from 9 to 13 inches long, and from one third of an inch to one inch in diameter. It resembles the *Siren lacertina* of Linné, particularly in having
gills

gills and lungs; a circumstance which causes doubts whether it be a perfect animal, or the larva of some unknown species: but, on investigation at every season of the year, no animal has hitherto been detected, of which it can possibly be the larva. A very accurate anatomical description is given in this paper; from which it appears that the liver is the more considerable viscus of this animal.

Observations on the Structure and Mode of Growth, of the grinding Teeth of the Wild Boar, and Animal Incognitum. By Everard Home, Esq. F.R.S.—Four Plates accompany this paper, representing the teeth and jaw of the wild boar, and *animal incognitum*, in order to determine their growth at different periods of life. Having given an account of the peculiarities in the mode of growth of the grinding teeth of the *Sus Ethiopicus*, on a former occasion, and having explained their similarity in structure to those of the elephant, it is Mr. Home's object, in the paper before us, to shew that the wild boar has similar peculiarities, although in a less degree, and taking place at a later period of the animal's life. The first set of teeth of the *Sus Ethiopicus* being exactly similar to those of the common hog, and the peculiarities of the teeth of the former being found only in the second set, it appeared probable that the same peculiarities took place in the other species of *Sus*, but at advanced periods of life not hitherto examined. This conjecture seems to have been in a great measure verified, by inspecting the skulls of the wild boar procured from Germany.

The following curious observation will afford more entertainment, perhaps, than conviction:

‘ In the human species, the mode of dentition is upon the same principle as in the wild boar.—When the age of man was much greater than at present, it is natural to suppose the growth of the posterior part of the jaw was continued for a longer time, and the space for the *dentes sapientie* was more extensive. Under such circumstances, these teeth would probably be large, in proportion to the space which was to receive them; and when, instead of threescore and ten, a thousand years was the period of a man's life, we should be led to conclude, from the preceding observations, that there was a succession of *dentes sapientie*.’

It appears from the observations in this paper, that the grinder of the boar is like the fossil teeth found in the banks of the river Ohio, belonging to the *animal incognitum*; and the mode of dentition of this unknown animal, as far as it could be traced, resembled also that of the wild boar, and is precisely similar to that of the elephant. The peculiarity of dentition in the elephant, *animal incognitum*, and boar, is confined to animals of great longevity.

Case of a young Gentleman, who recovered his Sight when seven Years of Age, after having been deprived of it by Cataracts, before he was a Year old; with Remarks. By Mr. James Ware, Surgeon.—This cure was effected on one eye by the couching-needle; with which, the cataract being of a soft consistence, and not capable of being depressed, a large aperture was made through the capsule; and thus the crystalline was brought into contact with the other humours: a considerable part of it coming forwards, and shewing itself directly under the cornea. In a few days, the opaque matter was wholly absorbed, the pupil became clear, and the patient recovered his sight with the couched eye. If, however, in addition to the opacity of the crystalline humour its capsule be also opaque, either in its anterior or posterior portion, or in both, (which circumstance cannot be ascertained before the operation,) and in consequence of this the operation above stated should not prove successful, it will not preclude the performance of extraction afterward, if this measure be thought adviseable.—The operation of the couching needle was repeated on the other eye, in a month's time after the former, but without success; owing, it is conjectured, to an opacity in the capsule, which was incapable of being absorbed.

Farther Observations on the Effects which take place from the Destruction of the Membrana Tympani of the Ear, with an Account of an Operation for the Removal of a particular Species of Deafness. By Mr. Astley Cooper.—It had been made apparent in a former paper, and is confirmed in this, that an aperture in the *Membrana Tympani* does not diminish the power of the ear; and that even a complete destruction of the membrane is not followed by a total deprivation of the sense of hearing, as is commonly supposed. Mr. Cooper now proposes to try the operation of puncturing the *membrana tympani*, in the deafness which arises from an obstruction of the Eustachian tube produced by pressure of enlarged tonsils, by an ulcerous sore throat, by venereal ulcers, by extravasation of blood, by stricture in the tube, &c. in all of which cases, it has been successful. This practice is founded on principle. Like a drum, the *tympanum* of the ear cannot perform its office unless there be a free passage for air into the cavity; and as the air passes from the throat to the ear by the Eustachian tube, the *membrana tympani* is placed between two portions of air, the one contained in the *meatus*, the other in the cavity of the *tympanum*. Accordingly, if the Eustachian tube be obstructed, the air confined in the *tympanum* being unable to yield, the *membrana tympani* must cease to vibrate; and thus, sound being no longer conveyed

to the interior parts of the organ, a permanent deafness would ensue.

This volume closes with the usual Lists, Index, &c.

ART. XIII. *A Tour through the Batavian Republic* during the latter Part of the Year 1800 : containing an Account of the Revolution and recent Events in that Country. By R. Fell. 8vo. pp. 400. 8s. 6d. Boards. R. Phillips. 1801.

ON account of the new political aspect in which the country must be viewed, a tour through the United Provinces, or (to give them their revolutionary title) the Batavian Republic, at a period in which the journey here recorded took place, must possess greater interest, and demand more attention, than works of this kind ordinarily involve and deserve. The opinions of an individual, however, respecting the merits of any great political change, are to be received with caution, since man not only *reasons* but *observes* according to his prejudices; and consequently, the opportunity of being an eye-witness to the state of affairs bestows a doubtful advantage, and forms an equivocal title to superior credit. In our selection, therefore, of such parts only of this work as relate to the political situation and characters of the Batavian Republic, we have been guided more by the superior interest which they derive from the novelty of the subject, than from any conviction that they contain an unerring accuracy of observation, or a decisive rectitude of opinion. Yet it is but justice to the author to declare, that, though the political bias of his mind is sufficiently evident, he does not appear to be strongly warped by any inveterate prejudice, either in his ideas or his remarks.

Mr. Fell, we learn, was taken prisoner on his coasting passage to London from the north of England, by a French privateer, and was carried into the Briel:—but, having obtained passports from the Batavian government, through the means of the French General, *Chorie*, he was enabled to employ the period of his detention in seeing all that was most remarkable in the United Provinces. Speaking of the state of commerce in the Batavian Republic, he says:

‘According to the report of a very intelligent and judicious merchant, whose acquaintance I have had the good fortune to obtain, Rotterdam does not at present enjoy a tenth part of the commerce which she possessed before the French invasion, and the interruption of her intercourse with Great Britain. Before the war, it sometimes happened, that three hundred English vessels were seen at one time within the port of Rotterdam; and this number was certainly exceeded by the ships belonging to the place and those of other nations. At present the number of neutral vessels in the harbour do not exceed

fifty, and trade is at this time more than usually active, if the retrospect be taken from their late circumstances.'—

'But the canals of Rotterdam are covered with dismantled vessels, and whole streets of warehouses are unoccupied. This decay of the trade of Rotterdam is not to be attributed solely to the war with Great Britain, but to a variety of causes. The most striking, perhaps, are the emigration of their opulent capitalists, and the oppression and ridiculous ordinances of the Batavian government. By the emigration of the rich and respectable merchants of the British nation, the trade which Rotterdam at present carries on with England has fallen into the hands of men with whom the independent and honest trader of most nations would be averse to deal; and the government, according to the temper and prejudices of the times, has imposed those vexatious restrictions on the export and import trade, which are always peculiarly injurious to commerce. It is a curious fact, deserving to be known, that at the time when the government rigorously prohibited the importation of English manufactures into the ports of the republic, a contract was agreed upon between some members of the executive body and a mercantile house in Rotterdam to furnish the requisition of clothing for the French army by an importation of cloth from England; and accordingly eight thousand French soldiers were clothed from the looms of Yorkshire; when, if a single yard had been discovered on board a private trader's vessel, he would have been liable to the severest penalties and confiscations.'—

'The mighty commerce which Amsterdam, in former periods, carried on with all the quarters of the globe, is now, by the inauspicious circumstances of the times, reduced to a petty inland traffic, and an inconsiderable trade with foreign parts by the means of neutral vessels. The immense number of dismantled ships with which the harbour is crowded bespeaks the former commercial prosperity of Amsterdam, and its present impoverished state. The greater part of the ships are in the worst condition imaginable, and would, were peace to bid the commerce of Holland revive, be found unfit for the purposes of navigation. I perceived that the small vessels were generally in a more disabled and decayed condition than the large ones; probably from the circumstance that their owners, persons in the middle walks of life, had suffered more by the war than the wealthier classes concerned in shipping, and consequently were unable to be at sufficient expence for the preservation of their property.'

The succeeding passages contain some singular facts:

'Shortly after the commencement of hostilities with England, a singular system of depredation was successfully practised against the underwriters of London and Amsterdam, by merchants of wealth and reputation in this place. They were the real, though of course not the nominal, owners of privateers which sailed under the flag of the French republic, and having insured vessels in Amsterdam and London, the ships so secured and the privateers sailed from the Maese together, and an amicable capture ensued. The condemnation of property so taken was readily obtained, and the underwriters were

were obliged to make good the ideal loss. A more innocent species of warfare, I believe, was never practised! Some discoveries of their frauds gave the first check to this curious system of speculation; and its ruin has since been achieved by the excellent regulations which the chief consul has introduced into the maritime code of France.

'About the time to which I have alluded, privateers under the French flag, but actually the property of British subjects resident in Holland, and some of them in England, sailed from the ports of the Batavian republic, and made captures of British vessels to a considerable amount. This was attacking the lives and liberties, as well as the property, of their countrymen; and I should hesitate to record so disgraceful a fact, could I doubt the authority from whence I derive it. To the lasting infamy of these men, it must be considered, that they had none of those excuses for parricidally preying on their country, with which the French and Dutch refugees are furnished, by the unhappy spirit of the times, and the violence of revolutionary governments. They could not allege in palliation that their country had proscribed their persons, and confiscated their property. Some of them enjoyed the protection of the British government; and those whom the victorious arms of the enemy separated from their country, might reasonably expect, and possibly desire, to pass the evening of their lives in the bosom of their native land. It is worthy of observation, that the privateers belonging to these persons committed more depredations than any other, on the vessels and property of neutral nations, and the crews with which they were manned treated with less humanity the persons who unfortunately fell into their hands. These abuses, however, have been carefully attended to by the consular government, and I am not competent to state that they have any longer an existence.

It is the policy of Bonaparte to conciliate the esteem of the neutral powers; and since this great man has held the reins of government, the complaints of neutral owners, of the detention of their vessels by French privateers, have been speedily and exemplarily redressed. No privateer can now sail under the French flag, the owners of which are not actually resident in France or her dependencies, and have given sufficient bail to indemnify the damage that may be done to neutral property. It is not now, as was formerly the case, permitted to every insignificant commercial consul of the republic to condemn the vessels which are brought under his jurisdiction; from whence, as these agents were generally venal and rapacious, a thousand abuses originated: but the papers and documents necessary to prove the capture to be a legal prize, must be transmitted to the office of the minister of the marine, from whose decision there is an appeal to a court of admiralty. This last tribunal is in high repute with neutral merchants; and I have heard many invidious comparisons between its decisions and those of Doctors Commons, but with what justice I will not pretend to determine.'

In addition to what is here said of Bonaparte, and to the statements in a former article of this Number, p. 264—268., the first of the following extracts gives some farther particulars relative to that extraordinary personage:

‘ The character of Bonaparte is considered in Holland with the highest sentiments of veneration and attachment. His military talents, the moderate use he has invariably made of victory, the clemency of his disposition, his sincere endeavours to restore peace to Europe, and his munificent encouragement of arts and sciences, are subjects of loud and general panegyric. The pictures and busts of this great man that are exhibited for sale in Holland are innumerable; and from the avidity of the people to possess likenesses of so distinguished a character, they are readily disposed of. At every table where toasts are given, the health of Bonaparte is always enthusiastically drank; and at French tables, the health of the first consul of the republic is constantly given in the same manner as that of the king is in England.

‘ I had the happiness to meet with more than one person who was well acquainted with Bonaparte, and had seen him since his elevation to the first magistracy of the French republic. The exalted situation which he fills has scarcely produced any change in his character or manners. He is, as formerly, reserved with strangers, but affable, condescending, and familiar, with his friends. When a person with whom he is acquainted is admitted to an audience with him, it is usual for the consul to walk up and down the room, holding with the engaging ease of friendship or personal kindness the arm or sleeve of the man with whom he converses. His memory is so uncommonly retentive, that he minutely remembers places, times, and circumstances, however obscure or remote; and when reviewing the troops, he frequently notices, with expressions of commendation, individuals in the ranks who, at different periods of the war, have served under him and distinguished themselves. To be noticed by the consul is a distinction highly flattering to a French soldier, and particularly as this approbation always proceeds from a clear and distinct recollection of the actions which give birth to it. Bonaparte is equally beloved by the soldiers and officers of the army; and between the two there exists a kind of emulation which shall shew him the strongest marks of affection and attachment. I never heard him spoken of by a French officer but in terms of almost idolatrous admiration, and the same sentiments pervade the lowest ranks of the army.

‘ In private life, Bonaparte is represented to be temperate, regular, and abstemious: indulging in no expensive pleasures, and sternly discountenancing all irregularity of manners. I was curious to know what were his religious opinions, if any; and the idea I found which generally prevailed on this subject was, that the existence of a Supreme Being was a belief firmly established on his mind.’—

‘ The revolution has not altered in the least the national dress of the Dutch. Instead of cropped heads, pantaloons, and round hats, which I expected to find, most people have their hair full dressed and powdered, wear cocked hats, and the rest of their clothes in the old fashion. The term citizen is used to all persons of authority, when they are addressed in their official capacities; but in conversation, or private transactions, every one uses the appellation of *mynheer*, without fear or restraint. The old calendar is adhered to in all public ordinances, proclamations, &c. with the invariable addition of — year of Batavian liberty: and no alteration has taken place in the de-
vices

vices or legends of the coins of the United Provinces. A guilder or florin of 1700 is precisely the same as a guilder of 1800. There have been yearly coinages of silver to a considerable amount, since the overthrow of the ancient government.'

Of all places, the Hague seems to have suffered the most by the revolution :

' The Hague has certainly sustained a great diminution of wealth and splendour, from the flight of its princes, the dispersion of its nobles, and the general distress in which all classes of society have been involved. Before the revolution, there were to be seen, in almost every street, elegant carriages with valuable horses, footmen with rich liveries, and all the sumptuous trappings of polished opulence and refined luxury. But now few carriages are to be seen except hackney coaches, which are of the meanest description : and servants are prohibited by law from wearing any ornaments on their dress which shall mark their situation in life. The foreign ministers at the Hague formerly vied with each other in magnificence and expence ; but since the republic has ceased to be an efficient state among the potentates of Europe, the grandeur, as well as the number, of the corps diplomatique has been greatly diminished. M. Semonville, the French minister, lives in a princely style ; but his establishment, and that of the Spanish ambassador, are the only ones deserving of notice.'—

' The extinction of the literary traffic of the Hague is scarcely felt, and little lamented by any persons except those immediately concerned in it. But the want of the court, and of the opulent strangers which it attracted to this place, is severely felt by numbers. Before the revolution, the Hague not only contained its own princes of the house of Orange, but several petty princes of the German empire, who spent here the revenues which accrued to them from their territories. These personages are all fled, and the same frugality and simplicity of manners begin to prevail at the Hague, which distinguish other parts of Holland, to the utter ruin of all those whose livelihood depended on the superfluous wants of the great. As the seat of the executive government, and of the representative bodies, the Hague enjoys advantages which other towns of the republic do not possess ; but these advantages are vastly inferior to the benefits which it derived from the stadtholder and his court, and most persons, even republicans, sorrowfully complain of its striking and rapid decay. Respectable families, which before the arrival of the French lived in elegant houses cheerfully situated, now retire to lodgings, or inhabit narrow uncomfortable streets where house rent is cheap, and the abodes which they have quitted are generally without tenants.'

It is with great satisfaction that we quote the subsequent testimony of the prevalence and success of Vaccine Inoculation :

' As a subject connected with hospitals and charitable foundations, it may not be improper here to mention, that the cow-pox, which time will probably prove to be one of the most valuable discoveries

in the art of preventing disease ever made, has met with as favourable a reception in Holland from the faculty, as it has in England. A few bigotted persons, with whom superstitious women and weak men join, object to the cow-pox inoculation, because they say it introduces a beastial disorder into the human system ; but the liberal and enlightened part of the medical tribe espouse with warmth this new method of avoiding a loathsome and dangerous distemper, and their practice has been uniformly successful. The disease has been known for time immemorial to the peasants of Friesland, in which province the greatest quantities of butter and cheese are yearly produced, and the result of various enquiries among them has been uniformly in favour of the cow-pox.

‘ The belief of its utility and efficacy is so thoroughly established in Holland, that in the Foundling-hospital of Amsterdam, and other charitable institutions where young children are received, the old mode of inoculation is exploded, and the vaccine infection substituted in its stead. This departure from the old practice of surgery was not made, until the consent and approbation of the governors and curators of these benevolent establishments had been previously obtained, and therefore it may be concluded that the vaccine inoculation is extensively adopted in private families.’

From the foregoing extracts, it will appear that the author's information and turn of mind, together with the style of his work, are considerably above mediocrity. We have selected principally those passages which related to the revolution and its consequences, but the reader of the volume will find the various topics, which usually engage the attention of tourists, treated with considerable taste and spirit.

ART. XIV. *Bread; or the Poor.* A Poem. With Notes and Illustrations. By Mr. Pratt, Author of *Sympathy*, *Gleanings*, &c. 4to. 7s. Longman and Rees. 1801.

POPE has been called *the Poet of Good Sense* : but Mr. Pratt now aspires to a still nobler title, that of *the Poet of Truth*. Fiction, the characteristic of poesy, is here disclaimed, and the author professes to describe realities alone : but, as so self-denying an ordinance to a votary of the Muses cannot be expected to be rigidly observed, this declaration will be interpreted with some latitude. Indeed, Mr. Pratt, in spite of himself, has often employed the colouring of fancy ; and, like most artists, he has not always contented himself with tamely copying the scenery before him. The subject, however, which he has chosen to make additionally interesting by its poetical garb, opens a wide field for philosophic and political discussion ; and if he can thus induce the rich and powerful to bestow on it all the attention which it imperiously demands, he may be classed among contributors to the public weal.

Modern times exhibit most discordant phænomena. Notwithstanding our admired and vaunted improvements in agriculture, commerce, and the arts, burdens accumulate on the great mass of the people, and the sphere of indigence is every where enlarged. Bills of inclosure are multiplied, waste lands are brought into cultivation, forests are cut down and floated on the ocean; the East and the West, the North and the South, are laid under contribution to supply our real and imaginary wants; yet Bread has been scarce, the Poor labour under hardships hitherto unknown, and an unprecedented portion of the community is fed from the reservoirs of parochial charity. The inclosing system has not obviated the necessity of importation: the Poor-Rates have increased with the growing opulence of Farmers: labour, which once conferred on the industrious peasant a humble independance, has been insufficient to secure him from absolute want; and that Bread, which honest Poverty once enjoyed in the lowly cottage, must now be solicited within the walls of a Work-house.

These circumstances, which we here mention not to excite discontent but to awaken reflection, indicate the existence of some radical evil. "To scatter Plenty o'er a smiling land" is the object of every enlightened politician; who will estimate the wisdom of public systems from their operation on the whole mass of society, and will pronounce that nation to be under the influence of delusion, which can be elated by the partial diffusion of wealth and splendour, while every day adds to the classes of squalid mendicity.

It may be said that Mr. Pratt has made the *Poor* a *rich* and interesting subject, in its relation to the pressure of the times; and his work, (the composition of which is said to have beguiled the moments of a dangerous illness,) though far from being polished to that degree of elegance which true poetry requires, has many passages indicative of the author's feeling and genius. It thus opens:

‘ I sing the Poor! for them invite the lyre,
For them alone I ask the poet's fire;
For them, at hours forbade to touch the string,
Late from the grave escap'd, I yearn to sing.
‘ And thou blest muse of Sympathy! again
Inspire and patronize a kindred strain.
No idle plumage pluck'd from fancy's wing,
No playful bubbles from the fabled spring,
Thy bard now seeks. Ah no! far other themes
Than verdant meads, or fiction's fairy dreams,
Now prompt the numbers: Truths, that may impart
A touch of mercy to the hardest heart;

Teach avarice to feel the social sigh,
 And bathe his cheek in dews of charity;
 Such dews, as falling on compassion's shrine,
 Gush from the smitten rock in drops divine:
 The cause your own then, ev'ry muse attend,
 For every muse should be the poor man's friend.'

The picture of the Poor in former times, and particularly of the Cottager's return from labour to his little home, is too good to be withholden from our exhibition:

' Ah lead me back, ye muses, to the bower,
 Just as the swain, return'd at evening hour,
 Felt the soft dew descending on his head,
 When twilight's mantle o'er his cot was spread:
 And tho' perchance, soft mists obscur'd the place,
 The home-way path, the rustic's heart could trace,
 Clear thro' a thousand vapours of the night,
 Affection saw it, and still view'd it bright,
 A leading star it glow'd within his breast,
 Shone on his hearth, and beam'd upon his rest.

' Then was the poor man rich, and fondly smil'd,
 As in the varied forms of wife and child,
 His cultur'd orchard, and his little field,
 His tenfold joys, and treasures, were reveal'd.
 The day shut in, he own'd a lord no more,
 Freedom began, and servitude was o'er;
 At night enfranchis'd, he resum'd his throne,
 And reign'd o'er hearts as happy as his own;
 There sat the harmless monarch of his shed,
 Peace crown'd his slumbers, and love blest his bed,
 And tho', at morn's return, no monarch he,
 A while laid by his little sov'reignty,
 Again at early eve he gently sway'd,
 Alternate rul'd, was govern'd and obey'd.'

Many other sketches of simple rural life occur; some of which are executed in the pastoral style, and may please those who can excuse little negligencies. With the pictures of *old* times, those of the *new* are contrasted, not much to the advantage of the latter: but here, in defiance of the poet's resolution, Imagination will assist in the drawing:

' Not such I sing! ah, no! a different race,
 Grief at their hearts, and famine in their face;
 A meagre, lifeless, melancholy clan,
 Robb'd of each right that God bestows on man;
 Of every shrub despoil'd, and every flower,
 The wretched paupers of the present hour!

' No petted lamb is theirs to sport around,
 No fruitful orchard, and no smiling ground;

Nor balmy-breathing cow, nor swine appear,
 Nor profitable poultry, clucking near;
 Nor e'en the family musician sweet,
 Who gives the cottager a tuneful treat
 All the long year, tho' oft his noiseless song
 Is lost amidst the summer's blended throng,
 Domestic Redbreast! who, at eve and morn,
 As meek he sits upon the naked thorn,
 A neighbour sweet, and welcome to the poor;
 Ev'n he, lorn bird! can gain his *crumb* no more;
 That crumb the hungry babes were wont to spare,
 Till left themselves to comfortless despair;
 Nor household dog, the cottage now can boast,
 'The poor man's last, best friend in need, is lost!
 But luxuries these, and these the poor may spare,
 And oh, that these were all they had to bear!

' Behold the hamlets, where unroof'd they stand,
 Fit habitations for a starving band;
 What tho' around them scenes of plenty rise,
 And fair above expand benignant skies,
 Tho' to their thresholds Ceres leads her train,
 And o'er their windows waves th' aspiring grain,
 Tho' all they wish, and all they want, be near,
 Ah fruits forbidden! view'd thro' many a tear;
 Tho' bounties seem around their cot to wait,
 Behold a gorgon frowns at every gate,
 A more than fiery dragon guards the store,
 To seize the hard-earn'd morsel of the poor.'

After having thus depicted the miserable state of the Poor, Mr. Pratt adverts to what he deems the cause of such wretchedness. Here, perhaps, he has not inquired so deeply as a politician may do, but has taken the popular rather than the philosophic view of the subject.—Farmers, and farmers' wives, converted into *Birmingham* Gentlemen and Ladies, are subjects of the Poet's ridicule: but, in his attempt to delineate Vulgarify affecting Refinement, he seems to have forgotten that he was writing a work which, in its denomination, aspired to the praise of harmony and elegance. Within the space of two pages, these lines occur:

- ' To all *but to himself and her, a fright.*'
- ' *With friend—as much the gentleman as he.*'
- ' *Really unpleasant!* and that scarcely heard.'

Towards the conclusion of the poem, Mr. Pratt offers the following advice:

' O give the heirs of poverty their cots,
 Attach them fondly to their native spots;

Amidst

Amidst their thorny paths entwine a flower—
 Theirs, soft submission,—thine, attemper'd power ;
 Force them no more like banish'd men to roam,
 But give to each that balm of life—a Home !
 A Home, tho' rocking on the mountain's brow,
 Or plac'd obscure in woodland vales below ;
 If loving-kindness smiling steps between,
 A guardian visitant ! to cheer the scene ;
 If pity's boon the dreary hearth illumines,
 And fashion drops one feather from her plumes,
 One useless golden feather as she flies,
 Compassion's tax on 'superfluities—
 Labour, and Liberty, and radiant Health,
 Shall fill the country with a country's wealth.
 As the swain views his speck of *property*,
 In the rude hut a palace shall he *see* ;
 Near it shall raise his flow'rs, and nurse his field,
 And smile, tho' tempests rage, on what they yield ;
 From peace-crown'd dwellings of an humbler size,
 Shall pleased behold more lofty mansions rise ;
 Shall gaze, unenvying, on the rich domain,
 Yet of his own a fonder sense retain ;
 For ah ! it stands on consecrated ground,
 A charmed circle, tho' a narrow round !
 Where, if he finds in kind benevolence,
 Against the beating storm, a generous fence,
 In glad return for all thy bounty shewn,
 The grateful rustic's hand and heart thy own.'

Though this work is conceived with boldness, and executed in general with spirit, it contains too many flat, hobbling, and prosaic lines, terminated by bad rhimes. Mr. Pratt deals also too extensively in *Alases!* and often ekes out his verse with the article of the infinitive mode. He displays, however, some beautiful thoughts; *e. g.* 'The LITTLE CARES preserving their magic power:' 'Want digging his cavern in the poor man's eye;' and Health described as the 'Goddess of the golden mein;' are happy strokes of the poetic pencil.

The Notes are added to justify the writer's representations: but we apprehend that the anecdotes of the farmers at Stratford on Avon will induce Mr. Pratt's readers to observe that, if occasionally he be prosaic in his poetry, he sometimes compensates by being *poetical* in his prose.

An account of Mr. Pratt's last volumes of *Gleanings* was given in our 36th vol. p. 421.

ART. XV. *The Income Tax scrutinized*, and some Amendments proposed to render it more agreeable to the British Constitution. By John Gray, LL.D. 8vo. 2s. Symonds. 1802.

VARIOUS objections may be and have been alleged against the tax on income. Of all our imposts, indeed, it is the most irritating; and, in addition to its numerous disagreeable effects, it may be questioned whether it be established on a right principle. During the pressure of war, however, when the great majority of the people were convinced of the importance of sustaining the contest with firmness, this tax, under all its hardships, was paid without much murmuring: but it is not likely that it will be cheerfully sustained on the return of peace, unless it receives considerable modifications; and, indeed, it was originally imposed as a *war-tax*. Government, we understand at the moment of writing this, are disposed to re-consider the subject; and in the mean time the hints of wise and judicious men should be gratefully received. In this view, the reflections and suggestions of Dr. Gray, in the pamphlet before us, are intitled to no small share of consideration; since his general principles are not only excellent in themselves, but are calculated to detect and place in a true light those false though splendid estimates of national wealth, with which the public have lately been amused.

We agree with the Doctor in a leading position, that one of the great sources of the political, and it may be added of the moral evils, which have afflicted the world for more than one hundred years, is the miscalculation of statesmen, in regard to the comparative importance of the Income from Agriculture and the Income from Foreign Commerce. By preventing false reckonings on these subjects, and by discriminating between the true and factitious sources of national wealth, we are inclined to hope that some good might be effected. It is the object of Dr. Gray to ascertain what is properly *National Income*, and to expose those fallacies which great authorities have sanctioned. He denies that either the interest of Funds, or the profit of home trade, forms any part of this income: observing that the receipts of individuals, in their mutual dealings in society, are only portions of the original annual supply, and afford no gain to one individual without a proportionate loss to another; and as to the Funds, they no more enrich the community than private debts enrich the individual who owes them. The Territorial Income and the National Income are said to be nearly synonymous; and the Doctor pronounces it to be an impossibility to obtain ~~any~~ tax, in fact, except from this income. He estimates th

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For MARCH, 1802.

RELIGIOUS.

Art. 16. *The Coming of the Messiah, the true Key to the Right understanding of the most difficult Passages of the New Testament, and particularly in the Evangelists; or a most interesting View of some important Internal Evidences of the Truth of Christianity, drawn from Historical Facts. In Answer to some Objections of the Historian of the Decline and Fall of the Roman Empire, and of the learned Dr. Thomas Edwards. By N. Nisbett, M. A.* 8vo. pp. 330. 6s. Boards. Kivingtons, &c. 1800.

THERE is no fault to which preachers and scriptural commentators are more prone, than that of forcing texts of Scripture beyond their natural meaning; and, with greater ingenuity than prudence, making the expressions of Prophets, Evangelists, and Apostles, to denote much more than they ever intended them to convey. Thus the Scriptures have not only become *a nose of wax*, which various Divines have squeezed into different shapes, but Infidels, availing themselves of this practice among the ministers of the Christian Religion, have attacked the Gospel as inculcating doctrines which are indefensible. The inconveniencies attending the system of double, treble, and quadruple meanings, should instruct divines in the policy of abandoning it; and, instead of searching after latent doctrines and remote allusions, should induce them to be contented with the sense which obviously presents itself. Had this argument operated in Mr. Nisbett's mind, he would have been spared the trouble of composing the essay before us; the design of which is to shew that those expressions in the Gospels, which preachers and commentators in general consider as having at least a reference to *the end of the world*, and to *the coming of Christ* to Judgment, relate entirely to the destruction of Jerusalem, and to the Coming or Manifestation of the Messiah. Consistently with his hypothesis, Mr. N. endeavours to prove that the former part of the Sermon on the Mount alludes to the peculiar sentiments of the Jews respecting the Messiah; and to corroborate his opinion that the prophecies of Christ, which are usually interpreted to refer to the *end of the world*, point only to the destruction of the Jewish polity and Mosaic economy, he reminds his readers of our Saviour's repeated declaration, that the *existing generation was not to pass away* before their fulfilment. He says that the *end* mentioned in Matth. xxiv. 6. Mark, xiii. 7. and Luke, xxi. 9. can mean only the *end* of the Jewish government; and though Matthew says "*the end of the world*," the reader is reminded that, in the original, it is *the end of the age*; that is, 'of the period during which the Jewish Church and State were to last.' By the adduction of parallel passages, Mr. Nisbett proves that the expressions—*Coming of the Son of Man—the Day when the Son of Man shall be revealed—seeing one of the Days of the Son of Man and the Kingdom of Heaven*,—are only different forms of expression; all signifying the Coming of the Messiah.

Messiah. Mr. N., however, does not sufficiently explain what is meant by *this Coming*; which he ought to have done, since Christ even in his ministry speaks of and refers to it as a thing or event which was to happen in a short space of time: but we may expect that this will be hereafter accomplished; since, though the volume before us has been composed (as we are informed at the conclusion) ‘under uncommon infirmity and personal affliction,’ the author purposes, if he should meet with encouragement, to publish an additional volume. On this intimation, it is our duty to observe that, if it be natural for men of reflection to beguile painful moments by composition, they should reflect, before they print, that to dilate their discussion is not the way to satisfy their readers. Mr. Nisbett might have greatly compressed his matter, without the smallest detriment to his doctrine.

Art. 17. *An Essay on the Sign of the Prophet Jonab*: intended to remove the Deistical Objection concerning the Time of our Saviour’s Burial: by attempting to prove that the Prediction relates to the Duration of his Ministry upon Earth. By Isaac James. With a Letter to a Friend on Rev. xxii. 6—12. intended to shew that it was not Jesus Christ who forbade John to worship him. 8vo. 1s. 6d. Button. 1802.

Those expressions in the discourses of Christ, which unequivocally refer to the duration of his interment, are with little difficulty reconcileable with the fact: but, if Matt. xii. 38—40. be supposed (as it generally is) to allude to the same event, objections of a formidable magnitude occur. The words *In three days, or within* (for thus *παρα*, rendered *after*, may as well be translated) *three days*, do not imply the full completion of three natural days; but “*three days and three nights*” can signify nothing less. Hence, in the passage here discussed by Mr. James, he contends that our Saviour did not refer to his death and resurrection, and propose to specify the exact time which was to elapse between the one and the other, but that, in pointing out the Sign of Jonah to the Pharisees, he alluded to the duration of his public ministry. By *three days and three nights*, he supposes Christ to have meant *three years*; astronomically observing (that which was not known in our Saviour’s time) that ‘at the pole there is but one day and one night in a year.’ By *the heart of the earth*, he understands *Palestine*: adducing various quotations to prove that it has been thus esteemed, in one of which, it is piously remarked that, as “the world is a round table, it was fitting that the Gospel, that great dish for men’s souls, should be set in the midst of the board (Judæa), that all the guests round about may equally reach at it.” Not satisfied with such reasons, Mr. James thinks that Palestine may be regarded as the heart of the earth, because it was central to the four great monarchies; and because thence, as from the heart, divine knowledge flowed to the other parts of the globe.—Some pains have been taken to support the hypothesis exhibited in these pages; and, if it does not produce full conviction, it is at least ingenious.

Mr. James is less successful in his letter than in his essay.

Art. 18. *A Charge delivered to the Clergy of the Diocese of Durham*, at the ordinary Visitation of that Diocese in July 1801. By Shute, Bishop of Durham. 4to. Payne, &c. 1802.

Modern

Modern episcopal Charges have embraced political as well as religious considerations; and the peculiar circumstances of the times have been thought to demand this line of conduct from their right reverend authors. The respectable writer of the present discourse has conformed to the usual practice: but his reflections respecting politics are very concise, and the substance of his address to his clergy is truly serious and apostolical. We coincide in opinion with this elevated and universally esteemed ecclesiastic, that to popery must in a great degree be attributed 'the origin of that revolutionary spirit, which has gone so far towards the subversion of the ancient establishments of religion and civil government:' but we were surprized that, after having assigned so obvious and efficient a cause for the effects which have taken place in France, he should advert to the doubtful (and, if true, impotent) circumstance of a *conspiracy* to overturn altars and thrones.

The Bishop of Durham very justly observes, (and we wish that the remark had its due weight in all countries where Christianity is professed,) that 'the maintenance of opinions unfounded on the authority of the Gospel has given occasion to some minds to reject its most valuable evidence.' This was no doubt the source of Deism in France. It was not because their minds were '*naturally* averse to religion,' as the Bishop supposes, (for there are no minds, we believe, of this description,) but because the doctrines, which they were called to swallow as parts of Christian Faith, outrage all sense and reason, that the majority of men of education and reflection in France professed themselves infidels. When the corruptions of Christianity are pronounced by its very ministers to be parts of its essence, we must pity rather than condemn those who are seduced into error.

Nothing can be more consistent with the functions of a Christian Bp., than the advice which Dr. Barrington here offers to his Clergy, to lead their congregations to the cultivation of spiritual religion; which he defines to be 'a sincere devotion of the mind to God, humble resignation to all his dispensations, and an universal and unvaried obedience to his will.' He inculcates on the ministers of a spiritual religion, their professional obligations to an exemplary and holy life; and he explains to the candidate for orders, the bent of mind which, in his situation, he may fairly consider as a motion of the Spirit. 'If (says he) the candidate for orders be influenced by a clear and determined disposition to do all the good in his power, by an earnest wish to promote the interest of Christianity, a zealous hope of rendering his conduct in the ministry, by his purity and usefulness, conducive to the glory of God, and the edification of his Church; if such be his disposition, he may justly consider himself as called to the ministry by the Holy Spirit.' This is a liberal and intelligible explanation; making the phrase *being moved by the Spirit* to mean no more than acting under a strong sense of rectitude and duty.—Some of the Quakers, we believe, understand no more by this favourite expression.

If we cannot admire the Bishop's criticism in his note at p. 6, nor assent to the justness of his representing (p. 15) *faith* as the *end* of all religion; we highly applaud the general spirit and tendency of this episcopal exhortation.

Art.

Art. 19. *Thoughts on the Residence of the Clergy, and on the Provisions of the Statute of the Twenty-first Year of Henry VIII. c. 13.* By John Sturges, LL.D. Chancellor of the Diocese of Winchester. 8vo. 2s. Cadell jun. and Davies. 1802.

Art. 20. *Observations on Dr. Sturges's Pamphlet, respecting Non-Residence of the Clergy, in a Letter to Mr. Baron Maseres.* 8vo. 2s. Hatchard.

As Dr. S. has neatly recapitulated the argument of his pamphlet, we shall first exhibit his summary, and then subjoin our own remarks, as well as notice those of his observer :

' By the foregoing observations I have endeavoured to shew — That the residence of the clergy is in itself highly expedient and proper to be enforced, but that there are many cases, in which this rule will admit of exceptions—that these cases should be specified by law as far as they can, but that many of them must depend on circumstances, which cannot be so specified, and are proper to be determined only by the discretion of some superior—that the bishop or ordinary is the superior, on whom such discretionary power would naturally devolve—That the statute of Henry VIII. enforcing residence is a harsh law, severe in its penalties, and unequal in its operation, and less applicable to the present times than to those in which it was enacted—That the other provisions of the same statute against *taking to farm* and *buying and selling*, are carried to an unreasonable extent, and would interfere (if put rigorously in force) with the common rights of clerical owners in the management of their ecclesiastical, as well as of their private property—and that it is ill-suited to many forms of property in the present times — That the whole statute has in a great measure become obsolete and lain long dormant, but that its revival at the present time appears to have produced already much inconvenience and hardship, and will produce still more, if its operation be continued—And, that it is therefore become a fit, and almost necessary, subject for the interposition of the legislature, to repeal or to amend it.'

In this view of the subject, Dr. S. evinces a considerable degree of judgment and experience : but he is rather the mild apologist and advocate for the non-resident clergy, than the serious investigator of the duties which are imposed on them by their spiritual engagements. While, in the mere abstract view of the question, he allows that residence ought to be enforced, he contends for such exceptions, in addition to those made by the statute of 21 Henry VIII. c. 3.; and complains so heavily both of its harshness and of the rigor with which it has been lately enforced, that it seems as if he secretly wished to persuade the reader to regard the statute above mentioned as "*more honoured in the breach than in the observance.*" He undoubtedly does not mean this : but, in pleading the cause of his non-resident brethren, he certainly attends more to the convenience of the clergy than to the moral and religious benefit of their parishes.

The author of the *Observations* combats Dr. S. on this ground. He reminds the Doctor that a parochial benefice is not an unconditional freehold ;—that the station of a parochial incumbent is his parish ;—and that we need not, from motives of policy, relax the

law which requires the clergyman to live on his cure, since the 'enforcement of parochial residence never will exclude from the service of the church, any one man, who shall be worthy of admission into it.'—He would contract the extent of lay patronage.

If it should be thought proper to make exceptions in behalf of the poor clergy, the Observer is of opinion that these exceptions ought to be clearly specified by law; and he strongly reprobates Dr. S.'s advice, to leave the enforcement of residence to the judicial discretion of the Bishops; wisely remarking that, 'judicial discretion is an abomination.'

We have placed these pamphlets together, because we wish them both to be perused by those to whom the subject is interesting. Both are written in a gentlemanly style, and deserve attention. If residence be enforced by any mulct, it should not be through the medium of informers, but of the vestry of the parish which is deserted by its legal spiritual guide. It should also be decided how far the circumstance of a curate being accepted by the bishop, and approved by the parish, may exonerate the rector or vicar from *regular* residence. Where a parish suffers no injury, it ought not to complain.

BLAGDON CONTROVERSY.

Art. 21. *Animadversions on the Curate of Blagdon's three Publications, &c.* (See our late Reviews.) 8vo. 2s. Hatchard. 1802.

One of the later disputants in this paper-contest predicted that the breach might remain unclosed as long as the ever-memorable war of Troy; and, truly, we now begin to dread the fulfilment of his prophecy. Here comes forth a formidable champion on the side of the celebrated Lady whose fame has been so freely canvassed, in the course of this unfortunate war of embittered words; and he comes forth armed at all points, and breathing the most determined vengeance against the hapless curate of Blagdon, who has dared to re-kindle the flames of discord, which were thought and hoped to have been happily extinguished by his undisturbed return to the situation from which he had been so unfortunately removed.

This fresh combatant attacks Mr. Bere with—we had almost said, *ferocity*, as well as with the utmost contempt and ridicule; and we should, on this account, perhaps, have passed over his acrimonious performance with only a glance of disapprobation: but we are prevented from contenting ourselves with so slight a notice of his animadversions, by a due consideration of his merit and talents as a writer,—which must be allowed by critical justice; at the same time that we shall ever condemn all appearance of literary scurrility among gentlemen, who ought never to lose sight of the respect which is due to liberality and good manners.

Many facts are brought forwards in this pamphlet, which will not fail to attract the attention of those readers who take any interest in the causes or consequences of this very peculiar controversy.

The present writer's principal aim seems to be the defence of Mrs. More from the imputation of having, whether through design or inadvertency, taken any steps in favour of *Methodism*.

Art. 22. [More Combatants!] *Illustrations of Falsehoods contained in Mr. Spencer's late Publication.* By the Rev. Thomas Drewitt. 8vo. pp. 16. Cadell jun. and Davies.

In very serious and becoming language, Mr. Drewitt defends not only his own character, but that of the established clergy in general, against those remarks in Mr. Spencer's pamphlet *, which he deems altogether unfounded and injurious. He justly laments the long continuance of the Blagdon contest; and therefore, with perfect consistency, he has confined this his own part in the warfare to as narrow a compass as seemed compatible with his very reasonable purpose of self-defence, and the vindication of the truly venerable order of men to which he has the honour of belonging.

Art. 23. *Elucidations of Character.* Occasioned by a Letter from the Rev. R. Lewis, published in the Rev. T. Bere's *Address* to Mrs. H. More †; with some Remarks on a Pamphlet lately published by Edward Spencer, of Wells. By the Rev. John Boak, Rector of Brockley. 8vo. pp. 19. Cadell jun. and Davies.

The Blagdon warfare seems now to have extended its fury among the adherents to those who have been considered as principals in the dispute. Mr. Boak sustains his part in the operations against Mr. Bere and his partizans, with considerable force; and he appears to have defended himself against the attacks of Mr. Lewis and Mr. Spencer with good success: on Mr. Bere he is also particularly severe, in point of language.

Art. 24. *An Alternative Epistle* addressed to Edward Spencer, Apothecary. By Lieutenant Charles Pettinger. 8vo. pp. 16. Hurst. 1802.

This terrific man of war seems to have intruded himself into a contest in which his friends, we suppose, will be surprized to see him engaged. He assails the apothecary of Wells with fire and sword, hell and furies! death and destruction! Adad! we do not like such outrageous proceedings,—and we will therefore have nothing more to say to him! *Fighting*, as the man says in the play, *is his trade*:—but it is not ours; and there is no knowing where Mr. Pettinger may turn his arms next, now that he is unemployed against foreign foes.

MATHEMATICS, &c.

Art. 25. *The Principles of Bridges*: containing the Mathematical Demonstrations of the Properties of the Arches, the Thickness of the Piers, the Force of the Water against them, &c. Together with practical Observations and Directions drawn from the Whole. The second Edition, with Corrections and Additions. By Charles Hutton, F. R. S. Professor of Mathematics in the Royal Military Academy. 8vo. pp. 104. 5s. sewed. Robinsons. 1801.

The first edition of this small tract was published in 1772; and the second is now offered to the public in consequence of the magnificent

* See our last month's Review, *Cat.*

† See our last Review, p. 203.

project of throwing a bridge of a single arch over the river Thames. "Men of the pen (says a great writer) have seldom very great skill in conquering kingdoms, but they have strong inclination to give advice." The same may be said of *speculative* men. However inefficient in the actual formation of machinery, they have still a great inclination to instruct the mechanic and architect: but the instructions are generally slighted, and the suggestions treated as mere airy speculations, as the serious triflings of a theorist, claiming rank only among those unsubstantial systems which the pride of calculation is continually erecting, and which time and experience are constantly overthrowing. The appellation *speculative men*, when thus applied, is intended as a term of reproach, because a neglect of experiment has frequently led theorists into absurdity: but, on the other hand, we may observe that it is on record that many of the great improvements in the arts are due to the investigations of "men of the pen."

The mathematical conclusions in the present work, whether or not they may be confirmed by the results of experiments, do not appear to us to have any reference to the construction of such a bridge as is now proposed to be thrown over the Thames. If we at all understand the model which has been exhibited to the public, the *cast iron bridge* will not derive its strength from the same principle which prevails in common arches. As opinion fluctuates, however, perhaps the present plan of the *iron bridge* may be abandoned; and even if it be adopted, it will still be no unprofitable task to notice Dr. H.'s remarks, since his reasonings and deductions apply to the construction of all bridges that have arches formed in the usual manner.

Proposition 1st, Section 2d, of this tract, is the same with that of Emerson, p. 149. Miscellanies.—Prop. 3d and 4th are likewise nearly the same as those of Emerson.—Section 3d treats on Piers; and the first four propositions are premised in order to establish the general one by which the thickness of the piers necessary to resist the shoot of any given arch is determined. Section 4. relates to the force of the water; and here it is inquired, what form the ends of a pier ought to have, in order to be the least subject to the force of the stream of water. Section 5. gives an explanation of the terms or names of the various parts peculiar to a bridge, and the machines, &c. used about it; disposed in alphabetical order.

We must forbear a particular examination of the contents of the present work; partly because it is only a re-publication, and not (as we think) answering the purpose for which it has been re-published, but chiefly because we defer our criticisms in expectation of a much larger and improved treatise, with which the author (in his advertisement) proposes to indulge us.

P O E T R Y.

Art. 26. *Idyls*; in two Parts. By Edward Atkyns Bray. Crown 8vo. 4s. 6d. Boards. Rivingtons. 1800.

The simplicity essential to a pastoral poem, the necessary absence of variety in its action, and the familiar nature of the objects of its scenery, all contribute to render this species of poetry very difficult to be managed with any degree of merit or excellence. We have, however,

however, read the *Idyls* of Mr. Bray with pleasure; since, notwithstanding the difficulty of the undertaking, he has accomplished it with some success. His versification is generally harmonious; and, though it may not possess the Doric simplicity of Theocritus, it is not marked by any affected and inappropriate ornaments. We present the reader with the following *Idyl*:

‘ As aged Lacon, erst a sturdy hind,
Beneath a walnut’s cooling shade reclin’d,
He spied a traveller journeying on his way,
Weary and faint, whilst glow’d the solar ray.
With smiles of welcome from the turf he rose,
And there his limbs besought him to repose.
The youthful stranger, whilst the hoary swain
With hasty footsteps hied across the plain,
To bring refreshments from his neighb’ring shed,
Cut in the bark this short inscription read.

“ No more, ye gay! my hallow’d trunk surround;
Nor beat with foot profane this sacred ground.
Beneath my shade fair Daphne’s ashes lie—
Oh! pay the tribute of a passing sigh!”

‘ Ere long the shepherd, with a plenteous store,
To treat the stranger, left his cottage door.
“ Those lines,” he cry’d, “ that round this walnut wind,
I roughly sculptur’d on the glossy rind,
To tell that Innocence lies buried here!
Alas!” he paused, and sigh’d, and dropp’d a tear,
Alas! that me the will of Heaven should doom,
’Reft of my spouse, to live and point her tomb!
Whilst you your hunger and your thirst assuage,
Oh! deign to hear the oft-told tale of age.
My lips shall tell whose long deplor’d remains
The narrow grave beneath this mound contains.

‘ Born in yon cot, amid a numerous race,
That flew with rapture to a sire’s embrace,
I, as the younger, oftenest shar’d the kiss;
Nor were my brothers jealous of my bliss:
In yonder neighbouring hut, beside the hill,
Whence, ever murmuring, flows the foaming rill,
The eyes of Daphne open’d to the day;
Who on the plain oft join’d our infant play.
Whene’er we sang her voice decreed the prize,
Tho’ me, they thought, she view’d with partial eyes;
And justly, for than they I surely paid
More kind attentions to the lovely maid.

‘ Once to behold our sports this plain she sought,
And from her cot a few ripe walnuts brought;
For which the generous maid propos’d a race—
Here was the goal, and there the starting-place.
In pairs we ran, and he possess’d the meed
Whose winged feet surpass’d his rival’s speed.
The eldest first their better fortune tried,
And next the youngest o’er the meadow hied.

To win the last my every nerve I strain'd ;
 Kind fortune smil'd, and I the meed obtain'd.
 Then I, exulting, thus address'd the fair.
 ' A virgin's gift a youth should guard with care.
 If Heaven permit, this nut, a future tree,
 Shall stand a monument of victory.
 And oft, beneath its spreading shade reclin'd,
 The beauteous donor I'll recall to mind.'
 The nut I buried in the lap of Earth,
 Whose fruitful womb produc'd the living birth.
 ' By love inspir'd, ere long I woo'd the maid,
 Who frown'd at first, but soon my sighs repaid.
 With frequent feet this conscious spot we sought ;
 " Refreshing water from the streamlet brought ;
 Bedew'd the sapling with the genial shower,
 And oft beneath it spent the happy hour.
 Here first her vows she proffer'd to be mine,
 And soon confirm'd them at the nuptial shrine.
 A more than mortal's lot I then enjoy'd,
 Till envious Fate my bliss, alas ! destroy'd :
 For soon, too soon !—excuse my tears—my wife,
 Clasp'd in my arms, resign'd the breath of life !
 The last request the virtuous matron made,
 Was here to rest, beneath this walnut's shade ;
 Where, too, ere long, for soon I hope to die,
 Beside my wife's remains my own shall lie."
 ' Thus Lacon spake, and, bending low his head,
 Bedew'd with tears the mansion of the dead.
 The stranger, rising, thus with ardor cried,
 " May years revolve before you join your bride !
 To climes remote I speed, and grieve to part ;
 But ne'er shall absence blot you from my heart.
 Where'er I roam I'll send the daily prayer
 That Heaven may bless you with his guardian care."
 With lingering pace the Traveller left the spot,
 And aged Lacon soon regain'd his cot.'

Art. 27. *Leander and Hero*, translated from the Heroic Epistles of Ovid. With other Poems, original and translated. Crown 8vo. 2s. 6d. Boards. Rivingtons. 1800.

The author of these poems is intitled to some praise for the harmony of his versification, and for the spirit which he has displayed in his translations. The principal *fault*, which we have remarked in him, consists in a few unnecessary inversions, which obscure the sense without improving the melody of his numbers. We select the following passages from the translation of the epistle of Leander to Hero, as a specimen of the writer's powers :

' In these, or terms not much unlike, I spoke ;
 On through the smiling glass, meanwhile, I broke :
Play'd on the deep the moon's reflected gleam ;
 The night a rival of the noctide beam ;

No

No *stillest* air unsmooth'd the calm profound ;
 Nor caught my listening ear the gentlest sound ;
 Save what by fits the parted waves replied ;
 Or Halcyons, brooding on the peaceful tide,
 Were heard to moan,—a sweet and solemn strain,
 Their Ceyx sunk beneath the watery plain.
 And now these arms, by long fatigue subdued,
 With fainter force their oaring sweeps pursued :
 Then, ere my spirits yet entirely fled,
 Slow from the wave I rear'd my languid head :
 Soon as remote the sparkling sign I spied,
 " Behold my star !" with new-born hope I cried,
 " Its beams, as distant round the shore they play,
 " Call me to bliss, and I the call obey !"
 I said ; returning strength my sinews felt ;
 Appear'd the rigour of the deep to melt :
 O Love all-powerful, from thy rising fire
 The bosom's frost, the water's cold retire !
 Now near and nearer to the coast I drew :
 Broad o'er the wave it's shade the turret threw :
 At the blest sight my beating bosom rose,
And seem'd too soon my briny task to close.
 But when I see, delighted on the strand,
 Thee, dear spectatress of my labours ! stand ;
 My leaping heart redoubled vigour fires,
 Redoubled energy my frame inspires ;
 With bolder strokes I shoot the yielding seas,
 And toss my frolic arms, thy sight to please.
 Thee can thy nurse, officious, scarce restrain,
 Scarce hold thy footsteps eager from the main ;
 (With secret joy those eager steps I spied ;
 Nor could thy soul the fond impatience hide !)
 Nor, spite of all her struggles, can she save
 Thy foot from bathing in the foremost wave.
 Next am I welcom'd in thy warm embrace ;
 Next thy dear kisses wander o'er my face :
 My glowing limbs thy ready vest *supplies* ;
 Thy clasping hand my briny ringlets dries.'

In the above extract, the line

' Play'd on the deep the moon's reflected gleam,'
 and this,

' And seem'd too soon my briny task to close,'
 are rendered rather equivocal by the inversion.

' No stillest air unsmooth'd the calm profound'

is a very faulty line ; and the expression of a *vest supplying a limb* is too inaccurate even for the licence of poetry.—The following Elegy affords a favourable specimen of the author's talents for original composition :

‘ SOLITUDE.

On the Wish of withdrawing from civilised Life, sometimes expressed by Men of Genius.

“ Devenère locos lætos, et amœna vireta
Fortunatorum nemorum, sedesque beatas :
Largior hic campos æther, et lumine vestit
Purpureo.”——

- ‘ If genial suns, or fragrant glooms can please,
Haste, mount the vessel, guide the flying sail ;
Where coral-rocks bestud the southern seas,
Point the bold prow, and catch the balmy gale !
- ‘ Where with bright green primæval forests glow,
Where the high arch of glittering mountains bends,
And Nature, in the ‘broider’d vales below,
Unstain’d by Art, her peaceful children tends.
- ‘ Such, OTAHEITEE ! such thy golden clime,
Thy blue horizon, and thy laughing skies ;
So rove thy sons beneath their palms sublime,
That, in still air, unmov’d, majestic rise.
- ‘ Happy ! for them the cool banana’s shade
Its ample roof, and clustering fruit bestows,
For them the coco lifts its spiry head,
In whose full cups a guiltless vintage flows.
- ‘ Ah bowers of bliss ! where oft the glancing sun
Has view’d the sportive theft, the pleasing wile ;
And the clear streams, that gently-murmuring run,
Heard many a vow, reflected many a smile.
- ‘ Sweet, in your shades to slumber life away ;
Mark the blue Her’n stalk stately round the cove ;
Admire the various gleams of plumage gay ;
Or soften at the tale of artless love :
- ‘ To note the skilful diver smooth descend
In the calm bosom of the glassy deep ;
Their flexile limbs the feathery dancers bend ;
Or near some lone *morai* the mourner weep !
- ‘ Isles of delight ! retreats from toiling thought !
How sweet, to lay the weary frame along,
And (what the melancholy COWLEY sought !)
Pour in such glens some tender, serious song !——
- ‘ And is this all !—for this was being given—
To glades, and glooms, and solitudes to run ?
For this hath man receiv’d the seal of heaven—
To sigh in shades, or batten in the sun ?
- ‘ For this (O dead to virtue, genius, fame !)
The polish’d walks of social life resign’d ?
Quench’d the deep blushes of indignant shame ?
Each energy, that wakes the manly mind ?

‘ Renounc’d

- Renounc'd each meed of honourable toil?
Each youthful hope, that keeps the life-blood warm,
Of fortune's prize, of learning's favouring smile,
Of partial friendship's more prevailing charm?
- Far, my lov'd country, from thy proud embrace,
From every form of great, or good, or fair—
On some rude island's silent marge to pace,
And, like the pebbly current, murmur there?
- In other zones may fairer spring rejoice,
And other Autumns blush with livelier stain:
In Europe, science heavenward lifts her voice,
In Europe, empire, arts and freedom reign.
- Though *Hæzer* sing of summer-breathing bowers,
Of founts, whose bosom drinks the Persian beam—
These tempt not him, who counts his banish'd hours,
Sad exile, panting for his native stream.
- Vain bribes! eternal love, eternal spring,
To him, who, on *Calyso's* magic coast,
Wept, as sharp anguish came on memory's wing,
For names, sounds, paths, delights and duties lost!
- And who would leave the glory of our kind—
God's temples, social worship's holy light—
To plunge the torch of heaven, the cultur'd mind,—
In dreaming solitude, and rayless night!—
- And, when this vacant lapse of time were sped,
(Like passing clouds that shadow o'er a waste)
No deed perform'd, to mingle with the dead—
No urn by any weeping friend embrac'd?
- COWLEY! I mourn, (if such thy strange desire!)
I mourn, that melancholy's cherish'd views
Should in the museful mind sad shapes inspire,
Colouring each form with spleen's unreal hues;
- I mourn, that love of eloquence and song,
By heaven inspir'd, should lull the studious breast,
Sickening and pall'd with life's tumultuous throng,
In sullen apathy, and sordid rest!

“ *My desire has been for some years past, and does still vehemently continue, to retire myself to some of our American plantations, not to seek for gold, or to enrich myself with the traffic of those parts, but to forsake this world for ever, with all the vanities and vexations of it, and to bury myself there in some obscure retreat, (but not without the consolation of letters and philosophy.)* ”

“ *Oblitusque meorum, obliviscendus et illis.* ”

COWLEY'S PREFACE.

MISCELLANEOUS.

Art. 28. *Part of a Letter to a Noble Earl; containing a very short Comment on the Doctrines and Facts of Sir Richard Musgrave's Quarto;*

Quarto; and vindictory of the Yeomanry and Catholics of the City of Cork. By Thomas Townshend, Esq. Barrister at Law, and a Member of the Irish Parliament. 8vo. 1s. 6d. Booker. 1801.

This pamphlet did not fall into our hands till we had finished our review of Sir R. Musgrave's History; and we must not dissemble the pleasure which we felt, on finding our observations corroborated by so able and well-informed a writer as Mr. Townsend. Instead of giving an abstract of these pages, we imagine that we shall render greater service in this conflict between genuine policy and Christian forbearance on one hand, and selfish views and bigotry on the other, if we let the author speak for himself. His claim to attention is thus briefly but strongly stated: 'I have my information from my own personal observation; the Author of the Quarto from prejudiced rumour.'

The following passages support the above assertion, while they afford a testimony highly honourable to the objects of the writer's praise:

'Immediately on the breaking out of the rebellion, I was appointed Counsel to the General who commanded in the southern district, and who resided at Cork. The peculiar features which distinguished the last, from all former rebellions; the mixture of conspiracy and conflict, of mysterious initiations, and of open array, made it justly supposed by the government that legal assistance was necessary in searching after those more tranquil and concealed, though not less dangerous and wicked characteristics of the treason. His Majesty's General, with whom I had the honour to act during the whole of that unfortunate period, ought not to be lightly passed by. He exercised a discretion so sound; a temper so moderate, and yet so firm; a regard to the shedding of blood so scrupulous; and a force of decision in dealing with guilt so effectual and exemplary; and was withal so unbiassed by his prejudices, so unadvised by his passions, and so patient in his investigations between guilt and innocence, that a man better fitted for the awful duties committed to him could not be selected from any class in the community. It would be injustice not to say that his successor, to this day, has fully emulated so noble an example.'—'To advise and confer with the General on all occasions, to examine informers, digest their informations, and investigate and arrange concurrently with him, was an important share of my duty.'

We fully concur in this equally just and spirited remark; 'That any man can be found, who, in the present mind of Europe, looks for the causes of popular disquiet in the theological fustian of the thirteenth century, is not less than a miracle! In this triumphant day of a shameless and presumptuous Atheism, to impeach the most general profession of Christianity, the religion of all the crowns and cabinets of all the kingdoms of the continent of Europe, as the cause of blood and treason in Ireland, is, to my humble mind, an intellectual irregularity beyond the adjustment of reason.'

The subsequent piece of information is as interesting as it is satisfactory:

'Take

‘Take the real state of the ministers of the Romish church into consideration, and their merit, as a body of men, must wring at least approbation from the most unwilling. Until very lately, indeed, the total interdiction of a Romish seminary in Ireland, drove the students in divinity into foreign colleges, where they could pursue unpersecuted their education and the ceremonials incident on the assumption of the sacred character. This process was a conflict with poverty, or at best with very narrow means, which their occasional exile rendered less competent; and it was seldom, that to enlarge and liberalise the course of education, by mixing general knowledge with theological studies, was within the power of the candidate for holy orders. Whatever may be the unprofitable boast of blood or ancestry, the Irish, in the foreign seminaries, were, for the most part, of poor parents; the heraldry of antient lineage having given way to the severities of fortune. On their return to their native country, this patrimonial poverty was not much diminished by those who had even the success of an immediate revenue from their priesthood. They, of all men, do not eat the bread of idleness. Their parishes are extensive, their parishioners numerous. Their religion is full of rituals; and their perpetual employment, in going from place to place, as they are summoned by the incidental calls of devotion, added to the regular celebration of religious rites, commonly gives a parish priest in Ireland a life of restless occupation. Yet among men so helplessly circumstanced, whose early life has been vexed by the enmity of the laws, and whose maturer time is so unrequited by the little pittance picked up from a scattered and impoverished flock—men who have been accustomed to see their order opulent and venerated in other countries, poor and despised in their own, the Romish pastors exhibit the invariable tenor of propriety, decorum, and moral conduct.’

We strongly recommend this little tract to the readers of Sir R. Musgrave’s work. It is written in a lively and energetic manner: but we cannot compliment the author as manifesting that chaste simplicity of style, which is the last attainment of refined and cultivated genius. His pretensions, however, are of a higher kind than those which are merely literary; they are connected with social happiness, and with the welfare and prosperity of this great empire; and these are pretensions which no wellwisher to either will dispute.

Art. 29. *The Reply of the Right Rev. Doctor Caulfield, Roman Catholic Bishop, and of the Roman Catholic Clergy of Wexford, to the Misrepresentations of Sir Richard Musgrave, Bart. with a Preface and Appendix. 8vo. Pamphlet, Dublin.—Keating, London. 1801.*

We congratulate these reverend Gentlemen on the satisfactory vindication of themselves which they here submit to the public. It is able, temperate, and becoming. Their professions are loyal, and their sentiments constitutional: we are not disposed to call either in question, nor do we see any reason for so doing.

The observations made in the extract underneath we regard as just, and the declarations as deserving of credit:

‘Wex.

‘ Wexford, May 12, 1801.

‘ At a meeting of the Roman Catholic Clergymen residing in the Convent of Wexford, a book entitled, “ *A History of the Rebellions, &c.*” published in the name of, and said to be written by, Sir Richard Musgrave, Bart. being taken into consideration, the following *Declarations* were unanimously adopted :

‘ We most solemnly declare in the face of heaven and in the awful presence of God, that we disclaim and disavow the horrid principles in said book attributed to us, *as Roman Catholics* ; principles, which though often disavowed with horror and detestation, we are sorry to find unrelenting bigotry and prejudice still labour to attach to us : and we can consider the *unfounded* and *malicious* assertions with which said publication is replete, as tending only to sever the bonds of society, to irritate one part of the community against the other, and to perpetuate those deplorable animosities that would disgrace even savages, and have too long distracted this country.

‘ We most solemnly declare, that far from promoting or conniving at the horrid and atrocious murder of Protestants in the late detestable rebellion, we have on the contrary used every effort in our power (often at the risk of our own lives amidst a drunken and infuriated rabble) to save both their persons and property—that we flew to their assistance when called on—that we furnished them with every succour, and every means of safety our limited abilities enabled us to do, during that melancholy period.

‘ We most solemnly declare, that it is a vile and cruel calumny to assert that we had any authority over the rebels, except what prayers, supplications, and entreaties could obtain ; and which, we are sorry to say, were generally ineffectual.’

The Appendix contains various documents.

Art. 30. *A Sketch of the Character of the late most Noble Francis Duke of Bedford.* By the Hon. Charles James Fox, as delivered in his Introductory Speech to a Motion for a new Writ for Tavistock, (in the Room of Lord John Russell, now Duke of Bedford,) 16th March 1802. 8vo. 6d. Ridgway.

This tribute to the memory of a really ‘ *Noble*’ character, from the lips of a truly eminent man and discriminating judge of men, will be read with much sympathy by all whom great public worth and the loss of that worth can interest. This is, indeed, *laudari à laudato viro* ! If it manifests some of the redundancies which often attend Mr. Fox’s elquence, and some of that want of method which usually marks a public speech, it displays the feeling which characterizes the HEART, and the simple pathos which denotes the taste, of him who pronounced it.—The plain and obvious remark, that the Duke died unmarried, was thus beautifully turned and illustrated :

‘ If his condition was that of celibacy, it was only so in one sense, namely, that he has left behind him no children to lament his untimely end, and to imitate his brilliant example. But if all those are to be considered as our children whom we cherished and protected, whom we have rendered happy by our good offices, and whom we have bound to us by all the ties of affection and gratitude, no man ever had a family more numerous, or was more piously mourned ; for

he watched over the cares, and administered to the wants of those who came within the sphere of his benevolence, whether they were his relations, his friends, or his attendants, with all the providence and all the feelings of a father.'

The speech appears here to be copied from the report given in the *Morning Chronicle*.—Lest there should be any inaccuracy or deficiency in it, (which however we do not suspect,) we wish that Mr. Fox had himself presented it to the world from the press. Of a character, of which the grand feature is here truly said to have been an unbounded zeal for UTILITY, too impressive a delineation cannot be formed, nor can such a portrait be too widely contemplated. This additional trouble from Mr. Fox would be perfectly consistent with the principle of his apology to the House, for taking 'so unusual an opportunity of strewing a few flowers over the grave' of his lamented friend: 'It is (said he) for the sake of impressing his great example on the public; it is that men may see it, that they may feel it, that they may talk of it in their domestic circles, and hold it up, wherever it can be imitated, to the imitation of their children, and of posterity.' We wish the most unbounded operation to such an example, and the complete support of that sanction to it which must be derived from the great name of the Eulogist.

Art. 31. *A Memoir of Transactions that took place in St. Domingo in the Spring of 1799*; affording an Idea of the present State of that Country, the real Character of its Black Governor, Toussaint; l'Ouverture, and the Safety of our West India Islands from Attack or Revolt; including the Rescue of a British Officer under Sentence of Death. By Captain Rainsford, twenty-four Years an Officer in his Majesty's Army. 8vo. 2s. 6d. Egerton. 1802.

At the present moment, this tract is calculated to excite and in some degree to gratify public curiosity. Capt. Rainsford says that 'from the pen of a soldier very little will be expected, but that little is his own.'—The Captain was taken prisoner in his passage to join his regiment at Martinique, and was not only civilly treated by Toussaint, but was afterward saved by that singular man from death, to which he was sentenced in consequence of subsequent suspicions that he was a spy. Of Toussaint, therefore, the Captain speaks with gratitude, and he represents him in a very respectable light. A few particulars may be acceptable to our readers:

'I retired to the American hotel, and was introduced to the table d'hôte—to behold for the first time a *perfect system of equality*!

'Here were officers and privates, the general and the sifer, at the same table indiscriminately. Here also Toussaint dined, but did not take the head of the table, from the idea (I was informed) that no man should be invested with superiority but in the field. In the evening I went to the billiard table, where Toussaint also came. Much hilarity prevailed, and his affability highly increased the satisfaction of the company. I played with him, and found nothing to dissipate the pleasure which the novelty of the scene inspired. There were several tables in the same room, at which all played with the same familiarity with which they dined.

'I was

‘ I was here informed that a review was to take place on the following day, in the plain of the Cape ; and desirous of being present at such a spectacle, I was accompanied by some Americans, and others of my own country who resided in the island under that appellation.

‘ There were two thousand officers out, generals and ensigns, all carrying arms—yet with the utmost regularity and attention to rank—none of that disregard which had marked the leisure of the preceding day being the least evident. Each general officer had a demi-brigade, which went through the manual exercise with a degree of expertness I had seldom before witnessed, and they performed excellently well several manœuvres applicable to their method of fighting. At a *whistle* a whole brigade ran three or four hundred yards, and then, separating, threw themselves flat on the ground, changing to their backs and sides, and all the time keeping up a strong fire till recalled—after this they formed again into their wonted regularity ; and this manœuvre is executed with such facility and precision, as totally to prevent cavalry from charging them in bushy and hilly countries. Indeed, such complete subordination prevailed, so much promptness and dexterity, as must astonish an European who had known any thing of their previous situation.’

Respecting the probable success of Bonaparte’s armament now acting against St. Domingo, Captain B. says :

‘ I have more than once seen sixty thousand men reviewed, at one time, on the plains of the Cape, in complete subordination *in the field*, and whose united determination against an invading enemy, would be victory or death ! No coercion is necessary among them, and it is of course unattempted ; the only punishment inflicted, is a sense of shame produced by slight confinement.

‘ Amongst a people thus hardened into an *orderly* ferocity—trained from inclination—impenetrably fortified on the finest territory on earth, and next to inaccessible to external attack, what hopes are entertained of the success of the present armament I know not ; but, whatever might be expected from a *compromise* with Toussaint, I feel perfectly convinced no other means will succeed in the subjugation of St. Domingo. United as are the blacks and mulattoes, *fifty thousand* men would ere long be dissipated in such an attempt ; and if the number now sent against them *could* be found sufficient to effect a temporary conquest, what number of men would continue to keep them in subjection ?’

Of Toussaint, we have the following account :

‘ Toussaint l’Ouverture, the present Commandant of St. Domingo, is one of those characters, which contentions for power and the extension of territory, as well as the jars of individual interest have not infrequently introduced to astonish the World.

‘ Born a Slave, in which capacity he continued till the revolution, it is hostile to *received opinions* to consider him in any other light than as a fortunate Brigand ; but chance has directed that the present writer should be constrained to acknowledge—he is worthy of imitation as a man—he excites admiration as a governor—and as a general, he is yet unsubdued without the probability of subjection ! His regard

gard for the unfortunate appears the love of human kind; and, dreaded by different nations, he is the foe of none.—To the English he is by no means inimical, and, in possession of many of the blessings of humanity, he courts the acceptance of the world.

‘He is a perfect black, at present about fifty-five years of age—of a venerable appearance, but possessed of uncommon discernment. Of great suavity of manners, he was not at all concerned in the perpetration of the massacres, or in the conflagration.

‘He is stiled the *General en Chef*, and is always attended by four Aids-de-Camp. He wears as a uniform, a kind of blue spencer, with a large red cape falling over his shoulders, and red cuffs, with eight rows of lace on his arms, and a pair of large gold epaulettes thrown back on his shoulders; a scarlet waistcoat, pantaloons and half-boots; a round hat with a red feather and national cockade; and an extreme large sword is suspended from his side. He receives a voluntary respect from every description of his countrymen, which is more than returned by the affability of his behaviour, and the goodness of his heart. Of his civilities to myself, I have sufficient reason to be proud.

‘I met him frequently, during my stay in his *dominions*, and had no occasion of complaint, even from human errors.’

Capt. B.’s good opinion of Toussaint seems to have lately received confirmation; and of the *talents* of that singular character, the world has lately been presented with some forcible evidence.

CORRESPONDENCE.

We were ‘extremely surprised’ at the receipt of a letter from ‘*A Well-wisher*,’ intended by the writer as a defence of expressions used by Mr. Belsham in his History, which that gentleman himself has condemned. Our censure must surely be considered as merited, when the object of it acknowledges its justice, and adds that many of his friends viewed the objectionable passages in the same light with ourselves. The expressions selected by our correspondent from Hume, Robertson, and Gibbon, are not in our opinion so reprehensible as those which we pointed out in Mr. Belsham’s work; they rather convey censure on particular instances of conduct, than wear the appearance of personal asperity. It is to be remembered that, respecting the characters of Jeffries, Cardinal Beaton, and Theodoric, no difference of judgment exists; and their respective historians repeated only that censure which had been passed by the impartial voice of posterity. It will not be imagined that we are the advocates of Mr. Pitt, but let it be recollected that the measures of his administration are not *universally* blamed: he has not only his defenders, but even his eulogists; and sufficient time has not yet elapsed, to determine whether his opponents or his partizans have most reason on their side.

We are not apprehensive of any well-grounded charge of deviation from those principles of civil and religious liberty, and of freedom of discussion on all subjects, which have ever distinguished our work.

If

If any such allegation be produced against us, we shall attribute it to an intemperate extension of those principles by the accuser, because we know that it cannot be founded on any dereliction on our part.

A correspondent who styles himself '*A Hater of Tithes, but a Friend to Justice*,' desires us to re-consider a doubt which we expressed in our Number for February last, p. 208, respecting the equity of allotting a seventh part of the land of a country, for the maintenance of its clergy. We thank him for the hints which he has suggested: but, after having weighed them in our mind, the doubt of the wisdom and equity of such a measure still remains. We questioned the policy of *so large* a quantity being assigned to the clerical order, since it is not numerous; and which land, by such an assignment, must remain in mortmain. It is true that all the tithes are not in the hands of the clergy: but, in those parishes in which they are the property of the clerical incumbent he must, in case of land being so given in lieu of tithes, possess a seventh of the whole parish.—Some of the questions proposed to us do not apply to the subject. In the supposed plan of a new arrangement, the claims of the clergy, and the actual state of the country, should be fairly considered together; and if ever the peculiar circumstances attending tithe property should enforce an alteration, there is no danger (except in the paroxysms of a revolution) that the interest of the established ministers of religion would be either disregarded or injured.

We must request V. V. of Kidderminster to excuse our not solving his queries. The task would be somewhat invidious, and is wholly out of our proper line of duty.

Mr. Nisbett's work was never seen by us till last August. He will find an account of it in the present Review.

The letter signed E. S., and that which is dated from *Atterington*, shall have consideration.

Dr. Montucci is informed that we have *not* yet reviewed the work concerning which he writes.

We are sorry to find a *Lady* among those who occasionally accuse us of tardiness: but our fair Correspondent at Rochester must grant a little more indulgence to the slow motions of old men.

We had written a note in reply to '*A Constant Reader*,' but have mislaid both that and his letter.



THE MONTHLY REVIEW,

For APRIL, 1802.

ART. I. *Abdollatiphi Historia Ægypti Compendium, Arabice et Latine. Partim ipse vertit, partim a Pocockio versum edendum curavit, notisque illustravit, J. White, S. T. P. Eccles. Glocestriensis Præbendarius, et Ling. Arab. in Academia Oxoniensi Professor. 4to. 1l. 11s. 6d. White, &c. 1800.*

IN an elegant and well-written preface, the editor of this work judiciously remarks that, though the learned world has long possessed not only those descriptions of the antiquities of Egypt which Herodotus, Strabo, and Pliny bequeathed to posterity, but also much valuable and accurate information accumulated by the industry of modern travellers; yet an account of the condition of Egypt during the middle ages (as they are called) was an important link in the chain, the want of which was universally felt and deplored, and was a desideratum which could be supplied only from the stores of Oriental Literature. In that season of darkness and ignorance, in which no other motives than a pilgrimage or a crusade were sufficiently powerful to induce an European to explore the regions of the East, Abdollatiph visited Egypt; with advantages which, without excepting even the last four or five eventful years, most undoubtedly no European traveller at any period ever enjoyed.

Of the life of Abdollatiph, the materials of which the present editor has collected chiefly from Osaiba, an eminent Arabian biographer, the following are the most interesting particulars. He was born at Bagdad, in the 557th year of the Hejira, and in the 1161st of the Christian era. Having been educated with the greatest care by his father, who was himself a man of learning, and resided in a capital which abounded with the best opportunities of instruction, he distinguished himself by an early proficiency, not only in rhetoric, history, and poetry, but also in the more severe studies of Mohammedan theology. To the acquirement of medical knowledge he applied with especial diligence; and it was chiefly with this view

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that he left Bagdad, in his 28th year, in order to visit other countries. At Mosul, in Mesopotamia, whither he first directed his course, he found the attention of the students entirely confined to the chemistry of that day, with which he was already sufficiently acquainted. He therefore removed to Damascus, where the grammarian Al Kindi then enjoyed the highest reputation; and with him Abdollatiph is said to have engaged in a controversy on some subjects of grammar and philology, which was ably conducted on both sides, but terminated in favour of our author.

At this time, Egypt had yielded to the arms of Saladin, who was marching against Palestine for the purpose of wresting that country from the hands of the Christians: yet towards Egypt, Abdollatiph was irresistibly impelled by that literary curiosity which so strongly marked his character. To the successful prosecution of this journey, the consent and patronage of the Sultan were indispensably necessary: but when the Arabian physician arrived at the camp near Acca*, to solicit this powerful protection, he found the Saracens bewailing a defeat which they had recently experienced;—a defeat so honourable to the skill and valour of our English Richard, that nothing less than the late matchless defence of this fortress, by a handful of British seamen and marines, could have detracted from its importance, or eclipsed its glory. Hence the lofty spirit of the Sultan was plunged into a morbid melancholy, which excluded the traveller from his presence: but the favours, which he received, evinced the munificence of Saladin; and he persisted in his design of exploring the wonders of Egypt. One strong inducement, which influenced him on this occasion, was the instruction which he hoped to derive from the society of the celebrated Maimonides; and by Al Kadi Al Fadel, who had earnestly but unavailingly solicited him to return to Damascus, he was furnished with such recommendations as procured for him the most flattering reception at Cairo. His talents, and his virtues, confirmed and increased the kindness with which he was welcomed on his first arrival; and the Egyptians of the highest rank continued to vie with each other in cultivating his friendship.

From this intercourse, however, with the great and the learned, Abdollatiph withdrew, in order to present himself before the Sultan; who, having concluded a truce with the Franks, then resided in the Holy City.

Here he was received by Saladin with every expression of esteem for his character and attainments. To a dignified politeness,

* The antient Ptolemais, and the modern Acre.

and condescending freedom, this Prince is said to have added a munificent liberality in the patronage of science and of art; and of this fact, indeed, we have a laudable instance in the pension which he granted to Abdollatiph, and which amounted to 30 dinars *per* month. After the death of the Sultan, this sum was raised by his sons to 100 dinars, till the unnatural ambition of their uncle forced them from the throne of Egypt and of Syria; and thus was our traveller compelled to resort again to Damascus, after a short abode at Jerusalem: where his oral lectures, and his written treatises, were equally the objects of general admiration.

In the capital of Syria, his pursuits were of the same nature, and attended with similar success. His practice as a physician was extensive. To the Students in the College of Al Aziz, he freely communicated the ample stores of his cultivated mind; and in the works which he composed on the principles of medicine, are said to have been displayed that depth of research and that felicity of illustration, which are the rare effects of genius combined with diligence, judgment, and erudition.

Such is the testimony given to the exertions of our author; and it is added that they were rewarded at Damascus not with fame alone, but also with riches. Yet neither the applause of the wise nor the patronage of the wealthy had power to detain him, when other scenes or other society promised to gratify his curiosity, or to increase his knowledge. On this account, probably, he left Damascus, and, after having visited Aleppo, resided several years in Greece. With the same view he travelled through Syria, Armenia, and Asia Minor, still adding to the number of his works; many of which he dedicated to the Princes whose courts he visited, or whose subjects he laboured to instruct.

After having thus enriched his own mind, and contributed so successfully to the improvement of others, sentiments of sincere though mistaken devotion induced him to undertake a pilgrimage to Mecca. In the mean time, however, he seems to have experienced the full force of that desire, which in the native of Switzerland has often been known to supersede every other,—the desire of once more beholding the place which gave him birth. He wished also to present the fruits of his travels, and of his studies, to the Khalif Al Mostanser Billah; and doubtless he already anticipated the well-earned praise with which they would be received. He therefore eagerly journeyed towards Bagdad, whose glittering domes and lofty minarets he must have viewed again, after so long an absence, with emotions of tender exultation:—but what are the boasts and the hopes of man? Scarcely had he reached his native city, when

he was suddenly summoned to "*that bourne from which no traveller returns.*" He died in his 63d year, A. D. 1223.

Out of the long list of one hundred and fifty treatises, on various subjects of medicine, of natural philosophy, and of polite literature, ascribed to Abdollatiph by his Arabian biographer, one only, as far as we know, is to be found in the libraries of Europe.—Among his other works, which have thus perished by the ravages of time and the carelessness of their owners, or which still lie buried in obscurity in the repositories of the East, one of the most important, perhaps, is that larger history of Egypt, which he divided into thirteen sections, or parts; and which contained not only the result of his own personal observations on those wonders both of nature and of art with which this country abounds, but also the substance of all that he had collected from books, from tradition, or from conversation, on this curious subject. To this larger collection, Abdollatiph himself frequently refers, under the title of *الكتاب الكبير* *Al-kitáb Al-kabír*, or *the great Book*: and such was his regard to accuracy, and so strict his attachment to truth, that in this variety of matter, derived from different sources, he thought it right scrupulously to distinguish between that part of his history which was founded on his own observation, and that which he had adopted from written accounts, or from the oral reports of others. Of the thirteen sections into which his book was divided, eleven were filled with remarks of this latter kind; while the other two were exclusively employed in the narration of those facts and occurrences of which he had been himself an eye-witness, or in the description of those curiosities, both natural and artificial, which had been subjected to his own immediate inspection. These two sections he afterward formed into a distinct and separate work, with the view of presenting it to the Khalif Naser Ledin-illah; in order, as he himself expressly declared, to convey to him a more perfect knowledge of that interesting portion of his dominions, and of the real state of its inhabitants.—This circumstance, we must observe, stamps a peculiar character of authenticity on the compendium before us; since it is difficult to conceive what motives could have induced, or what audacity could have emboldened, Abdollatiph to attempt to mislead his sovereign by false representations of facts, which must necessarily have been exposed to the risk of direct and immediate refutation. The possession, therefore, of his *الكتاب الصغير* *Al-kitáb Al-sagír*, his *little Book*, as he calls it by way of contradistinction to the other; or, as he sometimes

terms

terms it, his *مختصر Mokhtasir*, his *Epitome*, or *Compendium*; leaves us the less room to regret the want of his larger history of Egypt.

Of this compendium, one MS. only has yet been discovered by the industry of European scholars. It was brought to this country by the justly celebrated Orientalist Pococke, among whose collection of MSS. in the Bodleian Library it is still preserved. By the advice, and probably with the assistance, of this great man, the younger Pococke began to translate the work of Abdollatiph; and he had actually printed both the original and the translation of the first three chapters, with a part of the fourth, (ending at page 99 of the present edition,) when the death of his father, together with the disgust which he felt at being disappointed in his expectations of preferment, induced him to desist entirely from his labour, and to leave it unfinished. In this state it remained for nearly half a century; till Dr. Hunt issued his proposals for a publication of the text of Abdollatiph, with the version of the younger Pococke, of which he possessed a complete copy, together with copious notes and illustrations of his own. Whether any progress was made by Dr. Hunt in preparing the work, and what was the fate of that version of Pococke which he possessed, it is now idle to conjecture, and useless to inquire. Certain it is, that no part of it was ever committed by him to the press; and that the present editor and translator has derived no assistance from his labours, whatever they might have been.

It is well known that a considerable space of time has now elapsed, since Dr. White first engaged in the publication of Abdollatiph. Some years past, he printed an octavo edition of the original text, intending afterward to subjoin to it his version and notes: but, not being quite satisfied with the correctness of the text, he presented all the copies of this edition to M. Paulus, a learned Professor in the University of Jena, who was then on a visit at Oxford. Professor Paulus was anxious to communicate the valuable gift, which he had thus received, to the Orientalists of Germany; and immediately after his return to that country, he printed Dr. White's 8vo. edition of the text of Abdollatiph, with the addition only of a preface, explanatory of the nature and circumstances of the publication. This preface Dr. W. has very properly copied, and subjoined it to his own.

Not long after the appearance of this 8vo edition of the text of Abdollatiph, a German version of the work was published at Halle in Saxony, by M. Günther Wahl, an eminent orientalist of that place; and of this, as well as of a rude un-

nished Latin version, found not long since among the papers of the younger Pococke, Dr. White has added a considerable portion, in the form of an appendix; for the more perfect information and satisfaction of his readers respecting one of the most interesting, and at the same time most difficult chapters of the volume.

The history of Abdollatiph, as we have already observed, consists of two books. Of these the former contains six chapters; the first of which treats of the general properties of Egypt; the second, of the plants peculiar to that country; the third, of the animals; the fourth, of the antiquities; the fifth, of the curious edifices and shipping; and the sixth, of the remarkable viands and cookery of Egypt.—The second book contains three chapters; the first of which treats of the Nile, of the causes of its increase, and of the laws by which it is regulated. In the second and third chapters, we find a minute and circumstantial account of a most dreadful famine and mortality, (occasioned by the failure of the Nile's increase,) which visited Egypt in the years of the Hejira 597, 598, during the author's residence in that country.

In the second chapter of the first book, Abdollatiph describes at large the nature and properties of the Egyptian Colocasia, or the *Arum Colocasia* of Linné. In the course of his description, (page 30,) he controverts some assertions of Dioscorides respecting this plant, and quotes a passage from his works; evidently, however, through the medium of an Arabic translation. A part of the quotation from Dioscorides runs thus in the text of Abdollatiph: **فلذا عقد عقدا شبا شبيها بالحراب** which Pococke has thus translated—"et cum gemmat, rem quandam protrudit crumena similem." This passage greatly perplexes M. Wahl, the German translator of Abdollatiph. He deems it strange that **عقد** should be used twice together in two different senses; and he suspects, moreover, that instead of **حرايب** we should rather read **خراب**. Now Honain's Arabic Version of Dioscorides, a MS. of which we have had an opportunity of consulting, justifies the conjecture of M. Wahl. It runs thus: **واذا ورد عقد شبا شبيها بالخرائب**. Hence, then, it appears probable that the repetition of the word **عقد**, in Abdollatiph's quotation from Dioscorides, is merely an error of transcription; and though the true reading be not **خراب** as M. Wahl conjectured, yet it is a plural from the same root, the singular of which is thus explained by Golius: "*foramen coxendicis; Marsupii utriusve orbicularis ansa; foramen auriculae* et

et omne foramen rotundum." The Arabic quotation from Dioscorides, then, may be thus translated into English:—"And when it has blossomed, it produces something resembling the orbicular nests of wasps." This Arabian Version, to which we have referred, clearly indicates that the Greek copy of Dioscorides, from which it was made, read in this passage σφηκίς, instead of θυλακίσκος; and this emendation, we must observe, is still farther confirmed by the following passage of Theophrastus:—Ἐπὶ τούτῳ δὲ ἡ κωδία παρόμοια σφηκίῳ περιφερῇ, καὶ ἐν ἑκάστῳ τῶν κυττάρων κύαμος μικρὸν ὑπερχίρων αὐτῆς—*supra hunc, (nempe caulem) calyx extat vesparum favo orbiculato persimilis, ac in singulis cellis singulae visuntur fabae, quae paulo amplius supereminet, &c.* We refer our readers, for some farther observations on this subject, illustrative of what we have advanced, to Rennell's Geography of Herodotus, from p. 630 to p. 634.

In Chapter III. from page 60 to page 71, Abdollatiph gives a most minute and curious description of the method so long practised in Egypt, of hatching chickens by artificial heat. His account is too long to be quoted, and it cannot be abridged without injury to the sense: but the perusal of it will interest the curious and philosophical inquirer.

From Chapter IV. p. 89. we derive an historical fact, which enables us satisfactorily to correct some errors, into which modern travellers of considerable eminence have fallen. Abdollatiph here informs us that, in the reign of Saladin, (whose proper title was *Saladin Joseph Ebn Job*,) Caracush, one of his officers, built the wall which surrounds Foatat and Cairo, and the space between them, together with the castle; and that he also formed two wells within the castle, of wonderful construction. Though Abdollatiph here uses the dual number, yet there is in fact but one well, divided into two distinct parts; there being a resting place at the depth of 146 feet, to which the water is first drawn up by a wheel which is there fixed; and it is afterward raised to the surface by the operation of a second wheel of a similar nature. This well has long been known under the name of Joseph's Well; and the appellation has misled Paul Lucas, and others, to attribute the work to the Patriarch Joseph. De Maillett, however, and Bishop Pococke, (on what authority we know not,) have assigned it to a Grand Vizier of Sultan Mahomet, the son of Calaun, whose name was Joseph; and Shaw, from conjecture merely, supposes it to have been effected by the Babylonians. The exact date of the work, and the reason of the name, are clearly ascertained in the passage before us; and both are evidently to be referred to that Saladin JOSEPH Ebn Job, of whom we have already spoken; the Patron of Abdollatiph, and the great op-

ponent of our English Richard, in those wild and wasteful wars which were denominated the Crusades.

In pages 98, 99, Abdollatiph states a very curious and extraordinary fact respecting the two greater Pyramids of Giza. The passage is thus translated by Pococke;—"Sunt autem in his lapidibus inscriptiones calami antiqui, ignoti, ita ut non reperiantur in urbibus Ægypti, qui asserat se de quopiam audivisse qui illum calleret. Suntque hæ inscriptiones multæ admodum, ita ut si quod in his duabus Pyramidibus solummodo est in libros transferretur, conficeret numerum decies millium librorum." It may, perhaps be

necessary to observe that *كتابات بالقلم القديم المجهول* *inscriptiones calami antiqui, ignoti*, is the expression always employed by Abdollatiph to denote the antient Egyptian Hieroglyphics.—Having premised thus much, it will be sufficient to quote the learned and satisfactory note of Dr. White on this interesting passage :

Narrant eruditi longe aliam speciem Pyramidum hodie exhiberi, quam qualem veteres descripserunt. Illi nempe, quorum dux et princeps est Herodotus, uno ore prodiderunt, ingentem copiam marmoris, ex ultimis Arabia vel Æthiopia partibus advectam, iis ornandis fuisse adhibitam. Recentiores contra qui eas ipsi oculis lustraverint, totam molem nativi saxi esse affirmant, et eadem plane specie qua rupes substrata. Veterum tamen, opinor, salta est fides. Nam mihi quidem persuasissimum est, Pyramides denudatas fuisse, et marmore illo, quod in summa earum superficie tanquam tegumentum erat positum, ab improbis hominibus exspoliatas. Cujus rei testimonio sint verba luculentissima Abdollatiphi. Cum enim is vel in decimo tertio seculo Inscriptiones multa millia voluminum adequantes in Pyramidum lateribus invenerit, quarum Inscriptionum reliquæ tantum et rara, quædam vestigia nostra quidem tempore, supersunt, profecto magna aliqua mutatio fuerit, necesse est, et insignis injuria monumentis, illis vi ac manu illata: neque absurde aliquis conjectaverit, si marmoream superficiem, elegantissime olim coherentem, et corticis instar cæteras rudioris materiæ compages intra se includentem, ablatam fuisse censeat, et ædificiis ornandis deportatam: præsertim cum frustula non pauca pretiosissimi istius lapidis temere circumjacentia adhuc spectanda se præbeant.

Quod si hanc conjecturam sequi placeat, tum vero Plinii locus optime intelligetur, qui nescio an nullum sensum aliter habere possit. "[Pyramides] sitæ sunt in parte Ægypti, monte saxeo, sterilique, inter Mempheim oppidum et quod appellari diximus Delta, a Nilo minus quatuor millia passuum, a Mempbi septem; vico appposito quam vocant Busirin, in quo sunt assueti scandere illas." Plin. Nat. Hist. edit. Harduin. tom. ii. p. 737.

Adeat lector Pocockium, p. 42, 43. De Maillet, tom. i. p. 227. Quibus jungere libet Nobilissimi Ducis Galliae de Chaulnes testimonium, qui, (ut literis olim me monuit vir humanissimus J. R. Forster) cum in Ægypto esset, et Pyramides visendi et attentius lustrandi curam suscepisset, viginti ferme abhinc annis, Hieroglyphicas aliquot inscriptiones in iis se vidisse retulit.

Res erat baud sane memorabilis, si non perfectissima operis levitudo, contra quam nunc est, lubricum et difficilem ascensum præbuerit.

‘Dum vero fidem et auctoritatem veteribus astruere conamur ex Arabis nostri testimonio, fateor me nonnihil aliquando hæsisse eo quod inscriptiones is Pyramidum in immensum augeat, et illorum certe traditiones in hac re longe longeque exsuperet. Illi nempe notas referunt incisas, quæ sumptus operi struendo impensas significarent: at præterea nihil adjiciunt. (Vid. Herod. et Diodor.) Quid sentiam de nodo hoc difficili, aperte exponam. Tanta scilicet Hieroglyphicorum characterum erat copia passim in Ægypto, ut sine admiratione in oculos spectantium incurrerent, neque digni visi fuerint qui in historiam referrentur. Ob eandem causam factum est, ut in descriptionibus Obeliscorum, qui a solo ad summum cacumen cælati sunt notis Hieroglyphicis, talium notarum memoria a plurimis veterum sit neglecta.’

From page 100 to 105, the author relates the history and disappointment of a mad project formed during his residence in Egypt, which, had it succeeded, would have deprived that country of some of its proudest ornaments. This project had for its object nothing less than the destruction of the three great Pyramids of Giza. As the story is not only curious in itself, but also totally new to Europeans, and at the same time related with the most interesting and unaffected simplicity, we shall not hesitate to translate the passage into English, and submit it to our readers.

‘When Al-Malec Al Aziz Othman Ben Joseph succeeded his father in the government of Egypt, his foolish favourites persuaded him to pull down these Pyramids, beginning with the third, which is built with red granite. Having therefore collected great numbers of engineers, masons, and labourers, and having convoked the grandees of the empire, he issued his orders to them to demolish that Pyramid, and commissioned them to superintend the performance. They immediately pitched their tents on the spot, collected artificers and workmen from all parts, and maintained them at an enormous expence. Here they continued for eight months, with horse and foot; pulling down, in the space of a whole day, after the most painful efforts and the utmost difficulty, one stone only, or two at the farthest. The labourers from above forced downward every stone with wedges, levers, and iron-crows; while those below pulled it with cables and ropes: when it fell, so violent was its fall, that the noise was heard at a surprising distance, the mountains trembled, and the earth shook; and the stone was buried in the sand, whence they at length extracted it with additional labour and fatigue. They then applied their wedges to it in crevices made for that purpose, broke it in pieces, and conveyed these pieces on carriages to the farther end of the mountain, which was at no great distance. Having thus spent much time to little purpose, their resources failed them, their difficulties increased, and they were finally obliged to desist, filled with dejection, confusion, and despair. They were unable to obtain their wishes and the end proposed; and all that they accomplished was to

deface the Pyramid, and betray the weakness and impotence of their efforts. This event happened in the year 593.

‘ However, if any one should behold the stones that have been taken down, he would think that the Pyramid must have been entirely destroyed ; but let him take a view of the Pyramid itself, and he will scarcely believe that it has been at all injured : for a small part only of one of its sides is demolished. Perceiving the prodigious toil which they underwent in pulling down every single stone, I asked the superintendant of the masons, whether, if offered a thousand pieces of gold, on condition that they should replace any one stone in its proper and original position, they would be able to effect it ; he answered me, swearing by the living God, that, though they were offered double that sum, the thing would be impossible.’

In pages 106, 107, &c. Abdollatiph describes the ruins of Ain Shems, the Beth-Shemesh of the Scriptures, the Heliopolis of the Greeks, and the modern Matarca. Of these ruins, nothing now remains worthy of notice but one single obelisk ; though, in the time of Abdollatiph, the place abounded with statues, idols, and hieroglyphical inscriptions, of various kinds.

The historian then proceeds to describe the well-known Pillar near Alexandria, vulgarly but improperly called Pompey's Pillar. The appellation by which he uniformly distinguishes it is *عمود السواري*, *the column of the pillars* : but this denomination, which is here used very frequently, the learned editor has not thought it necessary to translate ; contenting himself with expressing the Arabic words, whenever they recur, in Roman characters, thus, AMUD AS SAWARIAM. In the notes, at least, we expected to have found this striking defect amply supplied by clear and copious illustrations, on a subject which not only admits, but indispensably requires, the united aid of the antiquary and the philologist. Great, however, was our surprise, and our disappointment, on perusing the following note :

‘ Veniam mihi concedet, ut spero, candidus lector, si in presentia de Amud Issawari verbum facere supersedeo ; cum mihi in animo sit, fusius et enucleatius ea de re disputare, in alio quidem opere, post paucos menses prodituro.’

The work which Dr. White here promised has indeed since made its appearance, under the title of *Ægyptiaca* ; and we have had the satisfaction of perusing it, with full conviction of the general truth of his hypothesis, as well as warm approbation of the candour, the acuteness, and the erudition with which it is supported. Yet still, in a classical edition like the present, we cannot but condemn the Professor's total and pertinacious silence on so interesting a topic ; especially as it is probable that many of the readers of Abdollatiph, and particularly

cularly many oriental scholars in other countries, may never have an opportunity of solving their doubts and gratifying their curiosity, by a perusal of the *Ægyptiaca*.

Few of those who have paid any attention to Oriental Literature are unacquainted with the opinion of the celebrated Michaelis on this subject, as delivered in his translation and notes on Abulfeda's description of Egypt. Abulfeda, as well as Abdollatiph, and indeed every other Arabic author who has described the pillar, constantly calls it *عمود السواري* *Amud Assawary*. These words Michaelis supposed to signify, *the pillar of Severus*; and on the authority of this passage of Abulfeda, thus translated, he ventured to establish a new hypothesis respecting the origin of the pillar, and contended that it must have been erected by the Senate of Alexandria in honour of the Emperor Severus. Dr. W. however, in the work to which we have referred, has satisfactorily proved that the translation of Michaelis is incorrect; by shewing that the Arabic article ال consistently with the plain rules and uniform usage of that language, can never be prefixed to a proper name; and that the Roman name Severus is never expressed in Arabic by the word *سواري* either by Abulfeda, or by any other Arabic writer. On the contrary, this word is constantly written by Abulfeda, by Eutychius, and by Abulpharajus, either *سوارس* *Sewâros*, or *سويرس* *Sawîros*, or *سوارس* *Sawâros*, or *سوريانس* *Sawerianus*; the final *س* or *s*, being constantly employed in expressing those Roman names which terminate in *us*.

From p. 116, to p. 138. Abdollatiph is occupied in describing the ruins of Memphis, the antient capital of Egypt; and in reflections naturally arising from the objects there presented to his consideration. The name by which he distinguishes Memphis is that of *مصر القديمة* *antient Mess*; and his description fixes beyond dispute the situation of this city, the very ruins of which (such is the instability of all human grandeur,) have long since disappeared. We shall quote Dr. White's note on this passage, because it contains an additional proof that the situation of Memphis is improperly fixed by the authors of the antient universal history, and that it is rightly placed by D'Anville, Bishop Pococke, and Major Rennell. The proof to which we allude is deduced from Macrizi, an inedited Arabic writer of great authority on the subject of Egypt. The whole note runs thus:

De situ Memphis antiquæ disceptatio vexatissima diu exercuit eruditos; atque adhuc incertos tenet. Quam non sit mearum virium, rei, adeo varian-

sibus sententiis, et veterum monumentorum obscuritate perplexa omnem dubitationem eximere, et singula hujusce argumenti ad liquidum perducere, satis scio: putaverim tamen verba Abdollatiphi recte perpensa, nonnihil momenti habitura ad rem constituendam. “Estque urbs hæc (inquit) in el-Giza paulo supra Fostatam.” Imprimis notandum est Al-Gizam non oppidi sed tractus vel regionis, esse nomen: quo unico in sensu a Nostro usurpatur; cum oppidum illud recentiore originem habuerit. “Paulo supra Fostatam”: Nihil certius quam verbis illis dari situm Fostatâ superiorem, id est, Meridiei propiorem. Porro locum luculentissimum ex Macrisio temperare mihi non possum quin adducam, præsertim cum is scriptor diligentissimus certe et eruditissimus perpaucorum manibus tractatus, in Bibliothecarum tenebris ferme delitescat.

ذكر مدينة منف وملوكها: هذه المدينة كانت في غربي النيل علي مسافة اثني عشر ميلا من مدينة فسطاط مصر وفي اول مدينة عمرت بارض مصر بعد الطوفان وصارت دار الملكة بعد مدينة امسوس التي تقدم ذكرها.

‘De Urbe Memphi, et Regibus ejus. Sita fuit hæc Urbs in parte Nili occidentali, duodecim millibus passuum ab urbe Fostat Mesr (hodie, *Old Cairo*). Prima fuit quæ in terra Ægypti incolebatur post Diluvium, sedeque imperii evasit post civitatem Amsus, de qua supra dictum est. *Macrisii Hist. Ægypti, Codex Bodl. Marshi* 149. p. 154.’

The mention of antient Mesr, or Memphis, in its state of ruin and desertion, naturally leads Abdollatiph into reflections on its former grandeur, when it was the habitation of the Pharaohs, and the metropolis of the empire; and hence he is led to trace concisely, but clearly, the principal revolutions of Egypt. Among these, he records particularly the conquest and desolation of that country, by Nabuchodonosor, *for the space of forty years*; and thus most unexpectedly do we find in a Mohammedan author, who certainly had no superstitious reverence for the Jewish or Christian prophecies, and indeed probably no knowledge whatever of their contents, a new and unequivocal testimony to the exact accomplishment of the prediction of Ezekiel, chap. xxix. ver. 9, 10, 11, 12. 19. “*And the land of Egypt shall be desolate and waste, and they shall know that I am the Lord; because he hath said, the river is mine, and I have made it. Behold, therefore, I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene, even unto the border of Æthiopia. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited FORTY YEARS. And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities, among the cities that*

that are laid waste, shall be desolate FORTY YEARS, &c. Behold I will give the land of Egypt unto Nebuchadnezzar king of Babylon, and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages of his army." We cannot but lament that this observation, and others of a similar nature, which in times like the present more especially appear to us so important, should have entirely escaped the attention of the editor: for surely he who once so happily illustrated the excellence and truth of Christianity, by contrasting it with the imposture of Mohammed, might have wielded with peculiar propriety and force those weapons, which even a Mohammedan historian not unfrequently supplies for the defence of our most holy faith.

In page 134, this Arabian author quotes a long and curious passage from the work of Aristotle on the Parts of Animals; and Dr. White, in his Note, has very judiciously remarked an extraordinary coincidence between two great writers of distant ages and nations: the same passage of the Greek Philosopher having been quoted with nearly the same view, and for a similar purpose, by Stillingfleet, in his *Origines Sacre*, vol. ii. p. 270. (Oxford edition.)

Abdollatiph (p. 158.) mentions Busir, or Abousir, or Abouzire, (for they are only different modes of spelling the same word,) in a passage which Dr. W. has thus translated. '*Invenimus autem juxta Busiram Pyramides multas, quarum unam dirutam, maxima tamen parte integram, cum mensuravissemus a basi, observavimus non minorem eam fuisse, quam sint Pyramides due Al Gize.*' Now the manner in which the author speaks of Busir in this passage, and in pages 89 and 156, convinces us that Pococke's version in p. 89 is incorrect, and that *juxta Busiram* should be substituted for *in Busira*. Moreover, as Abdollatiph, in page 156, clearly states Busir to be in the neighbourhood of the Catacombs, agreeably to the express testimony of two modern travellers, Paul Lucas and Hasselquist; and as in this passage he adds also another determinate and distinct mark of locality, namely its proximity to the great ruined Southern Pyramid; (which is unquestionably the same that is marked Q in Plate xviii. of Bp. Pococke's Travels;) we have satisfactory grounds for correcting the site of Busir, as laid down in the Maps of D'Anville and Rennell: who, misled probably by a passage in Pliny, have placed Busir several miles too far to the northward, nearer to the Pyramids of Giza than to those of Saccara. As it is highly important to rectify the errors of writers of such eminence, we are somewhat surprised that these circumstances are not pointed out by the editor in his notes.

In the first chapter of his second book, the author (as we have before stated) treats of the Rise of the Nile, the causes of its increase, and the laws by which it appears to be regulated. The momentous importance of this subject to the welfare of Egypt clearly appears from the second and third chapters; in which Abdollatiph details with great minuteness the melancholy history of a famine, occasioned by a failure in the usual increase of the Nile, which occurred during his own residence in Egypt. The same cause, indeed, in this extraordinary country, has in every age produced similar effects; and the narrative of Abdollatiph cannot fail to recall the attention of the serious reader to that famine recorded in the Book of Genesis, which, under the direction of Divine Providence, prepared the way for such stupendous events, by inducing the Patriarch Jacob and his sons to take up their residence in Egypt. When we recollect that the produce of the land is here always proportioned to the overflowing of the Nile, we cannot but remark with what matchless simplicity, and at the same time with what strict propriety and truth, the scene of Pharaoh's dream is laid *by the river*, while both the fat and lean kine are emphatically represented as *coming up out of it*, and feeding on its banks.—*And Pharaoh said unto Joseph, in my dream, behold I stood upon the bank of the river. And behold, there came up out of the river seven kine, fat-fleshed, and well-favoured, and they fed in a meadow. And behold, seven other kine came up after them, poor, and very ill-favoured, and lean-fleshed, such as I never saw in all the land of Egypt for badness. And the lean and the ill-favoured kine did eat up the first seven fat kine. And when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favoured as at the beginning. So I awoke. And I saw in my dream, and behold, seven ears came up in one stalk, full and good. And behold seven ears withered, thin, and blasted with the east wind, sprung up after them. And the thin ears devoured the seven good ears.—And Joseph said unto Pharaoh, the dream of Pharaoh is one; God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill-favoured kine, that came up after them, are seven years; and the seven empty ears, blasted with the east wind, shall be seven years of famine.*

The famine, and the pestilence which ensued, of which Abdollatiph has so forcibly described the direful effects, were accompanied with peculiar horrors; and history, whether sacred or profane, no where exhibits to our view a more dreadful picture of calamities and crimes. The narrative of the present author bears every internal mark and character of truth; and the judicious critic will not hesitate a moment in admitting

its authenticity, though the facts which it records were before altogether unknown to the European world. Fortunately, we have it in our power to adduce one testimony in support of the narrative of Abdollatiph, which, as it is neither cited nor mentioned in the notes, has evidently eluded the inquiries of the learned and laborious editor. This testimony is that of Elmacin, in his *Universal History*; a part only of which was published by Erpenius, under the title of *Historia Saracenica*. The following passage, of which we subjoin an English translation, we have had an opportunity of copying from a MS. of that part of the work of Elmacin which still remains unpublished:

وفي هذه السنة [سبع وتسعين وخمس مائة] كان الغلا بالديار المصرية وبلغ القمح كل ارب خمسة دنانير مصرية واستمر ذلك قريب من ثلاثة سنين فعدم الناس القوت واكلوا بعضهم بعضا واكلوا اولادهم واكلوا المبتة وخرج من الديار المصرية خلقا كثيرا باولادهم واهالهم الي الشام والسواحل “*In the same year (597) there was a great dearth over the land of Egypt, so that a measure of wheat called an Irdab was sold for five Egyptian Dinârs. And this distress continued nearly three years; and men were so destitute of sustenance, that they were compelled to eat each other, and even their own children, and to feed on animals that perished. Great multitudes therefore of people, with their children and servants, emigrated to Syria, and the coasts of the sea.*”

As specimens of the narrative of Abdollatiph, we shall here select two or three passages, of which we shall venture to give an English translation; adhering to the spirit rather than the letter of the original. The limits of our Review do not permit us to make larger extracts, but we earnestly recommend to our readers a perusal of the whole story, horrible as it is; and we recommend it not merely with the view of gratifying a laudable curiosity, but because it has a most powerful tendency to humble our pride, by demonstrating our constant dependence on the bounty of Providence; by teaching us that even the gifts of Nature, as they are called, are not more permanent than those of Fortune; and by reminding us that what has happened to others may possibly happen to ourselves.

Page 212. ‘When first the poor began to feed upon human flesh, stories of this kind went abroad, and formed the universal subject of discourse; while every one expressed the utmost horror and aversion at the crime, and astonishment at its novelty. These sensations were afterward worn out by the force of example, and the calls of hunger: the practice became familiar; and human flesh was sought

sought' not only as a necessary support, but as one of the greatest luxuries of life. It was reckoned among the first delicacies of the table, and was dressed in many different ways. Afterward when the practice became more general, and had extended through every part of Egypt, the astonishment and abhorrence which it had formerly excited ceased; and to express or listen to such sentiments was no longer disgraceful.

‘ I saw a woman dragged and mangled by ruffians in the market-place. They took from her a roasted child which she had provided for her sustenance. The people in the market seemed entirely to disregard this horrid spectacle, and pursued their own business and employment with the utmost unconcern. I observed no surprise, nor even disapprobation, in their countenances; while I was struck with the deepest astonishment at the sight, and the insensibility with which they beheld it. So powerful is the effect of custom, which can divest the most unnatural and prodigious crimes of their horror, by presenting them repeatedly to the senses, and reducing them to the level of the most common objects and trivial occurrences!’

Again, page 233. ‘ Of the number of the poor who perished with hunger, it is impossible to form any probable estimate: but I will give the reader some information on this subject, whence he may form a faint idea of the mortality with which Egypt was then afflicted. In Mesr, and Cairo, and their confines, wherever a person turned, he could not avoid seeing or stumbling over some starved object, either already dead, or in the agonies of death. From Cairo alone nearly 500 were daily carried out to the burying ground; and so great was the mortality in Mesr, that the dead were thrown without the walls, where they remained unburied. But afterward, when the survivors were no longer able to throw out the dead bodies, they were left wherever they expired, in the houses, shops, and streets. The limbs of the dead were even cut in pieces, and used for food; and instead of receiving the last offices from their friends, and being decently interred, their remains were attended by persons who were employed in roasting and baking them.

‘ In all the distant provinces and towns, the inhabitants became entirely extinct; except in the principal cities, and some of the larger towns, such as Kous, Ashmuncin, Mahalla, &c. and even there but a few survived. In these days, a traveller might pass through a city, without finding in it one human creature alive; he saw the houses open, and the inhabitants lying dead on their faces, some grown putrid, and others who had recently expired. If he entered into the houses, he found them full of goods, but no one to make use of them; and he saw nothing wherever he turned, but a dreadful solitude, and universal desolation. This account rests not on the information and authority of a single person, but of many, whose several assertions mutually confirmed each other. One of them gave me his relation in the following words: “ We entered a city, where no living creature was to be found; we went into the houses, and there we saw the inhabitants prostrate and dead; all lying in a wretched groupe on the ground, the husband, the wife, and the children. Hence we passed into another city, which contained, as we had heard, 400
shops

shops of weavers. It was now a desert, like the former : the artificer had expired in his shop, and his family lay dead around him. A third city, which we afterward visited, appeared like the former, a scene of death and desolation. Being obliged to reside some time in this place for the purpose of agriculture, we hired persons to throw the bodies of the dead into the Nile, at the rate of ten for a Dirhem. Wolves and Hyænas resorted hither in great numbers, to feed on the corpses.'

It is highly creditable to Abdollatiph, that, though the crimes which he describes were so extremely common, and the temptations to commit as well as the opportunities of committing them so extremely powerful and inviting, yet he never lost sight, even for a moment, of those virtuous principles which had hitherto regulated his conduct ; not does he ever speak of these offences, without the most pointed abhorrence and detestation.

Page 239. ' The selling of free persons had now become a common practice ; and a beautiful girl might be purchased for a few Dirhems. Two young girls were offered to me for a Dinar ; and I saw two girls, one of whom was a virgin, exposed to sale for eleven Dirhems. For five Dirhems, a woman offered to sell me her daughter, who was beautiful beyond description ; and when I upbraided her with the heinous nature of the crime, she bade me take her as a present. Women, who had any share of beauty, frequently prostrated themselves before men, and intreated them to purchase or dispose of them. Many, who thought these practices lawful, sent their purchased slaves into Erak, and Chorasán, and other parts.

' What appears to me most unaccountable of all the wonders which I have related, is that notwithstanding the Koran frequently reproves mankind for their impenitence, and for plunging themselves without remorse into sin, they should persist in their wickedness, as if they were entirely exempt from the common lot of humanity.'

In page 271. &c. we meet with some remarkable anatomical facts and observations, which cannot but be highly interesting to those who are curious in tracing the history of that science from its earliest periods. The passage runs thus in the Latin version of Dr. White :

' Inter ea quæ vidimus, hoc mirum est. Cum multi eorum, qui mecum assidue essent in re medica instituendi, studium collocassent in Auctoribus Anatomicis (et ad docendum et intelligendum difficilibus, eo quod verba non sufficerent ad rem, quæ ante oculos versaretur, accurate describendam) una mecum ii facti sunt certiores, esse in Makso collem, super quo ossa jacerent multa. Egressi igitur illuc, vidimus collem ossibus abundantem, longeque extensum ; in quo parum abfuit, quin minus esset soli vel æquoris [quod appareret,] quam cadaverum [in eo jacentium.] Ex specie externa, quæ in oculos incurrit, dixeris esse viginti millia et amplius : erantque in classes quasi distributa, pro ratione temporis quo ibi essent posita.

' Jam de figuris ossium articulisque eorum, item juncturæ eorum proportionem et modo, item de eorum situ, ea didicimus, quæ ex libris haurire nobis haud

integrum fuit. Hi enim vel tacebant de talibus, vel carebant verbis quæ ad ea explicanda sufficerent, vel iis quorum oculati nos testes fuimus, contraria asserebant. Est quippe oculus dux fidelior quam auris. Etenim Galenus, quamvis summum gradum obtinuit in inquirenda et investiganda eorum veritate quæ tractaverit et publici juris fecerit, tamen oculis magis, quam illi, fidendum.

‘Licet utique a verbis ejus, si usus venerit, recedere: exemplo sit os Maxille inferioris. Statuit ὁ πᾶν, eam binis constare ossibus, cum articulo valido ad mentum. Hoc autem loco, per τὸν πᾶν intelligimus Galenum solum: nam ipse est solus qui Anatomiam tractavit, quique ad eam animo toto incubuit, oculosque ad eam intentos, veluti ad scopum, collineavit. Multos ille composuit de arte ea libros; quorum plerique apud nos inveniuntur, ceteri in linguam Arabum non sunt conversi.

‘Jam vero quod observavimus de membri hujus vera conditione, est hoc, osse illud non nisi uno constare articulumque habere plane nullum, neque ullam commissuram. Quippe examinavimus illud, gratia Dei, plus vice simplici, compluribus in corporibus quorum sane numerus superat bis mille crania: id cum a me factum sit investigatione multiplici et accurata, repertum est ei membro inesse os tantummodo unum. Nobis porro adjumento fuerunt viri plurimi doctrina instructissimi, qui nobis modo præsentibus, modo absentibus, id examinaverunt; sed illis quæ diximus et retulimus haud quicquam addiderunt, perinde atque in rebus aliis. Quod si fata nobis faverint, composuerimus de hac re Tractatum, in quo propositum sit, tam quæ a nobismetipsis observata sint, quam quæ ex operibus Galeni didicerimus, fuse et dilucide explicare. Hos ego os examinavi etiam in priscis Busiræ conditiis, de quibus facta a me supra est mentio; deprehendique illud, prout dixi, carere articulo et commissura. Conditio autem commissurarum paulo occultiorum, articulorumque solidorum, ita est comparata, ut cum plurimum assumpserint vetustatis et roboris, ad conspiciendum se præbeant, et a se invicem divellantur: at tota Maxilla hujusce substantia non reperitur nisi frustum simplex et unum.’

On this passage, the translator has the following note:

‘Ei membro inesse os tantummodo unum] In solo infante duo sunt; et examinando multa ossa, quæ conservata inde a longo tempore essent, non observaverat ullum in infante; tum quod ossa in prima infantium ætate exigua sint, tum quod adeo sint tenera, ut diu servata in pulveres dilabantur.’

As Dr. White has (most unaccountably, we think,) omitted to quote or even to refer to the passages in the original text of Galen, on which Abdollatiph comments in this and the succeeding paragraphs, we shall, in one instance at least*, transcribe the words of Galen from the edition of Charterius, Tom. III. p. 16. Περὶ τῶν τῆς κατὰ γέννος ὀστέων. Οὐδὲ τὸ τῆς κατὰ γέννος ὀστὲν εἶναι ἅπλουν, ὡς ἂν, τῷ ὀφέλει· ἐφ’ ὅσον γὰρ καὶ τὸ τοῦ διαλύεται κατ’ ἄκρον τὸ γενεσίον, ὡς φαίνεται σαφῶς ὅτι συνεπιφέρει τὸ δὲ ἀνατείνόμενον ὡς ἐπὶ τὴν κεφαλὴν αὐτὸ μέρος εἰς δύο τελευτᾷ πύρατα.

* The passages of Galen respecting the os sacrum and the os coccygis, to which Abdollatiph refers in page 277, are to be found in p. 19. Tom. iii. of the edition of Charterius.

The whole passage of Abdollatiph, which we have quoted above, and some others of a similar nature which immediately succeed it, reflect the highest honour on his acuteness and accuracy of observation. They shew, as the editor has justly remarked, that his good sense had broken the shackles of education and prejudice. They prove, also, that he had anticipated Vesalius in the most important discovery which had been made for several hundred years, namely, that the parts of the human body are better understood by actual inspection than by reading Galen; and that we may safely repose greater confidence in our own observations than in his descriptions. If Abdollatiph had ever composed the anatomical work which he appears to have projected, this specimen is sufficient to assure us that he would have established a new æra in the history of anatomy; and though the religious prejudices of his country and times would probably have confined his observations and discoveries to a few parts of the human body, yet still he would evidently have attempted to improve on Galen, by the study of original nature.

Having now given a general account of the contents of the work, and produced some few of the most remarkable facts and observations which it contains, we proceed to some farther remarks concerning the manner in which it has been executed by the learned editor and translator.—The whole volume, then, is highly respectable in point of typography. The Arabic text appears to be very correctly printed. The version is truly classical in point of Latinity, and in most places accurately represents the sense of the original. In those few instances in which we conceive it to be erroneous, or in which the translator has fairly acknowledged his perplexity by forbearing to render the words, or sentences, that critic must be severe indeed who would refuse to admit his manly and ingenuous apology:

‘Æquus igitur candidusque Lector, vitio mihi, oro, minime vertat; si, ad lubrica quædam et scopulosa cum impingerem, hæserim aliquando via incertus, aut errabundus interdum de ea nec opinato deflexerim. Equidem animum ita semper induxi, ut, nescire me quæ ediscere nequiverim, fateri mallem, quam prævo cedere pudori, gloriolamque aucupari inanem.’ page 321.

Indeed, the difficulties of translating Arabic authors, in general, every Oriental scholar knows to be extremely embarrassing; in consequence of the indefinite nature as well as the wonderful extent of that language, when compared with the Greek, the Latin, or any of the modern European tongues:—but undoubtedly the difficulty of translating Abdollatiph is peculiarly great, on account of the brevity and conciseness of his style, (which, in many places, is not less compressed and obscure than that of Aristotle or of Tacitus,) and of the vast variety of subjects which

he treats: many of which (such as the Egyptian cookery, edifices, shipping, &c.) have never been clearly described to us in any other publication, European or Oriental. The author evidently penned his remarks for the sole use of persons resident in Eastern countries; to whom, in course, the various points which he discusses must have been generally familiar: but an European translator, be his learning and his attainments what they may, not possessing this previous knowledge, must inevitably be often embarrassed, and often fall into error.—Besides, it is not only where the subjects themselves are obscure that the translator of Abdollatiph has obstacles to encounter: they will also incidentally occur, even where objects are described to which he has long been accustomed by the perusal of modern travels. In order to illustrate and justify this assertion, it will be sufficient to place before our readers some totally different translations of the same Arabic passages, made by three eminent Oriental scholars, and exhibited in the volume before us, or in the Appendix annexed to it; and that we may not be suspected of selecting these variations from a large extent of the book, we shall purposely confine ourselves within the limits of two Arabic pages only, which follow each other in immediate connection.

Page 110. l. 2.

وقلما تجد في هذه المسال الصغار ما هو قطعة واحدة
يل قصوصا بعض علي بعض

This short passage is thus rendered by the three translators:—Dr. White; ‘*et parvulos hosce inter Obeliscos vix invenies unum qui stet separatim; sunt enim alii aliis innexi.*’ Pococke; “*et vix reperies ex parvis his acubus quampiam, qua una pars esset, verum pars quadam ab alio gypso distincta est.*” M. Wahl; “*Of these smaller obelisks, perhaps none is found consisting of a whole, and not composed of pieces.*” Here we are decidedly of opinion that Wahl is substantially right, and that Pococke and Dr. White are wrong. Pococke, indeed, appears to have read, by mistake, *قصوصا* instead of *قصوصا* from *حص* gypsum. See Abdollatiph, page 154, line 11.

Ibid. line 5. *في وسط عمارة* These words are rendered by Dr. White, ‘*in medio munimenti:*’—by Pococke, “*in medio domuum;*”—and by Wahl, “*in the middle of the dam.*” We suppose the meaning of the passage to be somewhat different from that which is affixed to it by any one of the three translators. We understand it to be, *just within the wall*; and, in fact, such is the situation of Cleopatra’s Needle, as may be seen by inspecting Norden’s and Dalrymple’s Plans of modern Alexandria.

—Ibid.

Ibid. line 7. **واما البرابي بالصيد فالحكاية عن عظمها**
 Dr. White; ‘*Porro quod ad Berbas in Thebaide attinet, fama est pervulgata de earum magnitudine.*’—Pococke; ‘‘*Quod vero ad Al Bar Abi in Saide, et narrationes de magnitudine ejus.*’’—Wahl; ‘‘*to speak a word of the Temples of Upper Egypt, much might be said of their greatness.*’’ Here Dr. White and M. Wahl appear to have rightly conceived the sense of the passage, and Pococke has evidently mistaken it. How Reiske, Schultens, and Hartmann, could contend that **برامي** in the sense of ‘‘*Pyramids,*’’ should be substituted for **برابي** in the passage of Abulfeda, where he speaks only of the antient Egyptian Temples, has always been matter of wonder to us. The word *Berba* is manifestly the Coptic word **ερφει** *temple*, with the masculine article **π**, or **π**, prefixed, making together **περφει**. Nothing is more common in Arabic, than for **π** or **φ**, to be changed into *B*, in words adopted from the Coptic. Thus, instead of *Farmoudi* (one of the Coptic Months) they always write *Barmoudi*. *

Ibid. line 13. **من الحجر المانع الصوان** Dr. White; ‘*præduro eandem ex marmore factam;*’—Pococke; ‘*ex lapidibus duris, marmoreis;*’—Wahl; ‘‘*erected of a stone, not inferior to Basalt.*’’ The author is speaking of the Shaft of Pompey’s Pillar. Dr. White’s translation is just and proper, and that of Wahl is palpably wrong, since there is nothing concerning Basalt in the original. Pococke too has evidently mistaken the sense; the Shaft, it is well known, consists only of a single piece; and **صوان** in this passage, is certainly a singular noun, though Golius, Col. 1393, makes it the plural of **صوانة**.

We cannot forbear to add one observation more on page 161, line 6, &c. of the Arabic text, where Dr. White’s translation of the following passage appears to us to be evidently incorrect in some particulars:

**وللاسكرندر الافروذييسي تاريخ صغير ذكر فيه اليهود
 والمجوس والصابية رتعرض لشي من اخبار القبط واما
 جالبنوس ذكو الاهرام في موضع واحد وجعله من هرم
 الشبخوخة**

‘*Alexander Aphrodisius, in Chronico suo parvo, agit quidem de Judeis, Magis, et Sabais; sed ad aliud deflectit a rebus ges-*

* See De Sacy, *Observations sur le Nom des Pyramides*, page 32. &c.

tis Coptorum alienum. Quod autem ad Galenum attinet, vidi illum locutum fuisse de Pyramidibus in loco uno, quem de decrepita senectute inscripserit. M. Wahl's German translation is not more happy: it is thus in English: "*We have also a small chronicle of Alexander Aphrodisiensis, in which this writer mentions not only the Jews, Magi, and Zabians, but speaks also particularly of the Annals of the Copts. But Galen in one place expressly mentions the Pyramids, where he begins with the old destroyed one.*" We conceive that the Arabic passage should be thus rendered,—in the same manner nearly as Pococke has actually translated it: "*We have a small historical work of Alexander Aphrodisius, in which he makes mention of the Jews, the Magians, and the Sabians; he speaks briefly also concerning the history of the Copts. But Galen speaks in one place of the Pyramids, and he derives their name from a word which signifies the decrepitude of old age.*"—We refer the reader to a very ingenious note on the subject of the latter part of this passage, in the learned Silvestre de Sacy's *Observations sur le Nom des Pyramides*, page 9.

The Notes of Dr. White, though certainly not so numerous as we could have wished, and perhaps had a right to expect, on such an author, and from such a critic, are yet sufficient to bear honourable testimony to his acuteness and erudition. We particularly lament, however, that he has omitted to subjoin an *Index* of the more remarkable Arabic words and idioms, which occur in the History of Abdollatiph. In Greek and Roman literature, no scholar is ignorant of the value of such indexes; and surely it will not be denied that they are still more valuable, and even indispensably necessary, in editions of Arabic writers: whose language is far more comprehensive, as well as less definite; and of which every Lexicon, that has yet been published, is frequently so defective in its enumeration of words, and so unsatisfactory in its definitions and explanations of their various meanings.

On the whole, we cannot take our leave of Abdollatiph, without sincerely congratulating the editor and translator on his successful completion of this edition of a work, which we confidently pronounce to be one of the most curious and valuable that has yet been imported from the East;—a work which has so long been expected by the learned world, and which, by one fatality or another, appears so many years since to have fruitlessly exercised the labour and ingenuity of two of the ablest Oriental Scholars which this country ever produced.

ART. II. *Britannia*: a National Epic Poem, in Twenty Books.
To which is prefixed, a Critical Dissertation on Epic Machinery.
By John Ogilvie, D. D. F. R. S. Edinburgh. 4to. pp. 623.
Printed at Aberdeen. 1801.

THE momentous period, which we have for some time contemplated, has rendered us familiar with great events. The examination of an Epic Poem was formerly a task of importance, which required much expenditure of critical oil; and which occurred so seldom, that it formed a kind of era in our labours: but circumstances are now greatly changed: epic poems are become "as plenty as blackberries," and are seldom longer lived than the constitution of a republic, or the celebrity of a German drama. Our expectations, therefore, are not much more excited by this title, than by one which announces a more humble and unpretending form of composition. On these occasions, indeed, we sometimes have recourse to the physiognomy of the book; and when this presents nothing conclusive, we are much gratified if the author courteously permits us to study his own effigy in front of his work. In this respect, Dr. Ogilvie has been particularly kind; since he has obliged us with a three-quarters representation of his person, from a comparison of which with the effigies of the great Epic Poets, some conjecture may be formed respecting his powers.

The preliminary dissertation contains a defence of the necessity of Epic Machinery, in opposition to Mr. Hayley. We confess that this vindication appears to be unnecessary: the best answer to Mr. Hayley's doubts would have been found in a composition framed on the antient model, with the power and effect of antient poetry; and we are much inclined to impute the ill success of modern epic writers to a want of poetical energy, rather than to their employment of classical machinery. Indeed, if the propriety of admitting such imagery has not been already established by the several critics on the three great Epic Poems, it is in vain to repeat their observations: but, if the strength of the moderns be unequal to the ponderous arms of the antients, there is some wisdom in chusing more manageable weapons.

"The weaker warrior takes a lighter shield,"

according to Mr. Pope's translation; and to those who would accommodate the plan of epic poetry to the present state of Genius, we may apply the proverb, that *he who cannot be an Erasmus must think of becoming a Bishop*.

In reality, Dr. Ogilvie has adopted a system of machinery of an intermediate kind, by following Dryden's invention of

the agency of Guardian Angels ; a species of beings to which the century before the last allowed some degree of credit. They are now as much superannuated as the heathen mythology, and must principally depend, for their effect, on the talents of the mind which puts them in motion. In Dryden's time, this idea would have had the merit of novelty ; in our's, it could only succeed by being happily carried into execution. As the author has thus departed from the classical models, he ought to have spared his censure of the enchanter and elfin knights of Ariosto and Spenser. *Their* poems require neither apologies in prose, nor volumes of annotations, in order to be read and admired ; and indeed, if the admissibility of supernatural agency be once conceded, the *Durindana* of Orlando stands on the same footing with the celestial armour of Achilles.

The story of Dr. Ogilvie's Poem is the establishment of a Trojan colony, under Brutus, in this island ; one of those fictions which admit sufficient interest and ornament to justify the choice of the Poet, and to which the present taste for black-letter reading is particularly favorable. It is written in blank verse ; the employment of which the author vindicates, in his preliminary dissertation, against the objections of Dr. Johnson. On this question of the comparison of rhyme with blank verse, we shall only observe that whatever is the best poetry is the best of either. If an author can write such heroic verse as that of Milton or Shakspeare, he may safely leave his performance to the protection of its own merits. Dr. Johnson, we believe, has made very few converts on this subject.

One rule of the Epopeia, however, has been infringed by the present author. It has been understood that the agency of superior beings should only be introduced on important occasions : but, in the poem before us, the supernatural personages are in a state of constant activity. The Guardian Angel of the country descries the approach of the Trojan fleet from the rocks, which any good pair of human eyes might have perceived ; and she afterward appears to the invaders in the disguise of a shepherd, to inform them that they have landed on an island,—a truth which they might have previously guessed,—and that they will be opposed by a race of giants,—a fable for which we can discover no occasion. The good and evil spirits, after the action commences, become so very busy, that the intended heroes of the piece shrink into mere puppets, and inspire the reader with no interest in their conduct or destiny. In other respects, the fable of the poem is not liable to objection ; and the author displays, on many occasions, good sense and erudition. The vital principle of poetry, however,

is wanting ; and the machinery and classical allusions of Dr. Ogilvie have the same resemblance to the verse of Homer and Milton, which a leaden statue, fresh from Piccadilly, bears to the sculpture of Phidias or Praxiteles.

For this inferiority, we do not mean to blame the author : we are truly sorry that our duty obliges us to point out his poetical defects ; and we should certainly have received much more pleasure from reading as well as from criticizing his work, if it had been intitled to higher commendation. We have industriously looked for passages of merit, and we shall not fail to produce some of those which gave us more satisfaction than the rest.

The invocation, at the opening of the poem, affords a good specimen of the respectable mediocrity which we have ascribed to this writer's talents :

‘ Thou Power ethereal, by whatever name
Hail'd in celestial climes, by Heav'n ordain'd
To guard the seat of empire, to exalt,
O'er other lands, Britannia's envied Isle !
Oh ! from the ragged cliff, whence thy wide ken
O'erlooks the world of waters, and surveys
Th' Atlantic's tributary waves ; incline
Thine ear propitious !—When th' Eternal call'd
From night, this rude orb, with umbrageous woods
O'erspread, and roughen'd with the cloud-wrapt hill,
Thou saw'st the deep recoiling, as the cliffs
Of Albion tower'd amid th' investing main,
Sublimely eminent ! Thou to the Sun
Beheldst her mountains flaming, and her vales
Teeming with copious pastures. But to rouse
Her sons to godlike deeds ; to fix the reign
Of Science, Glory, Freedom, Wealth, and Right,
Amidst her better times, while yet the Queen
Of Nations flourish'd, in her great domain ;
These were thy nobler tasks.—Indulgent, now
Attend ! for, rising to her theme, the Spirit
Divine essays to bid her song resound
Down the long vale, where Time's evolving forms
Lie wrapt in dim futurity :—to Man
In ages yet unborn ; by Thee inspir'd,
O'er climes remote she spreads her Country's fame.

‘ Upborne by Thee, she darts her steady gaze
O'er periods lessening in extended range,
And through the shade that wraps the first of days
Beholds a Desert, where the busy throng
Now swarms. The monarch of the waste she eyes,
The wild wolf raging with the lust of prey,
Here, on his solitary walk ; the wild
Now still, and to his hunger-prompted howl

Anon re-echoing. There a mightier race
 She sees, surpassing Albion's native sons;
 Gigantic shapes, that, in the bull's rough hide,
 Or shagged vestments of the brouzing goat,
 O'ershading ruthless hearts, and grasping fierce
 Some oak's broad fragment, or unshapen mass
 Of rude and knobbed ore; along the wood
 Stride grim and horrible. Rouz'd by their tread
 Wolves darting rapid to the cavern's mouth
 Keen with the rage of hunger, and intent
 To bear some morsel to their famish'd young;
 Eyeing the grizzly savage as he moves,
 Gnash their white tusks, and lashing in their rage
 The rock, and howling, seek their inmost den.'

We shall now introduce one of Dr. Ogilvie's supernatural personages:

' Though back recoiling, as he eyed the Power
 Divine; the hell-born Demon yet appear'd
 In mortal shape, and near Androgeus stood
 A form stupendous, breathing horrid war,
 And striking terror with amaze in all!
 Black were his arms, yet cast a livid glare
 Around. His shield, impenetrable orb,
 O'ershaded half the nations as he moved,
Bloating the flaming noon! Dim o'er his helm
 Nodded the sable plumage! Fiery rays
 Shot from his eyes, and flitting o'er his sword
 The blue gleam trembled, as from sulphurous ore.'

From this sulphureous light, the apparition might perhaps be deemed by the author characteristically *national*. *Bloating* the noon is not an English expression; nor is our word *bloated*, which has a sense different from that intended by the author, ever used but as an adjective. Perhaps Dr. O. meant to write '*blotting* the noon,' in allusion to Milton's sublime expression of *radiant files dazzling the moon*.—A simile, in the same book, was evidently written with a view to Milton's imagery:

' As when two clouds, with elemental flame
 Impregn'd, on heaven's aerial concave mix
 In night portentous; and the solemn peal,
 Slow-rolling o'er the void, proclaims their war
 By dreadful intervals! while all beneath
 Shakes at each blast, and mortals deem the Lord
 Of Nature rising in his wrath:—

The reader may compare this passage with that of our divine poet:

" As when two black clouds
 With heaven's artillery fraught, come rattling on

Over

Over the Caspian, then stand front to front,
Hov'ring a space, till winds the signal blow
To join their dark encounter in mid air :”—

We shall next transcribe another of Dr. Ogilvie's similes,
from a battle-scene :

‘ As when the North from all her mountains pours
Abroad the tempest ; on resounding wings
It comes ; and loosening from the shagged rock
A time-worn fragment, hanging o'er the verge,
In thunder hurls it to the tide :— Such seem'd
Thy strength, Romerus, and before thine arm
Thus sunk the nations ! Nor in stature less,
Nor less in acts the giant King appear'd :
Wielding the massy oak, he clear'd the path
Amid the bands ; and void of conduct, aim'd
By might to conquer, and ungovern'd sway.’

This passage is certainly intitled to some credit : but the
author has lessened its effect by representing his giant, in the
succeeding lines, as swearing at the head of his troops :—
‘ blaspheming heaven.’

Another simile, in the same book, appears not very illustrative
of its object ; though, in point of mere language, it is one of the
best written passages in the poem :

‘ As when the sun on India's favour'd clime
Pours his first rays, the feeble stars that gild
Heav'n's arch, in darkness veil their lucid orbs ;
Nor from the shores of Java or Tridore,
While yet the western hemisphere lies wrapt
In night, are seen the solar globes remote,
That lighten other worlds ; all by one sun
Suffused, or deeply shaded : thus the rout,
But late so dreadful, from Locrinus' eye
Shrunk back ; nor other than that hero seem'd
To rule, and to direct the rage of war.’

The following lines are not undeserving of praise :

But He, the spirit celestial, from her birth
Ordain'd to guide this wanderer through the maze
Of life ; whose hand had held, in many a change,
Th' impending peril from its aim, beheld
His charge with heedful eye. Soft on his wings,
That hover'd o'er the space, he caught the dews
Of night ; the noxious vapours as they rose,
Dank mists, and chilling blasts, the power dispell'd :
And round the virgin breathed ethereal air ;
Pure stream, that to the secret springs of life
Gives just and temperate harmony. Thus safe,
He held her sense in long oblivion drown'd.’

A long

A long episode is introduced towards the close of the poem; in which a Druid shews Locrinus, in a vision, the future greatness of the united kingdoms. Here the author has done that which we expected to have found in Mr. Pye's *Alfred*; (see our Review for February last;) he has dwelt on the naval glory of this country, and has given a particular detail of the battle of the Nile.

To conclude.—Of Dr. Ogilvie's poetical powers, the reader will form a judgment from the preceding specimens. If they do not rise to the elevation of the Epic, they are far from being contemptible, and ought not to be confounded with some flip-pant productions of the day. We have observed some faults in the style, which might have been easily avoided. In p. 163, we have this hyperbole,

— ‘from his glance the land recoiled:’—

In p. 351, we meet with a very vulgar turn of expression;

‘While pondering thus, Androgeus took his eye;’—

and in p. 411, *pursuit* is accented *pûrsuit*. The example of Milton will not shelter a modern writer from censure, for such deviations from ordinary pronunciation: our language is now more settled, and our versification in general more exact.

If the large work before us had been judiciously pruned, and reduced to one half of its present size, it would probably have succeeded better with the public. Some well executed passages certainly occur, which would then have procured for it a perusal, and even reputation among a certain class of poetical readers. In its present state, we confess that we have found it much too long; and we apprehend that few persons will be able to accomplish a progress through the whole.

ART. III. *Remarks on the Cassandra of Lycophron, a Monody.*

By the Rev. H. Meen, B. D. 8vo. 2s. Rivingtons.

A CENTURY has now elapsed since Potter gave to the world his edition of *Lycophron*; in which he expressed his confidence that, by the labors of himself and of preceding commentators, “*adeo plana perspicua et delucida fore omnia, ut nunquam posthac Lycophron τὸ σπουδαῖον titulo se effere poterit.*” Notwithstanding the light which the exertions of these learned men may have thrown on the poem, *Lycophron* seems still to maintain that rank in poetical society, which the judgment of antient critics assigned to him. His difficulties may be solved, his intricacies unravelled, and his obscurities illustrated: but we fear that no labor can give an attractive polish to his poetry, nor any ingenuity bestow the charm

charm of popularity on his numbers. His present commentator, Mr. Meen, is desirous of rescuing him from the censure of the Stagyrite and the ridicule of Lucian. It remains to be proved how far he will succeed in this object. In the present pamphlet, he appears as an able advocate, an ingenious commentator, and a respectable translator; and we are sorry that the limits of our work will not allow us to follow him through his annotations, because we think that his observations are judicious, and his conjectures plausible and happy. A few extracts, however, will suffice to convey to our readers a favorable idea of his talents as a commentator.

‘ L. 144, 145, 146.

‘ Γυναῖ γὰρ ἑναστῆρας ἄνδρες τριπλαῖς
Πήλαις κατεκλώσαντο θνηταῖς αἰλῶς,
Νυμφεῖα πεντάγαμβρα δαΐσασθαι γάμων.

‘ Cassandra here predicts, that Helen shall have five husbands. “Claudæ filix antiqui maris [Parcæ] neverunt triplicibus staminibus, maritos divisuros nuptiis nuptialia, *quinquies*-sponsalia.”

‘ Πεντάγαμβρα cannot be right. Æschylus calls Helen τὰν δοῦγαμ-
βρον. Ag. 695. But the poet probably wrote πενταγάμβρα, com-
pounded of πετάκις and γάμβρα, δῶρα ἢ δειπνα γάμβρου. “The Fates
have decreed,” says Cassandra, “that husbands at the wedding shall
distribute νυμφεῖα, bridal presents. The additional word πενταγάμβρα
ascertains how often these presents shall be distributed, viz. five
times; *i. e.* she shall be five times married. The marriage is here
expressed by the distribution of those presents, which usually accom-
panied its celebration. Meursius proposes to read τριπλαῖς, the *three*
Parcæ. But the expression is accurate as it stands. For the Parcæ
were each of them concerned with these threads, or spindles, as Virgil
speaks, around which the threads were rolled :

“ Talia sæcla, suis dixerunt, currite, fuisis,
Concordes stabili fatorum numine Parcæ.”

The threads and spindles are *both* mentioned in a parallel passage —
μίταισι χαλκίῳ στρόμβῳ.—585.

‘ Virgil was very conversant with the poets of this period. He
read Lycophron's Cassandra with singular delight; imitating often,
as his custom was, the most admired passages in that poem.’

The information contained in the last passage of the above
extract, we must confess, surprised us. We should have been
glad to be furnished with Mr. Meen's source of intelligence on
this subject.

The impenetrable obscurity of the subsequent passage ren-
ders any elucidation acceptable which is at all plausible; and
we do not think that Mr. Meen's explanation is a very forceful
one, especially as his construction of στόρυγξ and δεδραπῆς is more
agreeable to the etymology of those words than that which has
been generally received :

‘ L. 41.

‘ L. 491.

‘ Ὁ δ’ αὐτὸς ἀργῇ πᾶς Φαληριῶν λυδρῷ
 Στόρυγξ, δειδουπῶς τὸν κτανόντα ἡμύνατο,
 Πλήξας ἀφύκτως ἄκρον ὀρχηστοῦ σφυρῶν.

‘ Candido namque tota candicans tabo
 Setosa bestia, moribunda interfecturum est ulta,
 Certò feriens extremam saltatoris plantam.

‘ The subject of this prophecy is Agapenor. He was a native of Arcadia, and the son of *him*, says Cassandra, who perished by the boar’s tusk. Ancæus is meant. “But,” proceeds she, “the resounding *spear*, all white with foam, smiting the *dancer*’s foot, avenged the *slayer*.”

‘ Στόρυγξ signifies the point of a rock, and of a *spear*. It here means the hunter’s spear. *Ipsum verò venabulum resonans ultum est interfectorem*. By reading τὸν κτανόντα *interfecturum*, instead of τὸν κτανοντα *interfectorem*, and by rendering στόρυγξ *bestia*, and δειδουπῶς *moribunda*, the story becomes unintelligible. Ὁ κτανὼν is Lycophron’s own phrase. See lines 46 and 1172. Τὸν κτανόντα, *the killer*, refers to the *boar*, which had killed Ancæus. This *boar*, pierced by the *spear*, and writhing with pain, is called ὀρχηστοῦ, *saltatoris*. Oppian speaks of a fish, which, at the sight of its foe, Πάλλεται ὀρχηστῆς κακίκελος. Hal. i. 166.

‘ Mention is expressly made of the spear, στόρυγξ; but concerning the hand that held it Cassandra is silent. The two events are thus strikingly contrasted: Ὅστις στόρυξ ἠνέριξεν φέτυν· ὁ δ’ αὐτὸς στόρυγξ ἡμύνατο τὸν κτανόντα. i. e. the boar of Cæta killed Ancæus; but the spear *alone* avenged itself on the boar. The words ὁ αὐτὸς are not superfluous. They seem to be applied as in these lines of Theocritus:

‘ ——— τυφλὸς δ’ οὐκ αὐτὸς ὁ Πλοῦτος. Id. 10.

———— cæcus verò non ipse solus Plutus.

———— τᾷς πόρτιος αὐτὰ λείπεται Τώπτιος. Id. 4.

———— vitulæ ipsa sola relictæ sunt ossa.’

In the following note, the author comments in a bolder style: but his amended reading appears to be a judicious one:

‘ L. 1435.

‘ Πολλοὶ δ’ ἀγῶνες καὶ ζῶνι μεταίχμω
 Λίσουσιν ἀνδρῶν, οἱ μὲν ἐν γαίᾳ πάλας,
 Δεινᾶσιν ἀρχαῖς ἀμφιδηριζόμενων,
 Οἱ δ’ ἐν μεταφρένοισι βουστρόφοις χθονὸς,
 Ἐως——

‘ The words γαίᾳ and πάλας occasion an obscurity, which probably originated in some ignorant transcriber. The antithesis between fights by land and by sea is lost, if γαίᾳ be retained: for γαίᾳ and χθονὸς mean the same thing. If, instead of γαίᾳ and πάλας, we read, with a small change of letters, εἶναι· ἀλὸς, the antithesis will be preserved. Δίναι, σάλου are the poet’s own words in another place.

place. Potter reads δυνάϊσιν ἀρχαῖς γαῖας. But, by admitting this conceit, the line,

‘ Δυνάϊσιν ἀρχαῖς ἀμφιθηριμένω,

is wrested from that sense, which is at once obvious and important. In the room of this strange expression, ἀγῶνις λύσουσι πάλας, another, more pertinent, may be easily substituted; φόνοι λύσουσιν ἀγῶνας. These slight alterations will assist the sense, and rescue the passage from that obscurity, which must not, in the present instance, be ascribed to Cassandra. Thus:

‘ Πολλοὶ δ’ ἀγῶνας καὶ φόνοι μεταίχμιοι
Λύσουσιν ἀνδρῶν, οἱ μὲν ἐν Δίναϊς Ἀλός,
Δυνάϊσιν ἀρχαῖς ἀμφιθηριμένω,
Οἱ δ’ ἐν μεταφρένοισι βουστρέφοις χθονός,
ἕως——

‘ Multæ verò et internecivæ cædes
Dissolvent certamina virorum, partim in vorticibus maris,
De gravibus imperiis contendentium,
Partim in dorsis aratis terræ,
Donec——’

Another extract, which contains a specimen of the author's translation of the Cassandra, must conclude our account of this work:

‘ SECT. 23.

‘ *The Greeks for the Crime of Ajax shipwrecked on the Coast of Eubæa—
through the Perfidy of Nauplius.*

‘ XXIII. For one man's guilt shall Græce with tears complain
Of empty tombs, and sons untimely slain;
Whose scatter'd limbs, exposed to wind and wave,
Shall bleach on rocks, unshelter'd by a grave.
No faithful urn, by pitying friends prepar'd,
Shall guard those ashes which the flames had spar'd.
A wretched name is all that now remains,
And that a sculptur'd cenotaph contains:
Wives, parents, orphans, all assembled here,
Shall bathe th' inscription with a tender tear.
Opheltes, Zarax, whom deep clefts deform;
Trychates, Nedon, that defy the storm;
And all Dirphossus' and Diacria's steeps,
Within whose gutter'd caverns Phorcus sleeps;
How will your hollow sides repeat the sound
Of dying wretches, wreck'd their ships around!
How will those rocks, which boisterous waves divide,
Crush your frail barks, and whelm them in the tide!
Of Greeks what shoals, like dolphins tempest-driv'n,
Dash'd on your pointed crags, shall there be riv'n!
Whom, wrapt in darkness and a billowy bed,
Jove's bolts shall pierce, and number with the dead;
What time, to baffle every pilot's aim,
The watchman's wily art shall point the flame;

Through

Through night's thick shade shall gleam th' illusive ray,
And, sunk in sleep and wine, th' unwary Greeks betray.

‘NOTE.

‘Opheltes, Zarax—] High rocks on the coast of Eubœa; into whose cavities the sea had forced its way, and formed, as the poet speaks, an habitation for sea-gods.’

We regret that accident has delayed our notice of this tract, for a considerable time.

ART. IV. *Belinda*. By Maria Edgeworth. 12mo. 3 Vols.
16s. 6d. Boards. Johnson. 1801.

THE name of Miss Edgeworth does not now require any introduction to our readers; and the account which we gave of her elaborate treatise on Education (Rev. vols. xxx. and xxxi. N. S.) will, in particular, have produced considerable respect for her talents. We are here called to notice a production apparently of a different nature, but which may in reality be considered as designed to answer purposes somewhat similar, since the author offers it as ‘a Moral Tale.’ The spirit and vivacity conspicuous in the first part of it, and the high colouring and boldness of outline which it exhibits in the drawing of some of its characters at the commencement of their action, are in unison with the reputation which Miss E. has already acquired; since they mark this work as the production of no common pen, and evince powers capable of superior productions. We must acknowledge, however, that the imagination of the fair writer seems to have been fatigued and exhausted by the vigour of its first exertions; or, having too highly excited the feelings of the reader by the brilliancy of its first flashes, a tameness and insipidity of effect are hence conceived to prevail in its subsequent efforts. The character of the heroine herself creates so little interest, that she appears to have usurped the superior right of Lady Delacour to give the title to the work: for it is to the character and agency of the latter, in our opinion, that the tale owes its principal attractions. Yet even here the rule of Horace is violated,

“*Servetur ad imum*

Qualis ab inepto processerit, et sibi constet.”

Lady Delacour, while she continues to appear as the votary of vanity and fashion, and heroic under excruciating corporeal suffering, is a Being who interests and even commands some respect: but Lady Delacour reformed, (however favourable to the moral effect of the work this reformation may be,) and unexpectedly
rescued

rescued from bodily pain, is a comparatively flat and vapid creature.

We must confess, also, that there is one circumstance in the conduct of the intended heroine, Belinda Portman, which does not altogether meet with our approbation. Old as we are, and cold too, perhaps, as critics ought to be, we have still so much romance within us, as to deem the virgin's first love an almost sacred bond; to regard with reverence and respect an inviolable constancy to its object; and to feel a kind of repugnance at the admission of a second attachment. We do not mean to deny the justice of the author's arguments against a belief in the unextinguishable nature of a first flame; they may be occasionally introduced into the pages of a novel, or form the subject in a moral essay, with great propriety; we only object to the exemplification of them by the conduct of the present heroine. According to our ideas, (we have pleaded guilty to a little romance,) it lessens her amiability; and we should have been better pleased to have seen her in the weeds of widowed affection, than in the gay attire of a second courtship. To enforce the observance of a moral duty by the example of an amiable object is certainly very proper: but then the duty ought to be unequivocal, and the conduct by which it is exemplified should be unambiguously laudable; and neither of these circumstances, we apprehend, exists in the instance to which we are alluding, since celibacy (even voluntary celibacy) is no sin, and a want of constancy is no virtue. For these reasons, therefore, as Miss Belinda Portman was once in love with Mr. Clarence Hervey, and afterward admitted and encouraged the addresses of Mr. Vincent; though we may allow her to be a good reasoner, a great philosopher, and a very proper example for some of our outrageously romantic ladies of the present day; yet she has not called forth in us a great portion of interest in her behalf, nor intitled herself to our highest love and admiration, as a perfect model of the female character.

After these remarks on the principal personages of this work, we shall present our readers with a specimen of its execution in the following extract: which we do not select as the best that we could have chosen, but as containing the most *novel* circumstance, a female duel. Lady Delacour speaks:

' Mrs. Luttridge, as I hoped and expected, was beyond measure enraged at the sight of the caricature and epigram.—She was, beside being a gamester and a politician—what do you think?—an excellent shot!—She wished, she said, to be a man, that she might be qualified to take proper notice of my conduct.—The same kind friends who showed her my epigram, repeated to me her observation upon it.

it. Harriot Freke was at my elbow, and offered to take any *message* I might think proper to Mrs. Luttridge. I scarcely thought her in earnest, till she added, that the only way left, nowadays, for a woman to distinguish herself, was by spirit; as every thing else was grown 'cheap and vulgar in the eyes of men.'—That she knew one of the cleverest young men in England, and a man of fashion into the bargain, who was just going to publish a treatise 'upon the Propriety and Necessity of Female Duelling;' and that he had demonstrated beyond a possibility of doubt, that civilized society could not exist half a century longer without this necessary improvement. I had prodigious deference for the masculine superiority, as I thought it, of Harriot's understanding. She was a philosopher, and a fine lady.—I was only a fine lady—I had never fired a pistol in my life; and I was a little inclined to cowardice; but Harriot offered to bet any wager on the steadiness of my hand, and assured me that I should charm all beholders in male attire—In short, as my second, if I would furnish her with proper credentials, she swore she would undertake to furnish me with clothes, and pistols, and courage, and every thing I wanted.—I sat down to pen my challenge. When I was writing it, my hand did not tremble *much*—not more than my lord Delacour's always does. The challenge was very prettily worded—I believe I can repeat it.

"Lady Delacour presents her compliments to Mrs. Luttridge—she is informed that Mrs. L—— wishes she were a man, that she might be qualified to take *proper* notice of lady D——'s conduct. Lady Delacour begs leave to assure Mrs. Luttridge, that though she has the misfortune to be a woman, she is willing to account for her conduct, in any manner Mrs. L—— may think proper—and at any hour and place she may appoint. Lady D—— leaves the choice of the weapons to Mrs. L——. Mrs. H. Freke, who has the honour of presenting this note, is lady Delacour's *friend* upon this occasion."

'I cannot repeat Mrs. Luttridge's answer; all I know is, it was not half as neatly worded as my note; but the essential part of it was, that she accepted my challenge *with pleasure*, and should do herself the honour of meeting me at six o'clock the next morning—that miss Honour O'Grady would be her *friend* upon the occasion—and that pistols were the weapons she preferred. The place of appointment was behind an old barn, about two miles from the town of ****. The hour was fixed to be early in the morning, to prevent all probability of interruption. In the evening, Harriot and I rode to the ground. There were several bullets sticking in the posts of the barn:—this was the place where Mrs. Luttridge had been accustomed to exercise herself in firing at a mark. I own my courage 'oozed out' a little at this sight.—The duke de Rochefoucault, I believe, said truly, that 'many would be cowards if they dared.' There seemed to me to be no physical, and less moral necessity for my fighting this duel, but I did not venture to reason on a point of honour with my spirited second. I bravadoed to Harriot most magnanimously, but at night, when Harriot was undressing me, I could not forbear giving her a hint, which I thought might tend to pre-

serve the king's peace, and the peace of the county. I went to the ground in the morning, in good spirits and with a safe conscience. Harriot was in admiration of my 'lion-port : ' to do her justice, she conducted herself with great coolness upon the occasion ; but then it may be observed, that it was I who was to stand fire, and not she. I thought of poor Lawless a billion of times at least, as we were going to the ground ; and I had my presentiments, and my confused notions of poetic justice :—but poetic justice, and all other sorts of justice, went clear out of my head, when I saw my antagonist and her friend actually pistol in hand, waiting for us : they were both in men's clothes.—I secretly called upon the name of Marriott with fervency, and I looked round with more anxiety than ever Bluebeard's wife, or ' Anne, sister Anne ! ' looked to see if any body was coming : nothing was to be seen, but the grass blown by the wind—No Marriott to throw herself *toute éplorée* between the combatants—no peace-officers to bind us over to our good behaviour—no deliverance at hand—and Mrs. Luttridge, by all the laws of honour, as challenged, was to have the first shot.—O, those laws of honour !—I was upon the point of making an apology, in spite of them all, when, to my inexpressible joy, I was relieved from the dreadful alternative of being shot through the head, or of becoming a laughingstock for life, by an incident, less heroic, I'll grant ye, than opportune.—But you shall have the whole scene, as well as I can recollect it—*as well*—for those who for the first time, go to a field of battle, do not, as I am credibly informed, and internally persuaded, always find the clearness of their memories improved by the novelty of their situation. Mrs. Luttridge, when we came up, was leaning with a truly martial negligence, against the wall of the barn, with her pistol, as I told you, in her hand. She spoke not a word, but her second, miss Honour O'Grady, advanced towards us immediately, and taking off her hat very manfully, addressed herself to my second.—' Mistriss Harriot Freke, I presume, if I mistake not.'—Harriot bowed slightly, and answered—' Miss Honour O'Grady, I presume, if I mistake not.'—' The same, at your service,' replied miss Honour.—' I have a few words to suggest, that may save a great deal of noise, and bloodshed, and ill will.'—' As to noise,' said Harriot, ' it is a thing in which I delight, therefore, I beg that mayn't be spared on my account ; as to bloodshed, I beg that may not be spared on lady Delacour's account, for her honour, I am sure, is dearer to her than her blood ; and as to ill will, I should be concerned to have that saved on Mrs. Luttridge's account, as we all know it is the thing in which she delights, even more than I do in noise, or lady Delacour in blood :—but pray proceed, miss Honour O'Grady ; you have a few words to suggest.'—' Yes, I would willingly observe, as it is my duty to my *principal*,' said Honour O'Grady, ' who is compelled to fire a pistol with her left hand, though ever so good a shot *naturally*, is by no means on a footing with one who has the advantage of her right hand.' Harriot rubbed my pistol with the sleeve of her coat, and I, recovering my wit with my hopes of being witty with impunity, answered—' Unquestionably !—left-handed wisdom and left-handed courage are

neither of them the very best of their kinds, but we must content ourselves with them, *if* we can have no other. 'That *if*,' cried Honour O'Grady, 'is not, like most of the family of the *ifs*, a peace-maker. My lady Delacour, I was going to observe, that my principal has met with an unfortunate accident in the shape of a whitlow on the fore finger of her right hand, which incapacitates her from drawing a trigger; but I am at your service, ladies, either of you, that can't put up with a disappointment with good humour.'—I never, during the whole course of my existence, was more disposed to bear a disappointment with good humour, to prove that I was incapable of bearing malice; and, to oblige the seconds, for form sake, I agreed that we should take our ground, and fire our pistols into the air—Mrs. Luttridge, with her left-handed wisdom, fired first—and I, with great magnanimity, followed her example.—I must do my adversary's second, miss Honour O'Grady, the justice to observe, that in this whole affair she conducted herself not only with the spirit, but with the good nature and generosity characteristic of her nation.—We met enemies and parted friends.

'Life is a tragicomedy!—Though the critics will allow of no such thing in their books, it is a true representation of what passes in the world; and of all lives, mine has been the most grotesque mixture, or alternation I should say, of tragedy and comedy.—All this is a-propos to something I have not told you yet.—This comic duel ended tragically for me—'How?'—you say—Why, 'tis clear that I was not shot through the head; but it would have been better, a hundred times better for me, if I had; I should have been spared, in this life at least, the torments of the damned—I was not used to priming and loading—my pistol was overcharged—when I fired, it recoiled, and I received a blow on my breast, the consequences of which you have seen—or are to see.

'The pain was nothing at the moment compared with what I have since experienced—But I will not complain till I cannot avoid it—I had not, at the time I received the blow, much leisure for lamentation; for I had scarcely discharged my pistol, when we heard a loud shout on the other side of the barn, and a crowd of town's people, country people, and hay makers, came pouring down the lane towards us with rakes and pitch forks in their hands.—An English mob is really a formidable thing.—Marriot had mismanaged her business most strangely—she had, indeed, spread a report of a duel—a female duel—but the untutored sense of propriety amongst these rusticks was so shocked at the idea of a duel fought by women in *men's clothes*, that I verily believe they would have thrown us into the river with all their hearts—Stupid blockheads! I am convinced that they would not have been half so much scandalised if we had boxed in petticoats—The want of these petticoats had nearly proved our destruction, or at least our disgrace—a peeress, after being ducked, could never have held her head above water again with any grace.—The mob had just closed round us, crying 'shame! shame! shame!'—duck 'em, duck 'em—gentle or simple—duck 'em—duck 'em'—when their attention was suddenly turned towards a person, who was driving up the lane a large herd of squeaking, grunting pigs.

pigs.—The pig-driver was clad in splendid regimentals, and he was armed with a long pole, to the end of which hung a bladder, and his pigs were frightened, and they ran squeaking from one side of the road to the other; and the pig-driver in regimentals, in the midst of the noise, could not without difficulty make his voice heard; but at last he was understood to say, that a bet of a hundred guineas depended upon his being able to keep these pigs ahead of a flock of turkies that were following them, and he begged the mob to give him and his pigs fair play.—At the news of this wager, and at the sight of the gentleman turned pig-driver, the mob were in raptures, and, at the sound of his voice, Harriot Freke immediately exclaimed—‘Clarence Hervey!—By all that’s lucky!’

“Clarence Hervey!” interrupted Belinda.—“Clarence Hervey, my dear,” said lady Delacour, coolly—“he can do every thing you know: even drive pigs better than any body else”—but let me go on.

Harriot Freke shouted in a Stentorean voice, which actually made your pigdriver start: she explained to him in French our distress, and the cause of it. Clarence was, as I suppose you have discovered long ago, ‘that cleverest young man in England, who had written on the propriety and necessity of female duelling.’—He answered Harriot in French—‘To attempt your rescue by force would be vain—but I will do better, I will make a diversion in your favour.’—Immediately our hero, addressing himself to the sturdy fellow who held me in custody, exclaimed—‘Huzza, my boys! Old England for ever! Yonder comes a Frenchman with a flock of turkies. My pigs will beat them for a hundred guineas.—Old England for ever, huzza!’

As he spoke, the French officer, with whom Clarence Hervey had laid the wager, appeared at the turn of the lane—his turkies half flying, half hobbling up the road before him.—The Frenchman waved a red streamer over the heads of his flock—Clarence shook a pole, from the top of which hung a bladder full of beans. The pigs grunted—the turkies gobbled, and the mob shouted—eager for the fame of old England, the crowd followed Clarence with loud acclamations.—The French officer was followed with groans and hisses.—So great was the confusion, and so great the zeal of the patriots, that even the pleasure of ducking the female duellists was forgotten in the general enthusiasm.—All eyes and all hearts were intent upon the race—and now the turkies got foremost—and now the pigs.—But when we came within sight of the horse-pond, I heard one man cry—‘don’t forget the ducking.’—How I trembled! but our knight shouted to his followers—‘For the love of old England, my brave boys, keep between my pigs and the pond—if our pigs see the water they’ll run to it, and England’s undone.’

‘The whole attention of the mob was by this speech conducted away from us—‘On, on my boys into town, to the market-place; whoever gains the market-place first, wins the day.’—Our general shook the rattling bladder in triumph, over the heads of ‘the awish multitude,’ as we followed in perfect security in his train into the town.

‘Men, women, and children, crowded to the windows and doors.—Retreat into the first place you can,’ whispered Clarence to us; we were close to him.—Harriot Freke pushed her way into a milliner’s shop—I could not get in after her, for a frightened pig turned back suddenly, and almost threw me down. Clarence Hervey caught me, and favoured my retreat into the shop. But poor Clarence lost his bet by his gallantry. Whilst he was manœuvring in my favour, the turkies got several yards ahead of the pigs, and reaching the market-place first, won the race.’

The drawing of the character of Lady Delacour certainly possesses great merit, in several respects; and that of Clarence Harvey claims praise for a considerable degree of novelty and force. To speak in detail of the other persons introduced would carry us too far. The good Dr. X— is a counterpart of Miss Burney’s Dr. Lister in *Cecilia*: but we are too much pleased with such a man, to murmur at a second introduction to his acquaintance. Merit, of various kinds, is undoubtedly displayed in the different parts of this work: but, if we describe it generally, and consider it relatively to Miss Edgeworth’s former productions, we shall rather be inclined to give the opinion that here she is *sibi dispar*.

A second edition of these volumes has appeared, which is said in the title page to be ‘corrected and improved:’ but, as no particular alterations are specified, and as we had read the former impression, we could not discover the corrections and improvements without perusing the work a second time; and this our leisure will seldom permit, even where our inclination would prompt.

Some other publications by Miss Edgeworth, on the subject of education, are on our table, and will call for our future attention.

ART. V. *History of the Rebellion in Ireland, in the Year 1798, &c.*

Containing an impartial Account of the Proceedings of the Irish Revolutionists, from the Year 1782 till the Suppression of the Rebellion. With an Appendix to illustrate some Facts. By the Rev. James Gordon, Rector of Killegny, in the Diocese of Ferns, and of Cannaway, in the Diocese of Cork. Twenty-five Years an Inhabitant of the County of Wexford. 8vo. pp. 400. 9s. Boards. Hurst. 1801.

IN our last Number, we furnished our readers with an account of Sir Richard Musgrave’s ponderous history of the Irish Rebellions; and we stated that we should shortly bring before them another work on the same subject, but possessing some very different characteristics. We now sit down to the performance of this duty; and in presenting Mr. Gordon to their notice,

we

we think that we introduce to them an upright and an honorable man, an impartial author, a loyal subject, and a true friend to the constitution; who is superior to the views and purposes of a faction; whose patriotism does not lead him to widen breaches and inflame animosities; and who does not consider it as decent to expose to persecution the victims of past delusion, in open opposition as well to the decrees of public authority and the unanimous voice of the empire, as to the clearest dictates of wisdom and the unvarying decisions of experience. In his pages, whole orders and entire bodies of men are not set on a level with miscreants who not only disgrace them, but our common nature itself: though a protestant, he does not confound times, places, and characters, in order to identify catholics with monsters whom individuals are to avoid, and whom the state is to hunt down; he distinguishes between the guilty few, and the innocent many, among the Romish priests: he is the advocate of the latter, and records many instances of their meritorious conduct; and he recommends it to government to provide education for their successors at home, to relieve this respectable body from that dependence on their flocks in which they live, and to render them objects of consideration by adequate public stipends. Mr. Gordon was a witness to many of the horrid scenes which he describes; he has passed his life among catholics; he is an Irishman, and a divine of our establishment. Differing most widely as we do from Sir Richard Musgrave, we are happy in the concurrence of all these circumstances; which induce us to recommend to our readers a rival author whose temper, views, and opinions reflect so much credit on himself, and so happily (in our judgment) consist with the genuine interests of the united kingdom.

Highly, however, as we think of the matter of this volume, we are convinced that its general want of method, and the omission of those reasonable divisions into books and chapters which so much relieve the attention and assist the memory, will considerably depreciate its value. Some farther labour on the composition and style seems wanting to render it that complete narrative which the subject demanded, and which might have been expected from a writer who is so well qualified as Mr. Gordon appears to be: but defective as his work undoubtedly is in these respects, it still intitles him to public thanks on grounds of higher consideration. It offers an useful lesson to governments and subjects; and we think that it cannot be perused attentively without convincing the reader of the absolute necessity of that great measure, which has since been happily accomplished, *the Union of the two Kingdoms.*

Much of the information contained in the first part of this work has already been given to the public in the reports of the Committees of the Irish Parliament : but we shall quote a short passage relating to the rise of a society, which occasioned much alarm to the empire and mischief to Ireland :

‘ The organization of the society of United Irishmen, which for some time was quite of a civil nature, is represented as having commenced in the spring of 1792, and as having been completed in Ulster on the tenth of May, 1795. In the autumn of the following year, when a reform of parliament, the ostensible with all, and with some the real object, was regarded as not otherwise attainable than by force, the association began to assume a military form; and in April 1797, the number of men in Ulster alone, enrolled for insurrection, was, beside others doubtless ready to assist them, stated at nearly a hundred thousand, provided, some with fire-arms, others with pikes, a store of ammunition, and some cannon.’

Mr. Gordon details many of the particulars of those private hostilities which preceded the commencement of open war, and are more horrible even than its ravages. He properly censures many of the proceedings carried on by the authority of government ; for, indeed, private vengeance and party animosity appear to have had far too much influence in the plans and measures at this time set on foot. We were glad to learn that these were as much objects of disapprobation to reflecting loyalists in Ireland, as they undoubtedly were to the same description of persons in this country.

The following passage refers to an interesting character, and will give the reader an insight into the present author's mode of thinking and judging :

‘ A necessary precaution was the arresting of several principals of the conspiracy. Among the persons apprehended at this critical time, was Lord Edward Fitzgerald, who had escaped the arrest made at Oliver Bond's house on the twelfth of the preceding March. This gentleman had served in his majesty's army, where he had been highly esteemed for his courage and military conduct, his honour, humanity, and candour ; but because he avowed his approbation of the revolution in France, his name was expunged from the military list, as a person unworthy to bear a commission in the British army. Perhaps his expressions were stronger than propriety admitted ; and perhaps, on the other hand, this procedure of administration was imprudent, since it was nearly followed by disastrous consequences, and since on men of candor and frankness dependence can be much more safely placed, than on those who express unqualified approbation of the ruling party—such men being generally ready to act the same part on the opposite side, with change of circumstances.

‘ Lord Edward, who was brother to the duke of Leinster, and married to a French lady of the royal blood of the Capets, a daughter of the last duke of Orleans, was eminently qualified for the excitement

citement and direction of revolutionary commotions, being a man of daring courage, a most active spirit, considerable abilities of mind, and being of a family highly respected for its ancient greatness by the lower classes of the Irish.'

Blaming administration for leaving the county of Wexford destitute of troops, censuring the severities practised, and animadverting on the dangers to which in such circumstances they were likely to lead, Mr. Gordon observes :

' Whether an insurrection would in the then existing state of the kingdom have taken place in the county of Wexford, or, in case of its eruption, how much less formidable and sanguinary it would have been, if no acts of severity had been committed by the soldiery, the yeomen, or their supplementary associates, without the direct authority of their superiors, or command of the magistrates, is a question which I am not able positively to answer. In the neighbourhood of Gorey, if I am not mistaken, the terror of the whippings was in particular so great, that the people would have been extremely glad to renounce for ever all notions of opposition to government, if they could have been assured of permission to remain in a state of quietness. As an instance of this terror I shall relate the following fact. On the morning of the 23d of May, a labouring man, named Dennis M'Daniel, came to my house, with looks of the utmost consternation and dismay, and confessed to me that he had taken the United Irishman's oath, and had paid for a pike with which he had not yet been furnished, nineteen pence halfpenny, to one Kilty a smith, who had administered the oath to him and many others. While I sent my eldest son, who was a lieutenant of yeomanry, to arrest Kilty, I exhorted M'Daniel to surrender himself to a magistrate and make his confession ; but this he positively refused, saying that he should in that case be lashed to make him produce a pike which he had not, and to confess what he knew not. I then advised him, as the only alternative, to remain quietly at home, promising, that, if he should be arrested on the information of others, I would represent his case to the magistrates. He took my advice, but the fear of arrest and lashing had so taken possession of his thoughts, that he could neither eat nor sleep, and on the morning of the 25th, he fell on his face and expired in a little grove near my house.'

We now copy another statement which appears to us deserving of notice ;—Mr. G. has been relating the action near Gorey at the commencement of the rebellion :

' The hardiness and agility of the labouring classes of the Irish were on this, and other occasions in the course of the rebellion, very remarkable. Their swiftness of foot, and activity in passing over brooks and ditches, were such that they could not always in crossing the fields be overtaken by horsemen ; and with so much strength of constitution were they found to be endued, that to kill them was difficult, many after a multitude of stabs not expiring until their necks were cut across. In fact, the number of persons who in the various battles, massacres, and skirmishes of this war, were shot through

through the body, and recovered of their wounds, has greatly surprised me. A small occurrence after the battle, of which a son of mine was a witness, may help to illustrate the state of the country at that time:—Two yeomen coming to a brake or clump of bushes, and observing a small motion as if some persons were hiding there, one of them fired into it, and the shot was answered by a most piteous and loud screech of a child. The other yeoman was then urged by his companion to fire; but he being a gentleman, and less ferocious, instead of firing, commanded the concealed persons to appear, when a poor woman and eight children, almost naked, one of whom was severely wounded, came trembling from the brake, where they had secreted themselves for safety.'

The author enters into a minute detail of the particulars of the war in the county of Wexford. The false security into which government was lulled respecting it, the oversights of commanders, the errors of the rebels, and the excesses of both parties, are properly noticed. The persons massacred on Vinegar-hill he calculates to have been about four hundred, and those in Wexford one hundred. After having recounted the misapprehensions and misconduct that occasioned the excesses and ravages of which this ill-fated county was the scene, he informs us of the gallant and firm behaviour by which the royal cause was retrieved; and it appears that, in this respect, the conduct of Col. Skerret of the Durham fencibles, at Arklow, stands pre-eminent. When nearly overpowered by the superior numbers of the besiegers, he refused to listen to suggestions of retreat; and his firmness, in which he was supported by Lieut. Col. Bainbridge and the other officers of the same corps, not only saved the town, but decided the fate of the rebellion. The author pays due compliments to these brave men, as well as to the courage and orderly conduct of the whole of their regiment; honorably distinguishing it from too many of the other forces in the same cause, which, in all those excesses that can disgrace men and soldiers, came very little short of the rebels whom they were employed to suppress.—We must not omit to state, also, the just tribute which Mr. Gordon pays to the admirable order observed by the Scotch Highlanders, under the Marquis of Huntley; who, we are told, would not take even a drink of butter-milk without paying for it.

To speak generally, it appears to us that Mr. Gordon most impartially and ably exposes the faults of the one and the other side, and we are sorry to say that they are such as stigmatize the age and country: but, as he observes, they are the fruits of civil war, and the consequences of ill-judged as well as traitorous attempts to introduce reforms, by inciting to arms a bigotted, ferocious, and ignorant multitude. There can be no doubt that the war in the county of Wexford, whatever it
may

may have been in its commencement, became altogether a religious one; that the army, with the exception of a few leaders, was no other than a horde of furious sanguinary fanatics; and that, had it succeeded in its atrocious designs, not a protestant would have survived, not even those who were the nominal leaders of these savage bands. Here again we must bear our testimony to the frame of mind in which this narrative has been drawn up; it does justice to worth and excellence, on which ever side they present themselves; it reprobates inhumanity and pillage as much in the partizans of the royal cause as among the insurgents; it even admits that excuses may be urged in favour of the latter, of which the former cannot avail themselves; in fine, it contains nothing to irritate, nothing to awaken dormant hate, nor to rouse latent resentment, but on the contrary is calculated to soothe, to allay, and to extinguish animosities. Would to God that the temper of the author were that of his countrymen of all parties!

Mr. Gordon very justly censures the unmingled and unqualified severities exercised from the time of the rebellion being quashed, till Lord Cornwallis became settled in the government; while he highly extols the measures of that nobleman, and blames the British Cabinet for not having sooner appointed a Viceroy of his description. We are happy to find the suffrage of this very sensible writer on the side of that illustrious character, and of the mild measures which he adopted.—Mr. G.'s sentiments respecting the two parties will be best learnt from his own words:

‘Why a military chief governor of well known abilities and judgment, when a military government was an inevitable expedient, was not appointed by the British ministry, I cannot pretend to know. Such a man would have arranged the army to the best advantage for the protection of the innocent, the coercion of the guilty, and consequently the prevention of armed rebellion, with its horrible concatenation of evils.

‘That, when once insurrection took place, it was attended with devastation and massacre, was naturally to be expected from the previous exasperation of men's minds, and the deep-smothered sense of severities, inflicted on some by authority, and in that case often justly; but on many others wantonly, by individuals vested with no other authority than what the affectation of a violent zeal confers on the most worthless in such a state of affairs. If I were asked, whether I thought that the rebellion would have been less bloody, if no unnecessary or wanton cruelties had been previously practised, I should answer, that if it had taken place under such circumstances, I should suppose it would have been attended with much less cruelty in its commencement; but that in case of continued success on the side of the insurgents, and confidence of being finally victorious, it would in its progress have become completely sanguinary and cruel, from causes operating in all successful insurrections of the populace, combined with

with nefarious prejudices of religion; diametrically opposite to the genuine spirit of Christianity. Designing villains, by the affectation of a flaming zeal for their cause and religion, would raise themselves into the notice and estimation of the ignorant multitude; and having no other means of self-promotion, would indulge at once their ambition and malignity, by instigating the rabble to acts of atrocity against all whom they should think fit to denounce as concealed enemies, or obstacles, to the grand scheme of revolution. Thus would the protestant leaders, and protestants in general, have been first put to death; next after these, any Roman catholic chiefs of moderation and spirit who might vainly endeavour to promote a liberal plan of revolution; and afterwards all others who should prove obnoxious to the reigning demagogues. In the local and short-lived insurrection in the county of Wexford, this tendency of affairs was so evident to Bagenal Harvey, and other protestant leaders, that they considered their doom as inevitable, and even some Romish commanders expressed apprehensions. Thus Esmond Kyan, one of the most brave and generous among them, declared to Richard Dowse a protestant gentleman of the county of Wicklow, whom he had rescued from assassins, that his own life was irredeemably forfeited; for if the rebellion should succeed, his own party would murder him; and if it should not succeed, his fate must be death by martial law; which happened according to his prediction. Even Philip Roach, whose character, as a priest, might be supposed to insure his safety with his own followers, made a similar declaration to Walter Greene, a protestant gentleman of the county of Wexford, whose life he had protected.

‘To suppose that the insurgents were all alike sanguinary or prone to cruel deeds, would be as little conformable to truth as to probability. Many of even the lowest were men of humanity; but amid so wild an agitation, so furious a commotion, the modest and feeble voice of compassion was drowned by the loud and arrogant clamour of destruction to enemies! *revenge on the bloody orange dogs!* Among the loyalists, whoever attempted to moderate the fury of his associates, or prevent the commission of wanton cruelties on defenceless prisoners, or other helpless objects, was generally browbeaten and silenced by the cry of *croppy*—a term very liberally bestowed by zealots, on men who manifested a wish that loyalists should act in a manner most honorable to themselves, and most promising of ultimate success to their cause. Even some officers of the army, who reprobated in their hearts unnecessary insults on defenceless objects, were shy to restrain the serjeants, and others under their command, from the commission of such, lest they should be charged with *croppism*. When this was the case under a regular government and established military discipline, what was to be expected from tumultuary bands of ignorant peasantry, suddenly starting into action without order or subordination? Among these the charge of *orangeism* was much more formidable than that of *croppism* among the loyalists, since in the former case it might be much more easily followed by tumultuary assassination, where no controlling power existed to repress acts of violence, particularly such as would seem to result from zeal for the cause.’

Mr.

Mr. Gordon's liberality and candour appear in the sketches which he gives of the leaders of the rebellion :

• A brief account of Anthony Perry, one of the rebel generals above-mentioned, may serve to shew what difficulty a man may find, who endeavours to extricate himself from the effects of a conspiracy against government, when he has once engaged in it. This gentleman, a man of amiable manners, and a well informed understanding, was yet weak enough to be seduced into the conspiracy ; and having acted so as to cause much suspicion, was arrested and confined in Gorey a little before the insurrection. He repented heartily of his misconduct, and gave information useful to government ; but such was the state of things, that he was treated in prison with the utmost harshness and indignity. Among other acts of severity, a serjeant of the North-Cork militia, nicknamed from his habitual behaviour *Tom the devil*, cut away all his hair quite close to the head, and then burned all the roots of it with a candle. Being liberated by the magistrates on the morning of the 28th of May, he returned to his house, four miles from Gorey, where he hoped to be permitted to remain—unconcerned for the future in plots and conspiracies. But he was soon followed by some yeomen, who destroyed his effects, and obliged him to abscond for the preservation of his life.—Finding no alternative, he disguised himself in the habit of a beggar, and thus crossing the country, threw himself into the arms of the rebels. In the course of the war he exerted himself to restrain the cruelty of his followers : and as he disapproved both of their cause and conduct, he was always meditating an elopement from them. In an attempt, some time after the assault at Hacketstown, to penetrate into the northern parts of the kingdom, where he hoped to abscond from the rebels, and conceal himself from the partisans of government, he was taken and hanged at Edenderry, in the King's County, a little before the end of the rebellion.'—

• Among the persons who suffered for treason on Wexford bridge, were Beauchamp Bagenal Harvey, Cornelius Grogan, and John Henry Colclough.—Grogan, a man of a large estate in land and much accumulated wealth, but of a timid spirit, and no great depth of understanding, had unfortunately fallen into the hands of the insurgents, and so far misconceived the state of affairs as to imagine his property more secure under the protection of the United Irish than of the existing government : unhappy misconception ! the success of the rebels would have involved the destruction of both his property and life. He, however, through fear of the loss at least of the former, had consented to take the United oath, and to act as commissary to the rebel army. Yet, such is the inconsistency of human nature, this man, whose only guilt, with regard to treason, had been caused by his timidity, met his fate with courage, when he found death inevitable. Harvey betrayed more fear of death at the place of execution, though he was well known to have been a man of personal courage, having exposed his life with intrepidity in duels. This gentleman was possessed of a large landed property, and had in many respects borne an amiable character, particularly that of a most humane

mane landlord—a character unfortunately not very common in Ireland! Seduced, like some other men of benevolent hearts, by the fallacious hope that such a revolution might be effected in Ireland by a popular insurrection, as would cure the defects of the political system, and prodigiously augment the prosperity of the island, he had entered into the united conspiracy; but soon convinced, after the insurrection had taken place, of the utter impracticability of such a revolution by such instruments, and of the certain destruction of himself and other protestant chiefs, in case of success on the side of the rebels, he would most gladly have renounced all connection with them; but, as no alternative was allowed, he was obliged to remain among them while they were able to retain the post of Wexford.

‘Harvey and Grogan suffered execution together on the 28th; Colclough alone in the evening of the same day. Colclough was a man of very amiable character, of a naturally good understanding, enlarged by culture, and of engaging manners. By education and profession a Romanist, he was a protestant in principle*. Influenced in his matrimonial speculation solely by the personal merit of the object, he married a lady of a congenial soul, whose endowments of mind and amiable qualities fully justified the wisdom of his choice. So void was he of religious bigotry, that he recommended to his wife not to conform to his mode of worship, since to follow the dictates of her conscience in adhering to the protestant religion (in which she had been educated) would be more pleasing to him. This will be attributed to a deistical indifference in religious matters, by those who allow liberality to deism and deny it to Christian charity, of which I cannot suppose any Romanist of a cultivated and discerning mind to be divested, be the adventitious rules of his religion what they may. Seduced by the like fallacious idea as Harvey, he had embarked on that tempestuous ocean, whence was so seldom permitted a return; and made too late the horrible discovery, that the instruments of political reform were an ungovernable mob of outrageous bigots, among whom none, except the instigators of sanguinary violence, could have effective influence.’—

‘In the flight of the chiefs from the unbridled host which they had vainly hoped to command, he retired with his wife and child to one of the Saltee islands, of which he was landlord, nine miles from the coast of the county of Wexford, and chose for his temporary abode a cave, which he furnished with provisions, and where he hoped to remain concealed until the fervor of prosecution should abate. But Harvey, knowing his place of retreat, and wishing to avail himself of the same opportunity of concealment, embarked so incautiously to follow him, as to afford a foundation for conjecture and discovery.

* I mean not to say that he preferred the forms and ceremonies of the protestant to those of the Romish religion, to which he had been habituated. I believe the contrary to have been the case. But he was so far a protestant as to reject all those persecuting doctrines of the Romish church, adverse alike to reason and Christianity, which have caused so much bloodshed and calamity among mankind.’

He and Harvey surrendered without resistance; though from the nature of the place they might have made for some time a defence.— At his trial and execution he displayed a calm intrepidity of spirit, and a dignity of deportment attempered with mildness, which commanded the admiration and esteem of the spectators; and died so strongly impressed with the horror of atrocities attendant on revolutionary attempts in Ireland, that doubtless, if he had been pardoned, he would have become as loyal a subject as, with exception of his political conduct, he had always been an excellent member of society.'

In the remainder of this volume, the author partakes too much of the temper and views of the excellent narrator of *Kil-lala* *, to differ materially from him in statements.

Mr. Gordon estimates the losses occasioned to Ireland by the rebellion at about two millions. Great as these are, yet we firmly believe that the grand measure which has been adopted since they took place, if it be properly followed up, will more than repair them; and that it will raise that suffering country to the state of opulence and prosperity, of which her soil and position render her so eminently capable. Nothing has for ages stood in the way of this important event, but a nominal independence, in fact a most injurious dependance, now happily exchanged for the substantial blessings of the British constitution. The administration of this great and powerful empire needs not regard with a jealous eye the Irish catholics, if they experience from it a magnanimous, generous, and paternal treatment;—a seminary has been erected for them at home;—let salaries be allowed to their ministers at the public expence;—and then nothing can be dreaded from their emancipation.

ART. VI. *Sermons sur le Culte Public, &c. i. e. Sermons on Public Worship.* By Louis Mercier, Pastor of the French Church in London. 8vo. 2 Vols. Cadell jun. and Davies, &c. 1801.

THE first of these volumes contains nine discourses in defence of *public worship*; the expediency and utility of which have been questioned by some late writers, and more particularly by an anonymous author who signed himself *Ape-leutherus*, in a tract intitled *An Effort to attain intellectual Freedom*. In sermon 1st. M. Mercier inquires into the original intention of that part of the Mosaic law, which enjoins the sanctification of a day of repose; commonly called the Sabbath; and he considers it in two points of view; viz. as a *religious* and as a *civil* institution. In the second sermon, the author applies the principles which he had laid down in

* See M. R. vol. xxxi. N. S. p. 309.

the first, to the present times and circumstances. Here he proposes the following questions: 1. Was the sabbatical institution abrogated by the Gospel? 2. What day ought to be sanctified under the Gospel dispensation? 3. What is forbidden and what is permitted on that day? 4. What pretexts are alleged for dispensing with this law?—It will readily be conceived in what manner these questions are here answered; and we doubt not that the generality of Christians will be satisfied with the solutions, although they may perhaps have little effect on the minds of the author's polemical antagonists. On the first question, indeed, his arguments appear to be infirm. If the observation of the Jewish sabbath be obligatory on us Christians, we can see no substantial reason for dispensing with the other parts of the Hebrew ceremonial law. We would advise those, who have any doubt on this subject, to read Cappellus, a Protestant divine of the 17th century, who has fairly exhausted the subject in his tract *De Sabbato*, published with his other excellent works, in folio, at Amsterdam, 1689.

The third and fourth sermons consider the nature of public worship in two principal points of view, viz. *adoration and instruction*. The former is called by the author '*a want of the heart (un besoin du cœur)*'; since every man, who feels his own dependence, acknowledges the hand of his benefactor, and is sorry for having offended him; and the latter is termed '*the true nourishment of the soul*.' Both these discourses contain many good remarks, which we recommend to the serious perusal of those who are inclined to despise and neglect public worship.

In the remaining five sermons of vol. I. the author examines and appreciates the various pretexts which are urged against frequenting places of public worship; of which the first is *that it is sufficient to lead a life morally good*, justified by a text of Scripture, "*obedience is better than sacrifice*:" true, (says this animated preacher)—but because obedience is better than sacrifice, does it follow that sacrifice is nothing worth; and because exterior worship is useless, if unaccompanied by obedience, may we safely conclude that this dispenses us from attending public worship?—Here the warm imagination of M. Mercier carries him rather too far: since he doubts whether a person *can* be a moral honest man, without attending public worship,—or, at least, whether he can long remain so,—or, if a fine, whether, if he have ceased to be an honest moral man, he will, without the aid of public worship, regain that character.—Another pretext for not attending public worship is, *that it has, in general, but little influence on the morals*.

morals. To this the author replies, 'that, if it should not always make us *better*, it may prevent our becoming *worse*;' which he endeavours to prove both by reasoning and by experience.—A third pretext is drawn from the conduct of preachers; "who *say*, but *do not*." Here M. Mercier takes into consideration the following queries: 1st. How far the accusation is grounded? 2d. If it be partly true, where lies the blame? 3d. What conclusion can be drawn from it, against public worship? All these queries he answers in a very satisfactory manner.—A fourth pretext is founded on the assumption that *we learn nothing from sermons that we did not know before*. To such as hold this language, the author observes: 1st. 'I doubt whether you have studied the truths of religion and moral duties, so fully as you imagine. 2dly. If you have learnt all these, is there no danger of your forgetting them? 3dly. If they be still present to your mind, do you apply them to practice? 4thly. Supposing that you can answer these questions in the affirmative, this would be no sufficient reason for neglecting public worship.' Each of these propositions is explained at some length in this discourse.—A fifth pretext is couched in the form of a query: *Is not domestic worship sufficient?*—and here M. Mercier labours to prove the negative.

These sermons are written in a clear, easy style, and occasionally rise to a species of eloquence which borders on declamation. We quote, for an example, the following address to the philosophers:

'Let men call you the benefactors of humanity, all ye who, by extending the sphere of our ideas and our knowlege, by inventing and perfecting the arts, labour every day to rectify our errors, or multiply our enjoyments—ye merit the appellation, and with respect I pay you the tribute of my thanks:—but, after all, on viewing only the fair side of the picture, and making the most advantageous suppositions in favour of human wisdom,—how pitiable were the case of man, possessing a soul of fire and desires which eternity alone can satisfy,—how pitiable, I say, would be his case, if he had no knowlege of another sort! There are, then, other problems, other mysteries, of which my heart loudly demands the solution. Who am I? Whence came I? For what purpose was I created? How can I render propitious to me the Being who was pleased to form me out of nothing? How shall I regain his favour, if I have had the unhappiness of offending him? What shall I one day be? Am I, in my apprenticeship of felicity, only to see it slip from me, at the moment at which I thought to lay hold on it? Why this interminable combat between my reason and my passions? Why, &c. &c.'

The second volume contains nine sermons: in the first of which, M. Mercier answers the frivolous objections of those who neglect public worship on account of their domestic circumstances.

stances. The second is a resumption, or recapitulation, of the eight preceding sermons. Sermon III. is thus intitled: '*The culpable absurdity of public worship, if it have no influence on morality.*' 'To imagine (says the author) that the most assiduous attendance on public worship can supply the place of good morals, or compensate for bad morals, is the most absurd and dangerous of superstitions.—In vain you are the most scrupulous observer of all the parts of public worship, if it tend not to influence your conduct, and to direct your steps in the paths of virtue.' All this is perfectly just: but was it requisite laboriously to establish so acknowledged a truism?—In sermon the fourth, the preacher descants on the various causes which prevent the good effects of public worship. These, he thinks, are chiefly four; *doubts* about the truths of religion, *ignorance*, *pride*, and *dissipation*.

The five remaining discourses are called '*sermons des circonstances*,' or occasional sermons; which the author has classed with those on public worship, because the first four have a sort of general relation to that subject, and the last has been published at the desire of his auditory.

The subject of the first occasional sermon is: *what is to be done in the time of Calamity, whether public or private*: considered from Acts, ii. 37. "Men, brethren! What must we do?" A Fast-day sermon, full of good remarks. The second is a discourse pronounced on the Thanksgiving-day, Dec. 19th 1797, in which the preacher attempts to shew, 1st. That the favors of God do not authorise us to believe that he will not punish us, if we deserve punishment. 2dly. That on the contrary, those very favors furnish a proof that he will punish us more severely, if we hasten not to disarm his just wrath.—Sermon III. was a thanksgiving discourse preached November 29th 1798, on the victory of Admiral Nelson.—The fourth is a fast-day sermon, for Feb. 27th 1799, *on the influence of good or bad morals on the prosperity of nations*.—The concluding sermon was preached on the Anniversary of the Swiss Society, *on the love of one's country preserved even among foreigners*.

The reader will not discover in these volumes the close and copious reasonings of Bourdaloue, nor the affecting pathos of Massillon, nor the neat elegance of Saurin: but he will find religion without superstition, zeal without rancour, and maxims of the best morality. The author everywhere speaks the language of a pious, enlightened, and liberal theologian; and many of his arguments in favour of public worship are, in our apprehension, conclusive. Without some sort of public worship, religion, social religion, can scarcely subsist; a few philosophic minds may proudly fancy that it is not requisite: but the bulk of mankind are not philosophers.

ART. VII. *German Grammar, adapted to the Use of Englishmen.*
 By George Henry Noehden. Phil. D. 12mo. 7s. 6d. Boards.
 Mawman. 1800.

THAT a good grammar and dictionary of the German language, for the use of Englishmen, have been much wanted, is a fact acknowledged by all those who have lately wished and attempted to learn that language: which, although a sister dialect, is less easily attained by a Briton than perhaps any other European tongue. This difficulty arises not from the words separately considered, but from their very different construction and arrangement; and the principal defect of most grammars has originated in the little attention that has been paid to this subject. Dr. Noehden has in a great measure supplied this deficiency; and we consider this particular section of his grammar as the most useful part of the work.

An *Introduction*, of 21 pages, contains an historical account of the different German dialects, which, in writing, have gradually coalesced in what is now called *High German*: a term that ought not to be confounded with what is denominated *Upper German*, or that dialect which is spoken in the more southern parts of the Empire, and which is contrasted with *Nether German*, spoken in the north.

‘ Those two idioms, the Upper and Lower German, essentially differ from one another, not merely in the pronunciation of the same words, but in the words and phraseology themselves. They diverge more widely than the Attic from the Ionic, or the Ionic from the Doric, in antient Greece. The Upper German is in its elocution hissing and guttural, and abounds in deep and broad sounds. The Lower German, on the contrary, has a clear and soft enunciation, and generally avoids such sounds as are harsh and unpleasant to the ear. It renders the organs of speech supple and flexible, whereas the former so contracts or distorts them, that, in some degree, it disqualifies them for the pronunciation of any other language. Hence we find that those inhabitants of Germany, among whom the Lower German prevails, acquire with facility the pronunciation of foreign tongues, while those of the south, or Upper Germany, have to struggle with insurmountable difficulties.’

Dr. Noehden, who is probably a Lower German, gives the preference to that dialect; which, he thinks, is more harmonious than its rival. We have known Germans who thought otherwise: especially those who came from Franconia. The *Upper German* was cultivated at a much more early period than the *Nether German*, and maintained its pre-eminence until the reformation; when Luther, by embellishing his native dialect, the *Upper Saxon*, gave rise to a new language, which has been refining

ever since, and is now called simply the *German tongue*: because it has ceased to be a provincial dialect, and has relinquished all local peculiarities.—The questions, then, are, where is it best spoken? and in what part of Germany is it most eligible for a foreigner to learn it?—The preference was long given to its birth-place, the Electorate of Saxony; and particularly to Meissen and Dresden: ‘but of late years (says the author) this prerogative has been disputed by other towns, and in other provinces; for instance, in the circle of Lower Saxony, such as Hamburg, Brunswick, Hanover, Göttingen, &c. and some in the north of the Upper Saxon Circle, as Berlin: in short, all the places of note, within the verge of the Lower German dialect.’ Dr. N. observes that the natives of Lower Germany possess a great facility in pronunciation, and more easily divest themselves of their provincial habits, than the Upper Germans; and hence, he thinks, they speak *High German* with a superior degree of purity and accuracy.

The provincial aberrations in the Upper Saxon mode of speaking are these;—a want of discrimination between *b* and *p*; *d* and *t*; *g* and *k*; for example, they pronounce *baum*, *paum*; *der*, *ter*; *gott*, *kott*. They confound *s* with *sh*, and say *shprecken* for *sprechen*, and *dursht* for *durst*.—On the other hand, the principal misnomers of the Lower Saxons are these;—They change the hissing sounds where they should not, and say *slagen* for *schlagen*. They pronounce the letter *g*, like our *y*, and say *yott* for *gott*; *yarten* for *garten*, &c. At Berlin, we believe, this is the common pronunciation, which is certainly more smooth than the other; although the present writer tells us that it is ‘unjustifiable,’ and that the true sound of that letter is the same with that of our hard *g*.

The grammar itself is divided into two parts, of which the former treats on *etymology*, and the latter on *syntax*. Respecting the pronunciation of the letters, we think, the author is rather prolix, and might have greatly condensed his matter. Sect. 3. on the *accent*, is well worth attention. In the other parts, we observe nothing uncommon; except, as we have already stated, the remarks on the *arrangement of words*. This is the subject of the 3d ch. of part second, and should be carefully perused by every learner of the German language. Indeed it is almost indispensably necessary: since ‘the Germans have a settled method of arranging the parts of speech in a sentence, which is at present so incorporated with the genius of the language, that any deviation from it may be regarded as a grammatical offence.’—There have been some authors, we are told, who have wished to depart from this system, but they failed; and their

their ineffectual endeavour has only served as a *test* of the prevailing usage.

The appendix contains a few extracts from Wieland, Herder, Goethe, and Schiller, with a literal English version for the use of beginners: followed by a very short *collection of phrases*; which, we are inclined to think, might have been better chosen, and not seldom better translated. Here we cannot help observing that, in an elementary book, that translation of words and phrases which comes nearest to the idiom of the words and phrases to be translated is always to be preferred, though it be not always, perhaps, so elegant as other expressions. For example; we would have *der magen* translated, *the maw*; *kleidung*, *cloathing*; *schweinefleisch*, *swine-flesh*: adding, when necessary, the more common terms, *stomach*, *cloaths*, *pork*, &c. In like manner, we would not render *sie essen nicht*, “you do not eat,” but “you eat not:”—nor *eilen sie nicht* “do not be in a hurry,” but “hurry yourself not.” Even when a literal version deviates from the English idiom, it would be more useful to the learner to have it presented to him. For instance: *wollen sie zu mittag bey mir essen*: “will you at mid-day with me eat.” i. e. *will you dine with me.*—*Darf ich sie bitten*; “dare I you beg.”—*Wie weit ist Berlin von hier*; “How wide is Berlin from here.”—*Kann ich über nicht hier bleiben?* “Can I overnight here stay?” It is inconceivable how much a *Chrestomathia* of this sort contributes to the rapid progress of the scholar. We speak from experience.

The author promises us a dictionary, *English and German*, and *German and English*, in octavo: in how many volumes, he says not: but in order to be in any degree like a complete *Lexicon*, it cannot be comprehended in less than *four*. In the *German and English* part, we recommend it to Dr. Noehden to take Schwan's *German and French* for his model.

ART. VIII. *The History of France*, Civil and Military, Ecclesiastical, Political, Literary, Commercial, &c. &c. from the Time of its Conquest by Clovis, A. D. 486. By the Rev. Alexander Ranken, one of the Ministers of Glasgow. Vol. I. 8vo. pp. 540. 9s. Boards. Cadell jun. and Davies. 1801.

THE division of his subject, which Mr. Ranken has adopted, will naturally bring to the recollection of our readers Dr. Henry's *History of Great Britain*, and the mode which he pursued in the composition of it. In his preface, Mr. R. has thus stated the reasons for his adoption of this plan:

“Many years have elapsed since I began my enquiries into French history, and to write essays on that subject. The plan which I preferred

ferred when I resolved to publish, required both that these essays should be considerably altered in their form, and that others more recently composed should be added: this will account for that variety which may appear in the style.

‘The plan was not suggested by Dr. Henry’s *History of Great Britain*; but in attempting to arrange the several essays afterwards, a similarity was observed; and on farther deliberation I resolved to adopt his plan, and proceed in composing what was then wanting to complete it. I admire his work, and *will* be content if I shall be thought to have successfully imitated it.

‘The First Book, therefore, which this Volume contains, is divided into Seven Chapters. The First Chapter is the History of Civil and Military Affairs; the Second, is the History of Religion and of the Church; the Third, is that of Laws and Government; the Fourth of Literature; the Fifth, of the Arts; the Sixth, of Commerce; and the Seventh, of Language, Customs, and Manners.’

The author considers the conquest of France by Clovis as the origin of the French monarchy; and he does not extend his inquiries higher than that period, because he justly represents their previous annals as involved in impenetrable darkness and obscurity. The Franks, before that time, were German Tribes, having no sovereignty but over their own families, without any certain or settled territory, and almost without a fixed name. ‘From the conquest of Gaul by Julius Cæsar, (observes Mr. Ranken,) till its conquest by Clovis, the history of the Gauls belongs to the history of the Roman Empire, and could not with propriety, nor with success be detached from it.’—This period, as also a considerable part of that which is discussed in the present volume, is illustrated in Mr. Gibbon’s great work; and it would form no unpleasant nor unprofitable occupation to compare the statements of the two historians. The plainness and simplicity of Mr. Ranken are strongly contrasted by the study of ornament and the affectation of singularity which are so evident in Mr. Gibbon; and this opposition of manner and style struck us more forcibly in the character of Charlemagne, than in any other instance. If it should be urged that the present writer is too favourable in his account of that illustrious monarch, it must be allowed that “the historian of Rome” (a title which Mr. G. was fond of appropriating to himself) has been unjust to his merits, and treated his memory with unbecoming levity.

The detail of the conduct of the different Princes of the Merovingian race is curious and interesting, though our feelings are frequently shocked by the enumeration of those enormities which were too common in all countries at so early a period of society. Pepin le Gros (also called *d’Heristal*, from his Palace of that name,) first successfully contended with the monarchs of that
race,

race; and the victory which he obtained over Thierri in the year 687, at the Battle of Tertri, altogether annihilated their authority, though it still left them in possession of the title of king. 'Some writers here terminate the Merovingian, and begin the Carlovingian Race; but Thierri, and several more of the same family, his successors, continued nominally kings. They were brought forward on certain solemn occasions as puppets, with all the outward ensigns of royalty, and even surrounded by guards; but it was more to prevent their intercourse with the people, than either for state or safety.' The policy observed and the humanity exercised by Pepin, and by his son, Charles Martel, served to confirm their power, and to enable their successors to assume what alone was wanting to them, the name of royalty. Pepin, the second son of Charles Martel, had placed Childeric the 3d on the throne in the year 743, and he was the last of the Merovingian race; who, beginning with Clovis, to the number of thirty-two kings, had filled the throne of France for 270 years. The causes which contributed to the fall of the one race and the rise of the other are thus stated by Mr. Ranken:

'Rudeness, ferocity, and cruelty, generally characterised them till the reign of Clotaire II.; after him the empire was less divided, and less distracted by civil wars. But the kings themselves became more sensual, superstitious, and indolent. Their frequent and long minorities, particularly after the reign of Dagobert, contributed to the diminution of their dignity and power, and to the increase of the authority and supreme power of the mayors. As the one descended, the other naturally rose, till the people were at last accustomed to look on the latter as their sovereigns. In the progress of a century, veneration for antiquity itself loses its influence; and respect is transferred by new associations, and by new generations of men, from those whose fame is known by means only of history or tradition, to those whose character and achievements are every day the subject of attention and admiration.

The first Pepin and Charles Martel were both illustrious examples of this effect. Their military skill and valour, their political sagacity, their general good fortune in advancing them personally, aggrandised the state. Pepin, the son of Charles, had already shown, both in his eastern and western expeditions, and in his general administration before and after the resignation of Carloman, that he was not inferior to any of his predecessors. His civil government was vigorous, yet mild and gentle; sufficient for restraining licentiousness and criminal disorders, and calculated at the same time to promote and maintain industry, justice, and peace. His public conduct was not more ingratiating, than were his personal affability and agreeable manners. If a few of the nobles were envious, or jealous of his high rank and power, they were just sufficient to render him the more prudent and cautious. His liberality to the church, and his particular attention to the clergy, secured their favour; and their approbation and influence

ence were of great importance in the part which he now resolved to act.

‘ In deposing Childeric, and assuming to himself the august title of king, he considered that the sanction of the pope might diminish the scruples of the people, and convey the crown to him with a religious weight, which might fix it on his head with a firmness equal to that of family and hereditary descent.

‘ He had cultivated a close intercourse with Zachary, the reigning pope. He often consulted him about ecclesiastical affairs, and caused his answers to be read to the clergy, and to be observed by them with respect and submission. This both gratified the pope, and accustomed the clergy and people to reverence and obey him.

‘ Zachary, on the other hand, like his predecessor, was involved in the controversy respecting image worship, and was threatened by the arms of both the emperor and the king of the Lombards. The emperor was at the head of the Iconoclasts; the Lombards were Arians; Spain was now subject to the Saracens; and a great part of Germany was still idolatrous. Zachary could place his hope of protection and aid in France alone. He had formerly solicited these without effect, and only waited a more favourable juncture for repeating and enforcing his requests. None could be more favourable than that which was now presented to him. In bestowing or confirming a crown, he might hope for his protection at least on whom he conferred it. He saw, besides, that such an interposition of his authority must increase the importance and influence of the Holy See, and lay a precedent for future interferences of the like nature in the civil and political affairs of Europe.

‘ At the same time, Pepin proceeded with the utmost delicacy and caution in proposing the matter to him. He knew the importance of a first impression, and was anxious that it should be favourable. Having gained Boniface, bishop of Mayence, the most zealous and popular of all the clergy, and the most intimate with Zachary, he entrusted to him the communication of his design.

‘ He was not kept long in suspence. His proposal, he was assured, had been well received at Rome. He now therefore more openly and formally deputed the bishop of Virsburgh, and the abbot of St. Denis, to propose as a case of conscience, which required the judgment and sanction of the highest and most sacred authority, “ Whether, considering the present state of Europe, it were expedient that the nominal, and real source of authority in the French empire, should be divided? Or, considering the incapacity of Childeric, the lustre of Pepin’s family for a century past, and his own high reputation, whether, having been so long in possession of all power, he ought now actually to assume the rank and title of king.”

‘ The case having been duly examined by the pope, he returned the following judgment: “ That having considered the whole circumstances of the subject proposed to him, he was satisfied that he who is in possession of the reins of government, may also assume the name of king.”

‘ Matters being so far prepared, Pepin next assembled the states of the kingdom, a great part of whom also were in the secret. The business

business was introduced, and conducted by his friends. They stated the services which his family had rendered to the empire, the peace and prosperity which it now enjoyed under his administration, the danger to which it might be exposed from the Saracens, or the tributary nations now overawed by his vigilance and authority : that to secure the tranquillity of the state, and the happiness of the people, it was highly prudent and justifiable to confer on real ability and worth, the reward due to so many inestimable services : in a word, that it was their interest and their duty to request the noble Pepin's consent, that his title of duke may be changed into that of king of France ; that there was no real obstacle ; Childeric should be provided for, suitably to his rank and capacity : that the case, as far as religion and conscience were concerned, had been examined by the father of the Christian church, and that he, judging it to be for the interest of both church and state, had advised the calling of this assembly, and the communication of this measure, for their deliberation and decision.

‘ His friends applauded the scheme ; others readily joined their approbation. They expressed their decision by a general acclamation. Measures were taken without delay for the solemn inauguration ; Pepin was crowned and proclaimed king of France, and placed, with his queen Bertrade, formally on the throne.

‘ To give the more solemnity to his inauguration, and to render his person and royalty the more sacred, Boniface archbishop of Mayence, and the pope's legate, who attended on this occasion, anointed and consecrated him, after the manner of the kings of Israel. This ceremony, observed now probably for the first time in France, became customary thenceforward at the coronation of the French kings.

‘ A suitable account of this event, the reasons of it, the pope's opinion and approbation of it, and the unanimous act of the assembly, were all industriously published and circulated over the empire, and every one seems to have participated in the general joy.

‘ Childeric, dethroned and deserted, was shaved, and conducted to a monastery, where he died about three or four years after. He had one son, who was in like manner withdrawn from a public and political, to a retired and religious state.’

The author now proceeds to give a view of the transactions in which Pepin was engaged ; these he states with clearness and impartiality, and concludes with the following short character of that prince :

‘ No man in so elevated and active a station, and especially in circumstances so critical as attended the revolution in his favour, ever maintained a character, either considered personally or politically, more irreproachable, or more highly respectable than Pepin. His prudence was remarkable even to a proverb. In the field, in the council, in the assembly of the people, his opinion was usually solicited, and readily followed. His plans, his decisions, his enterprises, all his measures, were wise and successful.

‘ Few princes gave so great a share in the administration to the nobles ; but the more he condescended, the greater authority and real

real dignity he acquired. No faction disturbed his government, or ever appeared to disquiet his mind. He ascended the throne without bloodshed, and reigned without exciting the groan of oppression.

‘ He appears to have possessed that well-balanced mind which was not indifferent to any circumstance, but deliberately judged of every step which he pursued. He had quick feelings, and an acute discernment; but his sensibility was regulated by his prudence. Though his habitual thoughtfulness gave an expression of gravity to his temper and manner, he entered cheerfully, and with good humour, into the occasional mirth of his company, and all the ordinary amusements of the times.

‘ His body was short, but stout and vigorous. At a public show, while a strong lion held a furious bull by the throat almost strangled, he proposed that some of the company should step forward and rescue him. No one daring to attempt it, he rose from his seat, leaped on the stage, cut the throat of the lion, and with one stroke of his sabre cut off the head of the bull; then turning to the company, said, “David was a little man, who slew Goliath; Alexander also was but of little stature, yet had he more strength and courage than many of his officers, who were taller and handsomer than himself.”

With the death of Charlemagne, the first chapter of the present volume is closed. As the events of his reign have been frequently discussed, we shall only introduce the author's character of this illustrious prince, under whom the kingdom of France attained its greatest extent and power; referring our readers to the IXth vol. of Mr. Gibbon's history (p. 174.) for the different lights in which he has represented the same personage.

‘ Charlemagne was of a robust and firm constitution, rather above the common stature. His person was altogether manly and majestic; his countenance open and agreeable; his eyes large, lively, and engaging; his nose aquiline, and his voice clear, though, considering his size, rather feeble.

‘ His mental talents were more solid than brilliant. A comprehensive and clear understanding, improved by experience, rendered his judgment decisive, and his resolution firm. His mind and habits were formed for extensive business. He accounted it no trouble to rise during the night from his bed, to exercise authority in civil matters; and he often administered justice, or gave orders to the various officers of state, when he was dressing himself. His just discernment of human character made him generally happy in the choice of his public officers, and of course almost uniformly successful in his military enterprises, as well as in his ordinary civil administration. He formed his plans with sagacity and prudence, began them with caution, and in their execution was determined and vigorous.

‘ As a monarch, there is no doubt that he shed much blood. Some apology, however, may be made for him. In every case where he engaged in war, he seems to have done it from a sense of duty. Ambition certainly mingled its influence; for men, even in their purest and best state, are seldom influenced by single motives, and it cannot be

he denied that he was ambitious. In the Italian wars, to which he was called by the bishop of Rome, he appeared to be discharging the duty which he owed to the church and religion, in protecting her against her enemies. In the Spanish war, to which also he was invited by the princes of that country, he appeared as the protector of the oppressed, and as strengthening the barrier of the church on that side against the infidels, so formidable in preceding reigns. The turbulence of the people, or of their princes, in Aquitaine, Bavaria, Saxony, and other parts of Germany, seems always to have been the occasion of the wars and severities with which he visited them. Though these reasons may not altogether justify him, they ought to have alleviated a little the acrimony with which some writers have treated his character.

As a man, he was humane and generous. He exercised mercy and compassion, as far as was consistent with justice and wise policy. This temper indeed being sometimes abused, was the cause of subsequent severities. Both his friends and enemies carried their trust in his forbearance and forgiveness to an extreme, and thereby provoked his just resentment. His donations were frequent, liberal, and cheerfully bestowed; yet he has been reckoned a strict economist. It was probably his attention to economy, among other circumstances, which enabled him to be so extensively and so heartily liberal. He seldom enriched those who served him, but he generally pleased them. His manner was so affable and obliging that it gave a double value to every thing he said or did.

He was so illiterate in the earlier part of his life, that he could not write even his own name. Princes were not allowed ordinary education, lest it should enervate them, and disqualify them for the business of war. Yet he was fond of learning and learned men. He gave the utmost encouragement to the literature of the times. He invited Alcuin, a famous teacher, from England, and by his directions instituted schools and philosophical academies. Schools, with proper masters from Italy, and other places where they could be found, were ordained to be opened in all the cathedral churches and rich abacies; so that before his death the ecclesiastics began to understand the holy scriptures, and the monks their psalter.

According to the sense in which religion was understood in those times, he appears through the whole of his life to have been pious and devout. He was attentive to ritual worship, and to religious men; and like his predecessors, erected many sacred edifices. His moral conduct corresponded to his religious principles, and to the rude laws by which society was then regulated *.

* Eginhart, c. 19. delicately alludes to a suspicion of scandal, or disorders in his family. Speaking of his daughters, he says, "*Quæ cum pulcherrimæ essent, et ab eo plurimum diligerentur, mirum dictu quod nullam earum cuiquam aut suorum, aut exterorum nuptum dare voluit; sed omnes secum usque ad obitum suum in domo sua retinuit, dicens se earum contubernio carere non posse, ac propter hoc, licet alias felix, adversæ fortunæ malignitatem expertus est, quod tamen ita dissimulavit, ac si de iis nunquam alicujus probri suspicio orta, vel fama dispersa fuisset.*"

‘ He was buried at Aix la Chapelle. His body was embalmed, and placed in a vault on a throne of gold, having on the Imperial robes, above a hair cloth vest which he was accustomed to wear. A richly ornamented sword lay by his aide, with a pilgrim’s scrip, which he used in going to Rome. He held the gospels in his hand, written in letters of gold. His head was adorned with a chain of gold in the form of a diadem, enclosing a piece of wood of the true cross. His face was covered with a handkerchief. A golden sceptre and buckler hung before him. The sepulchre being filled with riches and perfumes, was securely shut and sealed, and over it was erected a gilded arch with the following inscription :

“ Sub hoc Conditório situm est Corpus Karoli Magni, atque orthodoxi Imperatoris, Qui Regnum Francorum nobiliter ampliavit, et per annos 47 feliciter rexit. Decessit Septuagenarius Anno ab Incarnatione Domini DCCCXIV. Indictione VII. V. KAL. FEBRUARIAS *.”

In the chapter allotted to the consideration of the religion of this period, we meet with many curious particulars. The account of the Arian heresy, and of the Nestorian and Eutychian controversies, is related with fairness and impartiality, and is replete with interest. The following enumeration of the rules by which a female monastery, in the sixth century, was governed, will probably amuse our readers :

‘ St. Cæsar, bishop of Arles, about A. D. 507, founded a female monastery or nunnery at Arles. As it is one of the first in France of whose regulations we have a distinct account, a summary of them will serve to shew the general nature of the institution.

‘ Widows, and children above six years of age, were admitted after a year’s probation. They were strictly shut up in the monastery, and secluded from all worldly intercourse. They were neither allowed to go out, nor was any person permitted to come in to them, not even into the church whither they went to worship, excepting the clergy of approved reputation, who were necessary for conducting the religious service.

‘ The abbess, or head of the monastery, attended by two or three of the sisterhood, might occasionally receive a visit, but was prohibited from offering either meat or drink to any one, even to the bishop.

‘ No one was allowed to have any property ; all things were common. The abbess herself was not allowed a servant ; they all served themselves, and helped one another. They had each a bed, but slept together, old and young, in the same chamber. They were allowed no means of concealment, no repository, not even a chest, press, or drawer, in which to lock up any thing peculiar or valuable. Their beds were simple, without any ornament. They made their own clothes, which were white and plain woollen. Their head-dress, or cap, was restricted to the height of an inch and two lines.

‘ They were tasked daily, but forbidden to work embroidery, or to bleach their garments, assume any ornament, or accommodate

* Eginhart in vit. Car. Magni.’

themselves to any fashion, which they might chance to see or hear of in the world.

‘ All were taught to read, and spent two hours, from six to eight in the morning, in reading; besides what was read by some one to the rest, while they were working.

‘ They fasted on Monday, Wednesday, and Friday, every week during the months of September and October. From the first of November to Christmas they fasted every day, excepting Saturdays and festival days; they did the same seven days before Epiphany; from that time to Lent they fasted on Monday, Wednesday, and Friday; and of course all the time of Lent.

‘ Their usual allowance was two dishes at dinner, and three at supper; which seem to have been chiefly bread and milk in various forms, vegetables, and fish; for they were never allowed butchers’ meat, nor even fowls, unless when sick or infirm.

‘ They were not permitted to bathe, but when it was ordered by the physician.

‘ The means of correction and discipline were reproof and excommunication; but their excommunication consisted in separation only from public prayers, and from the common table at meals. And if both these failed in producing the desired effect, recourse was had to flagellation.

‘ It is remarked, as a singular proof of the mildness of St. Cæsar’s discipline, that he never exceeded the scripture rule “of forty stripes save one.”

In that division of the work in which the laws of the different nations constituting the French monarchy are considered, we observe many marks of patient investigation and successful industry. We shall close our extracts with Mr. Ranken’s view of the Ripuary, and of the Burgundian law:

‘ The Ripuarii, comprehended, like the Salii, under the general name of Franks, derived their name (*a Ripis*) from the banks of the Rhine which they occupied. Their laws, which are very little different from those of the Salii that we have just now considered, show that their origin, situation, and state of society, were almost the same.

‘ They were similar in regard to their ranks, or orders of men. Their law is rather more particular with respect to the manner of manumitting slaves than the Salic, and is, on the whole, more favourable to that class of men.

‘ It settles also more attentively the age and rights of minors. Children, both males and females, being orphans, are declared incapable of being prosecuted, or of raising any prosecution before a court of law, till the age of fifteen, when they may either act for themselves, or chuse curators.

‘ It is also more favourable to the wife, than either the Roman or Salic law. It declares the marriage portion, *morgangeba*, given by the husband to the wife next morning after consummation, to be her unalienably. But if, on the husband’s death, no writing appeared, stating the extent and particulars of that portion, then she was entitled

titled to receive 50 solidi as her portion, and a third part more of all that she and her late husband had earned by their industry, or care, since their marriage.

‘ It appears that written deeds, as contracts, testaments, &c. were more frequent among them than among the Salii..

‘ Adoption itself prevailed among them, and was regulated and confirmed by writing, as well as by the *festuca*, or symbol.

‘ Sales of large property were also made by writing; but if the subject was small, it was held legal before six, or if very small, before three witnesses. In the case of purchasing a large property, it was done in the presence of twelve boys, besides the witnesses, to each of whom the purchaser gave a blow, and a pinch on the ear, to secure remembrance of the sale.

‘ A testament was made and confirmed in the king's court, in that of the court of the district, or of any other legal judge.

‘ The fines for injuries and crimes vary in particular cases, but, on the whole, they resemble those of the Salic Law.

‘ Exculpation appears generally admissible, by means of six witnesses swearing, along with the person himself, to his innocence; but in cases more heinous, as in a charge of having murdered royal or ecclesiastical persons, twelve such witnesses were requisite.

‘ The ordinary or legal composition for a man's life, is particularly stated, in the Ripuarian Law, as payable either in cattle and goods, or money. The cattle and goods, with their value, are enumerated: and the solidum in this case, instead of forty, is rated at only twelve denarii, which is said to be its ancient value.

‘ From the Capitularies of Charlemagne annexed to the Ripuarian laws, A. D. 803, it seems as if a part of the Franks continued to live then under the Ripuarian laws, probably still in or near their ancient territories on the Rhine.’—

‘ The origin of the Burgundians may be traced obscurely among the Vandal race. Like other barbarous tribes, they pressed forward from the banks of the Elbe, sometimes as allies, and at other times as hostile invaders of the Roman empire, till they finally obtained a permanent settlement in that province of Gaul which still retains their name.

‘ Their code of laws was composed by Gundebaud, uncle of Clothildus, wife of Clovis. They are also ascribed to his son Sigismund, who probably corrected and improved them. They breathe somewhat the spirit of the Roman law, and are plainly accommodated to the Christian church. The peculiar favour shewn to any Goth who might chuse to settle among them, seems to imply a knowledge of their common northern origin. Their laws are fewer than those of either the Franks or Visigoths, and they are much milder.

‘ Freeman, freedmen, and slaves, were, like those of the other nations, their ordinary ranks of men.

‘ A slave once presented with his freedom, could not be reclaimed, from any caprice of his master, or other trivial cause, but by a formal sentence only of a court of justice.

‘ A father seems to have had less power over his children than among any of the other nations, and particularly than among the Romans;

mans; for he could not alienate their property from them, nor control them in the disposition of it.

‘ He was still their natural guardian: next to him, the mother was the guardian of her own children; failing whom, the nearest of kin, without any specification.

‘ The age of majority was fifteen years.

‘ In case of a daughter's marriage after the death of her father and brethren, the uncle was entitled to one third of her portion, and her sisters to another. If she had no sisters nor uncle, then her mother received one third, and her nearest of kin the other. She retained the other third herself.

‘ A woman was incapable of alienating from her children, and other heirs, any part of her marriage portion: she could, however, dispose of what she acquired by the testament of her children, or other friends, or by her own industry, as she chose.

‘ If a woman deserted her legal husband, she was ordained to be choked, or drowned in mud.

‘ A husband, on deserting his wife, was bound to pay her equal to the amount of another portion, or what he gave for her on his marriage, and a fine besides of twelve solidi. If he could prove her an adulteress, a witch, or a violator of the tombs of the dead, he was liable to make no compensation whatever: but if he dismissed her without any cause, then his fortune went to her and her children.

‘ Adultery was punished with death. Incest was punished with a fine only of twelve solidi; but the woman was subjected to slavery.

‘ A parent might dispose, as he pleased, of whatever he had acquired by his own industry; but that which he inherited, or derived from the nation or the king, descended in legal succession to his children.

‘ If he chose, on the death of his wife, to marry again, it was necessary first to secure the children of the former marriage in their portion, reserving to himself a half only, which he might give or leave to the children of the second marriage. In other respects their rules of succession, of testament, &c. were similar to those of the other nations.

‘ Prescription followed on peaceable possession after fifteen years; and thirty years completed a right, whatever violence or injury had attended the commencement of the occupancy.

‘ The laws of the other nations protect any one received into the house, and entertained by another; but the Burgundians are the only people whose laws enjoin hospitality. They ordain a fine of three solidi to be paid by any one who shall refuse hospitality to a stranger: yet they were jealous of foreigners who entered their country.

‘ Death was the penalty which the law denounced against murder in general. In the cases excepted from that general law, as when provocation was given, the fine for a noble person was but one hundred and fifty solidi; for an ordinary person, one hundred solidi; and for an inferior person, seventy-five solidi.

‘ Neglect of summons to a court of justice, was punished by a hundred lashes.

‘ In

‘ In cases of defective evidence, or when either party was obstinate, recourse was had, as among the other rude nations; to duel; single combat, &c.

‘ When we reflect on the laws of these several nations comparatively, the first observation which occurs, is the striking similarity of their general principles. Their ranks of persons, their relations, and the duties arising out of them; their rules of property, and forms of tenure and succession; their foundations of obligation, and their causes and effects of legal action, with considerable variety in the detail, bear a strong resemblance on the whole: insomuch that we are likely to be disappointed, if we expected the character of these several codes to be distinctly marked on the people of those regions where their authority once prevailed. Many of the minuter differences were gradually effaced, run into the stronger features of the Roman law; or were obliterated afterwards by the still more powerful impression of feudal times.

‘ But, in the next place, as a difference is discernible which may be retained—as the milder laws among the Burgundians in favour of children, of females, and of hospitality—as the *patria potestas* among the Romans—or as the manner of attesting sales among the Ripuarians, it will be convenient and curious, in subsequent periods of this history, to be able to trace the customs of those countries or provinces, and to refer them to the original and peculiar laws of their respective ancestors.

‘ Among the people of Provence, in Marseilles, and that neighbourhood especially, we might expect some traces of the laws of Ionia, whence the colony which peopled that city and country had emigrated; but they appear to have framed new and peculiar rules for their infant settlement. Besides, the Romans early mingled with the people of that colony: it became peculiarly *Provincia Romana*; and was, in progress of time, more impressed with the spirit of the Roman, than of the Grecian laws.’

We receive with pleasure the information that a second volume of this work is in great forwardness, bringing down the history from the death of Charlemagne to the commencement of the third dynasty, or Capetian race of kings; as we are satisfied that a performance of so much merit will meet encouragement sufficient to induce Mr. R. to proceed.

ART. IX. *The Physical Principles of Chemistry.* By M. J. Brisson, &c. &c. To which is added a short Appendix by the Translator. Illustrated with Seven Engravings. 8vo. pp. 424. 10s. 6d. Boards. Cuthell. 1801.

THIS work appears to have been intended to facilitate the chemical studies of the pupils in the central school of the four nations, in which M. Brisson is the Professor of Natural Philosophy. In the commencement, as is usual in most of the Elementary Books of chemistry, the author first treats of the

the composition of natural bodies, and considers the different states in which these may exist, according to aggregation, accumulation, or mixture. He then notices the affinity of aggregation and of composition; and having given some account of the different states of caloric, as well as of the simple bodies, sulphur, carbon, and phosphorus, he proceeds to the formation of the aeriform elastic fluids. These M. Brisson divides into two classes, viz.

1st. **Vivifying**:—comprehending atmospheric air and oxygen gas.

2d. **Suffocating**:—subdivided into three orders;

1. Non-saline gases, as, Azotic	}	Gas.
Nitrous		
And oxygenated muriatic		

2. Saline gases,—as, Carbonic acid	}	Gas.
Muriatic acid		
Sulphurous acid		
Fluoric acid		
Ammoniacal or alkaline		

3. Inflammable gases, such as	}	Gas.
Pure hydrogen		
Sulphurated hydrogen		
Phosphorized hydrogen		
Carbonated hydrogen		
Carbonic hydrogen		
Marsh hydrogen		

The characteristic properties of each of these gases are afterward separately described.

The author next speaks of the different states of water, and then treats of the combinations of caloric, oxygen, azote, hydrogen, carbon, sulphur, and phosphorus. In the subsequent lithological part, mention is made of the primitive earths, and of their various combinations; and we perceive that the Gems are divided according to their respective colours: viz. red, yellow, blue, and green. To this part is also annexed a table of the gravity and comparative hardness of the gems. The stones in general are divided by M. Brisson into four orders, namely,—1. Saline stones.—2. Stones properly so called.—3. Rocks.—4. Volcanic products.—The Metals are divided into two orders; the first of which comprehends the perfect metals, gold, silver, platina; and the imperfect metals, copper, iron, tin, and lead. The second order includes the whole of the semi-metals, viz.—Mercury, bismuth, cobalt, nickel, zinc, antimony, arsenic, manganese, tungsten, molybdena, *Rev.* APRIL, 1802. D d titanium,

titanium, chrome, and tellurium *. To this part are subjoined tables, shewing the fixity of the metals in fire, as well as their relative degrees of ductility, hardness, tenacity, elasticity, sonorous property, gravity, oxidability, increase of weight by oxidation, affinity for acids, acidification, and adhesion to mercury.

M. Brisson afterward notices the mineral, metallic, vegetable, and animal acids; and he then proceeds to speak of the alkalis, and of the formation of neutral salts. Here a great number of tables are added, shewing the various combinations of the different acids with the salifiable bases.

We next find remarks on other important chemical subjects, such as the different species of fermentation, on the nature, properties, means of exciting, and propagation of fire, on the specific heat of different substances, and on refrigeration.

In the appendix, the translator has added a table of the new French weights and measures, reduced to the English standard; and also rules for converting the old French weights and measures into correspondent English denominations.

The reader will find an account of M. Brisson's work on *Minerals*, in our 28th vol. N. S. p. 565; and of the translation, in vol. xxxiii. p. 333.

ART. X. *Reports on the Diseases in London*, particularly during the Years 1796, 97, 98, 99, and 1800. By Robert Willan, M.D. F.A.S. 12mo. pp. 360. 5s. Boards. R. Phillips. 1801.

A wish has often been expressed, by the friends of medical science, that the physicians to public institutions would circulate reports of their observations on the progress of diseases, from time to time. This idea has been happily realized by Dr. Willan, whose character, as an enlightened and accurate observer, is well known to our readers; and the collection of his remarks, during but a short series of years, has furnished the profession with a valuable and interesting volume. As most of these reports, however, have already appeared in some periodical works, we shall confine our view of them to those which are now first printed.—The following description of Hectic, as an idiopathic disease, is given in the preface:

* All the species of Hectic are characterised by the recurrence every twenty-four hours, or sometimes every twelve hours, of heat of the skin, after slight chilliness, with a circumscribed flush of the cheeks, an increased velocity of the pulse, and violent perspirations

* Uranium seems to be forgotten by M. Brisson.

towards morning. In infancy, childhood, youth, and old age, (See page 19,) Hectic takes place, without any local affection, from changes in the constitution, connected with the different stages of human life. A similar state of disorder is often produced in persons of the middle age, when the constitutional vigour first appears to decline, not resisting as usual the operation of cold, fatigue, and other occasional causes. This state is mostly accompanied with aphthous ulcerations of the tongue and fauces, and a large secretion of frothy phlegm. Under this head also must be ranked the *Febris aphthosa*, or *Hectica aphthosa*, often put down in the succeeding lists. It commences with violent and repeated shiverings, succeeded by flushes of heat; with pains of the head, neck, and limbs; roughness of the throat; a dark redness and enlargement of the papillæ of the tongue; likewise an enlargement of the veins of the uvula, tonsils, &c. The formation of aphthæ is immediately followed by a dryness of the tongue, clamminess of the mouth, nausea, hiccough, heat in the stomach, which is increased by medicines, wine, or food taken warm. A diarrhœa supervenes, in which the stools are of a dark-brown colour, and often streaked with blood. The urine is at first clear, but has afterwards a curdly pink sediment, as in other hectic cases. There is usually pain and deafness in one ear, with great pain and tenderness in the soles of the feet. A circumscribed redness appears on the cheeks towards evening, attended with a quick pulse, heat of the skin, slight delirium, and restlessness. During the day the patient is languid, and heavy, sometimes thirsty, with but little appetite. After the tongue, fauces, &c. have been healed, the aphthous ulcerations return again, with internal heat, general uneasiness, and the same train of symptoms as at first. By frequent relapses of this kind, the patient is often reduced to an extreme degree of debility, and emaciation; and the whole duration of the complaint is from five to twelve weeks. The cases of Hectic, put down in the last report for the year 1800, were mostly of the kind here described.

We quote the following excellent remarks on the impropriety of bleeding in some cases of rheumatism, because this is a point respecting which many practitioners are still imperfectly informed:

‡ The rheumatism but seldom occurs here under its genuine inflammatory form. It is attended, in many cases, with every mark of extreme debility; with a weak and quick pulse, never less than 120; with sighing, fainting, or hysterical symptoms; with spontaneous sweating, and millary eruptions. Such a state is hinted at by Dr. Musgrave, under the article of *Arthritis chlorotica*; and was before mentioned, as being occasionally connected with, or succeeded by the *Hectica adolescentium* (see page 19). On this statement it must appear that blood-letting is generally inadmissible. Some practitioners, however, continue to let blood in most cases of Acute Rheumatism, thinking themselves justified in their mode of practice by the sizzly appearance of the blood. The same principle might lead them to empty the whole sanguiferous system; for, every time blood-letting is repeated, the

blood becomes more and more dense, or sily. I have farther observed, that, by bleeding repeatedly, the pains, swellings, and febrile symptoms, were not only aggravated at the time, but often protracted indefinitely; at least I have seen them continue, under such a mode of practice, upwards of two months. The ill success of it probably first induced other practitioners to adopt an opposite plan; when it was found that Peruvian bark, and vitriolated iron, or the precipitate of it combined with myrrh, as recommended by Dr. Griffiths, afforded both speedy and permanent relief.'

In treating of Chlorosis, Dr. Willan mentions that Dr. Griffiths's well-known mixture is an effectual remedy for this disease, when assisted by exercise and proper regimen. He adds;

'The result of this compound is a precipitation of iron from the vitriol, and the formation of a neutral salt. As the medicine, in a liquid form, is generally found offensive to the stomach, it must appear desirable to obtain separately the precipitate, which may be afterwards combined at pleasure with the salt, with myrrh, or any other ingredient, and made into pills. Such a preparation of Iron. I have been in the habit of prescribing ever since the year 1783, and believe that all medical practitioners, after having once given it a fair trial, would be disposed to employ it more frequently than any other Chalybeate. An opportunity of experiencing its good effects is afforded to every one, as it may now be had of the principal chemists in London. it is also prepared with great accuracy at Apothecaries' Hall, and sold there under the title of Ferrum Præcipitatum.'

We must refer to the work for Mr. Moore's account of the process by which the precipitate is obtained.

This collection might supply us with many interesting extracts: but we consider it as a book which ought to be in the possession of every attentive practitioner; and, for this reason, we shall content ourselves with having quoted enough to exemplify the accuracy and candour which are displayed throughout by the author.

ART. XI. *A Brief History of Epidemic and Pestilential Diseases, with the Principal Phænomena of the Physical World, which precede and accompany them, and Observations deduced from the Facts stated.* By Noah Webster, Member of the American Academy of Arts and Sciences, &c. &c. 2 Vols. 8vo. 18 s. Boards. Robinsons. 1800.

THIS American writer has attempted, in the work before us, to supply a great desideratum in medicine. The connection of Epidemic diseases with the medical constitution and physical qualities of the atmosphere is a subject of the highest interest,

Interest, but unfortunately we are not yet prepared to investigate it with success. The paucity of skillful observers is more felt on this point, than even the miserable deficiency of facts: If, instead of building up unsubstantial systems, eminent physicians had employed themselves, like Hippocrates, Sydenham, and Huxham, in describing the vicissitudes of the seasons, and the succession of diseases, we should now have possessed valuable materials for the natural history of Epidemics. The object proposed still remains unaccomplished, for Mr. Webster's facts are neither collected nor stated with sufficient discrimination. His apology for this failure is that medicine is not his profession: but from this consideration he might have foreseen the deficiencies of his work.

In consequence of this want of elementary knowlege, Mr. Webster has attempted a distinction respecting Contagion, which appears to us very unnecessary;

‘ The words *infection* and *contagion* are used by medical writers, and in popular custom, as synonymous, and their etymologies warrant the practice. But I conceive there are distinctions in this quality or power of diseases, of communicating themselves by contact or near approach, which require to have each its appropriate language.

‘ That quality of a disease which communicates it from a sick to a well person, on simply inhaling the breath or effluvia from the person diseased, at any time and in any place, may be called *specific contagion*. Such is the contagion of the small-pox and the measles, which are therefore called *contagious* diseases.

‘ That quality of a disease which, though insalutary, will not communicate it without the aid of other causes, as warm weather, or peculiar situation, and habit of body, and which requires the healthful person to be for a considerable time under its influence to give it effect, may be called *infection*. Such is the quality of the plague in all its forms, dysentery, and all typhus fevers. It may, perhaps, be possible for the effluvia of those who have these diseases, to be so concentrated and virulent as to communicate them to a person in health, by a single inspiration of air into the lungs. But if such can be the case in any instance, it is not the ordinary state of those diseases. Even in the plague many attendants on the sick never receive the disease at all; and in most cases healthful persons may, for hours, breathe the air of the rooms where the patients are, without any injury.

‘ Hence infection is capable of all degrees of activity and force, from a slight impurity of air, which affects no person in health, to that virulent state of air which will produce vomiting in a person suddenly exposed to it. Infection is usually rendered inactive by severe cold; *specific contagion* is never destroyed, but often rendered more active by cold. Hence the winter in northern latitudes usually puts an end to the plague, but makes no favourable alteration in the small-pox. There are some exceptions to this remark, as it regards the plague, which will be noticed in the following work.

These distinctions, which will appear in the course of this treatise to be well founded, have never been defined or used by European physicians, so far as my information extends; and to the want of them are to be ascribed many errors and absurdities in opinion, as well as warm controversies in regard to the contagion of the plague.

European physicians, far from overlooking this distinction, were long occupied in discussing it; as the writings of every author on fever and pestilential diseases will testify. They employed, it is true, different terms; and they disputed whether contagion took place *ad distans*, or *per tactum*: but, for several years past, the doctrine of the *contagium ad distans* has been regarded as exploded by facts.

Mr. Webster seems to imagine that physicians attribute the rise of Epidemics, in all instances, to individual contagion: but in this also he mistakes. The cause of plague, or of typhus, it is admitted, may be generated by the confined effluvia proceeding from the bodies of persons originally healthy; it is also allowed that a certain state of the atmosphere may create a more general predisposition to be affected by the application of contagious effluvia; but the propagation of certain fevers by contact, or by residence with a patient, is a fact so completely established by the united experience of physicians, that we must blame Mr. Webster most seriously for deriding the assertion as a prejudice. It will be truly unfortunate for America, if Mr. W.'s opinion should obtain even a temporary ascendancy, because it will lead the inhabitants to neglect the most effectual means of averting the dreadful scourge under which they have repeatedly suffered.

If an earthquake in Europe be supposed to produce an epidemic fever in America, we ought to possess a clear account of the progressive action of the noxious cause, from the very foot of *Ætna* or *Vesuvius*, on every island and every ship found in the direction of the effluvia, to Philadelphia or New York.—It is likewise impossible, either on this theory, or on the belief of similar influence from a comet, to explain why an Epidemic should be confined, during several months, to so small a portion of the atmosphere as that which envelopes one town, whatever be its size. While the yellow fever raged at Philadelphia, persons who fled from the town found themselves in safety at the distance of a few miles in the country. The atmosphere, therefore, was not rendered noxious by any general cause. The *experimentum crucis*, however, on this question, is the success which has attended the removal of patients from their own habitations into fever-hospitals; and the check which has thus been repeatedly given to the progress of Epidemics, even of the plague itself, demonstrates the existence and the evil of individual contagion.

Let

Let us hear no more, then, of these obsolete doctrines, which can produce no result but despair, (since medicine would be in vain opposed to diseases depending on comets or earthquakes); and let the American government, guided by the experience of European physicians, adopt the easy and salutary precaution of establishing large fever-hospitals in their cities, and especially in their sea-ports. When this measure is carried into execution, on a scale sufficiently extensive, it will always be in their power to stifle epidemic fevers in their origin. Posterity will wonder that one visitation of a pestilential Epidemic was suffered to pass over, without recurrence to a method of relief which will appear self-evident to succeeding times.

We have thought it necessary to express our unqualified disapprobation of Mr. Webster's doctrine of Epidemics, on account of the immense importance of the subject; yet it is necessary to add that his collection of facts is very large, and displays a mind of much vigour and general acuteness, though on this subject his information is not accurate.

ART. XII. *Two Memoirs on the Cæsarean Operation.* By M. Baudelocque, Sen. Professor of Midwifery in the School of Medicine of Paris, &c. Translated from the French: With a Preface, Notes, an Appendix, and Six Engravings. By John Hull, M.D. 8vo. pp. 240. 6s. 6d. Boards. Bickerstaff, 1801.

THE history of controversies, which unhappily forms a great share of the history of philosophy, is a continued satire on the misapplication of human talents. In ancient times, the Faculty were divided in their opinions concerning the best method of boiling water-gruel: more recently, it was keenly disputed in Paris whether a patient, who had a pain in his right side, ought to be bled in the right arm or the left; and Fontenelle has immortalized the grand controversy respecting the Dutch boy with the golden tooth. In all these instances, the animosity of the disputants seems to have been in the inverse ratio of the importance of the question: but, in the case to which our attention is now called, it must be owned that, however harsh and improper the conduct of some defenders of the Cæsarean operation may have been, the object for which they have contended cannot be deemed trifling.

Dr. Hull, the translator of this volume, having in several instances performed or advised the Cæsarean operation, when the event proved uniformly fatal to the mother, and having been led into a controversy to defend his want of success, has naturally turned his thoughts to a foreign alliance, in order to

support the cause which he was unable to maintain by the result of his own experience. When we are told that the practice has frequently succeeded in France, but never in this country, we are reminded of *Æsop's Traveller*, who boasted that he could leap to a prodigious distance in Rhodes, though he was incapable of performing the same feat at home: but, when we analyze more closely the evidence collected by M. Baudelocque, the mystery is unravelled. It seems that the Cæsarean operation has *not* succeeded in France, when performed publicly, under the inspection of well informed professional men, and with every advantage from the manner of executing it, and of care in subsequent dressing and attendance: but that it has answered to admiration, when it has been done with a bad razor in the middle of a forest, or by the horns of a bull in a field! We shall quote M. Baudelocque's own words, on this subject, and shall leave the reader to judge how far the comparative evidence has been properly weighed:

‘The case just related, and that of M. Tarbès, appear as proper to engage your attention as the two following, with which they form the most remarkable contrast. In one, fifteen professors of a celebrated school pronounce upon the necessity of the Cæsarean operation: it is performed by one of them under the direction of the others, and is unattended with success. In the other a number of practitioners, almost equal to that of the professors of Montpellier, see no other resource than the Cæsarean operation: it is performed in the midst of this crowd of luminaries, and the event is not more fortunate. In one of the two following cases, one man constitutes himself the arbiter of the destiny of the woman and her infant; he decides upon the necessity of one of the most important operations of our art; he undertakes it without any assistants except her husband, a woman eighty years of age, and a little girl. Two leagues distant from home and in the middle of the night, he deems it as useless to procure the instruments, suitable for the performance of it, as to call in any of his brethren. He operates with a bad razor and he preserves the mother, as he would also have preserved the child, if it had been alive at the time. In the second, which is undoubtedly still more extraordinary, the accoucheur opens the abdomen and the womb of a woman, whom he believes to be dead; he extracts the child, and takes flight the moment the woman, who was only in a syncope, sends forth a sigh and complains of the injury done to her; and this operation is nevertheless followed by the success, which nature seems pleased to deny in most instances to the most wisely combined efforts of art, as if she were afraid to share the glory of it with men, who would seem better entitled than the others to attribute the success to themselves.’

We are sorry to find that so strenuous an advocate for the operation rests the chance of its success on the ignorance and brutality of those who undertake to perform it. Surely an im-
partial

partial inquirer would be led, by this strange opposition of events, to doubt the accuracy of these romantic accounts. We certainly must deduct, on this consideration, every alleged fact, which the reporters of these Memoirs do not affirm from their own knowledge. They are evidently partial to the adoption of the practice, and they catch with avidity at every testimonial, however slight, which can be produced in its favour. Making this allowance, we apprehend that no judicious practitioner in this country will venture on an experiment, which even M. Baudelocque acknowledges (p. 129.) to be *but seldom* attended with a fortunate result.

In the Appendix, written by the translator, are two additional cases of the performance of the Cæsarean operation in Great Britain, both followed by the death of the mother. When shall we have done with these melancholy proofs of its fatality? We cannot help remarking that the number of instances, in which this operation has taken place, has increased amazingly since the commencement of this controversy. For the sake of humanity, let the subject be dropped; and let those whose passions may have been inflamed by dispute, to an undue degree of pertinacity in the opinion which they have espoused, have time to reflect coolly, and be induced to desist from the repetition of experiments so discreditable to the art of surgery. The present writer is disposed, we observe, to concede one point on this subject. He says:

‘The number of fatal cases of this kind, that have been recorded and collected, is now so great as almost to preclude every hope of preserving the life of a mother, affected with Malacosteon, by the Cæsarean operation. The lips of the external wound, though kept in the most perfect contact by means of sutures and adhesive plasters, shew little, or no, disposition to heal by the first intention; and the effects of the inflammation, arising from the incomplete state of the abdominal cavity, and the injured and exposed state of the viscera, cannot be long supported by these feeble and nearly exhausted systems.’

We suppose, however, that few medical men will agree with him in considering this as a reason for performing the operation on healthy women; and, as he expresses himself, as an operation of *election*, not of *necessity*. The advocates for the Cæsarean section have, till now, represented it as the *last resource*, in very rare instances of deformity; so rare, indeed, that the operation was, till lately, regarded as prohibited by general consent. If Dr. Hull means to recommend this horrible practice *in preference to the crotchet*, we scarcely know terms sufficiently strong to reprobate the publication of such an opinion. What are we to conclude from the following among ~~other~~ expressions?

‘We

‘ We have recourse to it only as an operation of necessity, where we can neither accomplish the delivery by diminishing the bulk of the child, nor by any other means. The practitioners of France and other states on the Continent of Europe perform it, not only as an operation of necessity, but as an operation of election, where the mother may confessedly be delivered with considerable safety, by sacrificing the life of the child: it would appear also, that in general they have recourse to the operation, before the patient has suffered very much from the continuance of labour. Upon these grounds only, I apprehend, is the greater success of the Continental compared with that of the British surgeons to be accounted for.’—‘ And it may be expected, not without reason, when the propriety and necessity of this operation are universally admitted, and when surgeons proceed to the performance of it in the early stage of labour, that a greater proportion, both of parents and children, will be preserved than has been hitherto done.’

At this happy season of a general peace, we beg leave to propose an amnesty to the violent partisans on both sides in this debate:

“ Already have their quarrels fill’d the world
With *widowers* and with orphans:—

’Tis time to sheath the sword, and spare mankind.” CATO.

This volume is concluded by some remarks on the *Mollities Ossium*, or *Malacosteon*, as the author terms it, which he imputes to a deficiency of phosphate of lime in the structure of the bones. Dr. Hull has also added some observations on the nosological place of *Malacosteon*, which he proposes to refer to the same genus with *Rachitis*. On this subject, we think, his reasoning is very doubtful. Though some points of resemblance may subsist between these diseases, we know at present too little of the history of *Mollities Ossium* to be prepared for this arrangement. Rickets are so decidedly confined to an early period of life, that we should hesitate to rank with them a rare complaint, attending advanced age, unless it could be proved that the persons affected by *Mollities Ossium* had been attacked by rickets in their youth; which, we believe, has never yet been pretended. Nosological arrangements, which are always arbitrary, are, it is true, of little importance in themselves: but they may sometimes lead to bad practice, and it then becomes necessary to check the zeal of their admirers.

This author, who almost rivals Mr. Chalmers in the number of his appendices, has likewise subjoined an account of three cases of the Cæsarean-operation performed in France, in which the event was favourable to the mother; one of these women was again subjected to it in a subsequent labour, and died. Another fatal case (and we hope to hear of no more) is added.

ART. XIII. *A general Account of all the Rivers of Note in Great Britain ; with their several Courses, their peculiar Characters, the Countries through which they flow, and the entire Sea Coast of our Island ; concluding with a minute Description of the Thames, and its various auxiliary Streams.* By Henry Skrine, Esq. LL. B. of Warley in Somersetshire, Author of three successive Tours in the North of England and Scotland in 1795, and two successive Tours in South and North Wales in 1799*. 8vo. pp. 412. 10s. 6d. Boards. Payne and Mackinley. 1801.

WE have on many occasions found our attention excited, on opening a new book, by an attractive vignette, sent, like an *avant courier*, to announce the approach of persons of consequence ; and when we have prepared our eager minds for the visit, we have, like many poor *Maitres d'Hotel*, been disappointed in our company. Mr. Skrine, however, as Sir Archy Mac Sarcasm would say, is none of your *flashy young dogs that gang off like a squab* ; though he, too, presents us with a vignette. As he tells us that this design is from the pencil of a lady, we shall forbear saying a word about the *cat and bagpipes*, the *goose and gridiron*, and *old Father Thames the ballad seller* ; though we could have wished, in deserved compliment to the author, to have seen a frontispiece from the exquisite hand of Claude de Loraine himself.

Mr. Skrine has here given an *Extraordinary Gazette* of the March of all the Rivers, of Note, in Great Britain, and to the entire sea coast of our island ; and, thus informed, we envy not those countries in which the Ganges and Hydaspes, the Cydnus and the Nile, the Tibur and the Po, nor even Pactolus itself, flow in proud celebration : neither do we wish for the deep-laid and surly fortresses of Cohorn and Vauban, while nature has engineered us with her rocks and her cliffs. Considerable travel, and, which is much more rare, enlarged and accurate observation, will be found in this volume : the author of which has surveyed water, wood, lawn, hill, and mountain, (the constituents of land-cape,) with very keen and learned eyes ; and he has told what he has seen with great perspicacity, and in the easy language of a gentleman. Although, therefore, he should exclaim with the Poet, "*Flumina amem silvasque inglorius*," we must introduce him to the public as a traveller to whom they are highly indebted for very elegant home information, in which the generality of persons have always been most woefully ignorant. In all countries, it is a common question, on seeing a river, to ask its name ; and it is as com-

* See the late vols. of the M. R.

mon an answer, particularly in our own country,—*I cannot tell*; but, all praise and honour be to Mr. Skrine! we shall now know not only the names, but the source, character, and progress of all our rivers; with the mansions, villages, towns, cities, castles, churches, palaces, &c. that brighten their banks, and their pastoral sportings through our beautified meadows; as also where, unblest by shrub or sprig, they run and shiver through the wilds of Scotland and Wales.

We present to our readers a sample of the entertainment here afforded, in the author's account of some of the rivers in Devonshire; commencing with those which assist in forming our great national port of Plymouth:

' THE TAMAR is one of the most considerable rivers in the west of England, rising in the northern point of the district of Stratton in Cornwall, (not far from the source of *the Torridge*, which flows to the northern sea by Biddeford,) and dividing for a long distance Cornwall from Devonshire. *The Tamar's* course is mostly southward, with some little variations, to the vicinage of Launceston; it then inclines somewhat to the east till its junction takes place, first with *the Lyd* from its cataract, wooded dell, and rocky bridge of Lydford, and then with *the Tavy* from Tavistock; after which that great æstuary is formed, which, descending to the south in several bold sweeps from Salt-Ash, incloses the dock of Plymouth, and afterwards co-operates with *the Plym* to create that large body of water, which constitutes *Plymouth Sound*, thus communicating with the sea.

' *The Tamar* abounds in fine features, and excels in a majestic outline, occasionally attended with rocks, woods, and the usual appendages of romantic beauty. Launceston, the county-town of Cornwall, occupies a fine eminence on the west, above its steep banks, (which are there thickly fringed with wood,) remarkable for the lofty mount which forms the keep of its castle, and divided from Newport by the little river *Atterry*. Somewhat above, *the Werrington* descends to *the Tamar* from the north-west, flowing through the Duke of Northumberland's pleasant park of Werrington. On the Cornish side, a little below Tavistock, Culteal, a curious old seat of Lord Edgecumbe, exhibits the wild beauties of *the Tamar* in great perfection, and contrasts delightfully his ornamented and extended territory of Mount Edgecumbe. *The Tavy*, from Tavistock in the north-east, soon afterwards joins *the Tamar*, (which is still farther increased by *the Lynher*, from Callington, and *the Tidi*, from St. Germans on the Cornish side,) and increasing in importance, as the tide more and more influences it, soon becomes crowded with vessels, and stretches out in broad curving branches, which intersect the country on each side. At length, its receding shores form the winding basin of *Plymouth Harbour*, between the new town created by its Dock, and the Cornish Borough of Salt-Ash, presenting an assemblage of objects in its splendid exhibition of that grand repository of the British navy, which is difficult to be described, and no where to be matched.

' *The*

' *The Plym* here adds its tributary waters to *the Tamar*, rising on the west side of Dartmoor, and inclining to the south-west till it forms a large basin beneath the old town of Plymouth, and the fine woods and plantations surrounding Salterham, the seat of Lord Boringdon. Here is constituted a commodious haven for the numerous merchant-vessels which come to Plymouth, separated from the greater bay filled by the men of war in *the Tamar*. The conflux of these two branches with the sea produces that noble road for shipping called *the Sound of Plymouth*, between Cornwall and Devonshire, opening to the south-east in front of that distant rock in *the English Channel*, on which the famous light-house of Eddystone has at last been successfully constructed, after various failures. The high grounds extending from the promontory of the Ram's Head defend this expanse of water from the west, above which Maker Tower exalts itself, whence signals are hoisted relating to vessels appearing in the channel. The enchanting groves, lawns, and plantations of Mount Edgcumbe, clothe the sides of this noble eminence with the utmost grandeur and beauty with which nature and art can be attended, and the choicest evergreens flourish here almost spontaneously, with a degree of verdure which is indescribable. Thus is formed a terrestrial paradise in the midst of the busiest naval display, which commands most happily the grand objects of the town, dock, garrison, and hospitals, of Plymouth and Stonehouse, with the basins of *the Tamar* and *the Plym*, crowded with shipping, and the greater bay of *Plymouth Sound*, varied with alternate striking views over sea and land.'

In the next chapter, Mr. S. continues his description of the streams of this beautiful county; and we shall make room for a part of his additional account:

' THE YEALME, ERME, AND AVEN, are three inconsiderable rivers, rising in Dartmoor, and reaching the sea in the southern projection of the Devonshire coast. The pleasant spot and Inn of Ivy-Bridge, on the great western road to Plymouth, are found on the banks of *the Erme*, which is there a mountain torrent. The course of all these rivers is southward, a little inclined to the west, and each has a considerable æstuary.

' THE DART originates in the mountainous region of Dartmoor, descending first southward, and then inclining considerably to the east, before it quits that rude district; its winding course is afterwards to the south-east, as it passes Totness, and falls into the sea between Dartmouth and Kingsweare.

' *The Dart* is the principal of all those rivers that are produced by the rocky range of Dartmoor in the centre of Devonshire, which in wildness at least, though not in height or extent, may emulate most of the mountainous tracts of Wales or Scotland, and can display a stronger contrast to the extraordinary fertility and riches of the surrounding districts, than those countries are generally capable of exhibiting. Rapidity is its first characteristic, and this quality it retains long after it leaves those mountains which enclose its source, as it descends into the rich plains of the southern part of Devonshire.

A little

A little west of Ashburton it forms a charming valley, and flows in placid beauty beneath the high hill, which is finely distinguished by the castle and church of Totness. Here *the Dart* is crossed by its last bridge, and, soon afterwards receiving the tide, it rolls in a majestic stream between bold hills covered with cultivation, woods, and villages, disclosing new beauties at every curve, and presenting a grand object to the adjacent country, varied perpetually both in its form and attendant features. The noble ruin of Berry Pomeroy Castle, an old seat of the Duke of Somerset, occupies an eminence on the east, at some distance from the river, below which a very picturesque rivulet descends through a dark winding dell, adding much to the solemnity and beauty of the scene, where the deep gloom of the overhanging wood, which encircles several majestic towers clothed with ivy, inspires that kind of awful dignity which seems suited to the most romantic periods of our antient history. The eminences which enclose the channel of *the Dart* become at last almost mountainous, forming on the west a barrier to the southern peninsula of Devonshire, between that river and *the Tamar*, and on the east to *the Road of Torbay*, while the river, winding between their wooded and rocky bases, passes the very striking position occupied by the hamlet of Kingsweare on its eastern bank, and the singularly irregular town of Dartmouth on its western, the whitened fronts of whose houses, built in stages over each other, and beautifully interspersed with wood and rock, form a curious assemblage of interesting objects. The ivied walls of Dartmouth Castle, with its rustic spire, starting out from beneath a bold rocky hill, close the prospect with great majesty, and strongly mark the proud exit of *the Dart* towards the sea.

‘THE TEIGN is the most eastern of all the Devonshire rivers, which take their rise in Dartmoor; its principal source is found near the village of Chegford on the eastern side of that wild district, not far from Moreton-Hampstead. Its course is at first eastward, inclining afterwards to the south till it reaches Chudleigh, a little below which place, the smaller and more western branch joins it; both thus united, form a broad, but short æstuary, inclining to the east, which terminates in the bay of Teignmouth.

‘No peculiar character marks either of these streams before their union, but the large basin they at last form is a very striking object, filling the whole space of a winding valley between the protruding eminences, each side of which is beautifully interspersed with woods, pastures, and villages. Teignmouth is one of the pleasantest bathing places on this coast, and the bold red rock, which forms the western barrier of *the Teign* on its exit into the large bay at its mouth, exhibits a grand object, variegated with stripes of green herbage, and protruding its massy pile into the sea.’

We must desist from farther extracts, and shall only add that this volume will maintain a place in our travelling library, as worthy of the time, the expence, and the attention of a gentleman.

ART. XIV. *The Philosophy of Natural History.* By the late William Smellie, Member of the Antiquarian and Royal Societies of Edinburgh. Vol. II. 4to. pp. 515. 1l. 1s. Boards. Robinsons, &c.

THE first volume of this work was published in 1790, and was noticed in the 5th vol. of our New Series: a number of years have therefore elapsed between the appearance of the first and that of the second volume; and from the dedication, we find that this last is a posthumous publication, edited by Mr. Alexander Smellie, son of the late author.

In the commencement, the writer points out the utility of method in every science, and especially the advantages to be derived from a systematical arrangement of natural bodies. He then proceeds to give an historical review of the works of the most celebrated naturalists, with some remarks on the comparative advantages and disadvantages of their respective arrangements and systems.

The second chapter treats of the multiplication and continuation of species; and, after some observations on the division of animals into viviparous and oviparous, Mr. Smellie states the principal antient and modern theories, particularly those which concern the generation of the larger animals. We here find the theories of Hippocrates, Aristotle, Fabricius ab Aquapendente, Harvey, Malpighi, De Graaf, Valisnieri, Leeuwenhoeck, Buffon, and Bonnet: but we must necessarily pass over these details, as well for the sake of brevity as on account of the respect which is due to delicacy in a miscellaneous work.

In the 4th Section of this Chapter, remarks are made on partial re-production; and the Earth-worm, Polypus, and Crayfish, are adduced as examples. In the following section, Mr. S. ridicules many of the supposed effects of the imagination on pregnant animals. Although he allows that any violent passion in the mother may occasionally produce deformed or even maimed children, yet he by no means assents to the reality of effects commonly supposed to have been produced by longing, or any other slight and temporary imagination of the mother; and he observes that, 'in these supposed effects of imagination, it may be asked, why are not the impressions, and often cruel ones, of the whip, seen upon the offspring of mares and she-asses? it may perhaps be alleged that the inferior animals have no imagination: no person, however, who observes the œconomy of the most common quadrupeds, can entertain a doubt that they are possessed of this power; but they have not the folly to exercise it in a manner so absurd. A mare, a she-ass, or a cow, though hunger often obliges them to long
2 violently

violently for particular kinds of food ; yet their offspring never exhibit marks of grass, of hay, of cabbages, or of turnips.'

Chapter III. contains observations on the anomalous productions of Nature ; and some instances are cited to prove that mules, sprung from the horse and ass, are not entirely unprolific. Remarks are also made to prove the non-existence of the Jumar, an animal supposed to be produced between the bull and mare ;—after which, the author concludes the first section by shewing that an union frequently takes place between various species of small birds, and that the hybrids or mules produced by them uniformly retain their prolific powers. He then says ; ' I close this section with remarking, that Nature seems to indulge more frolics in the mysteries of Venus than philosophers are apt to imagine ; and that some animals, whom we are taught to regard as distinct and original species, may only be mules endowed with the faculty of transmission.'

The second Section contains a plan for cultivating raw silk in Great Britain : but for the particulars we must refer our readers to the original.

Chapter IV. treats of the varieties of man which have hitherto been discovered in every region of the globe ;—Varieties in Colour,—in Stature,—in Figure and Features,—in Manners and Customs,—in Religion, Religious Opinions, and Ceremonies ;—of Cannibals both antient and modern,—of Human Sacrifices in the Old and New Worlds,—of War and Warlike Instruments,—of Agriculture, and the spontaneous Productions of the Earth,—of Marriages, Burials, Civil Government, Arts and Manufactures, &c. &c.—This comprehensive chapter forms more than one third of the whole work, and is (as must be supposed) a very diffuse compilation. It is impossible, therefore, for us to enter into the various particulars ; nor, indeed, does it appear to be necessary. We observe, with regret, that the author has not employed much discrimination in the choice of his sources of information : but, perhaps, the immense extent and variety of the subjects to be discussed may be deemed a sufficient excuse.

Speaking of Cannibals, Mr. Smellie says, (p. 311.)

' The Mysi, a people of Asia, in the neighbourhood of Troas, killed and eat such prisoners as they took in war*. Why, says Hieronymus, do I speak of other nations, when I saw, while I was in Gaul, the Scots, who inhabit a considerable part of the island of Britain, eat human flesh ; and, when they found in the woods shepherds and keepers of hogs, they cut off the *hips* of the men and the *breasts* of the women, which they esteemed as the most delicious re-

* Flor. lib. 4. c. 12. ; and Schedius de Diis Germanis, p. 403.
past.

past *. In describing the Scythians, Herodotus informs us, that to the north of a certain desert, a nation existed in his time called *Androphagi*, because they feasted on *human flesh* †. Herodotus, in the same book, makes frequent mention of these *Androphagi*. Antony, with a view to overturn the Roman government, took a solemn oath from his associates, which was attended with a most infamous solemnity. After sacrificing a *boy*, the oath was administered over his entrails, which afterwards were *eaten* by these conspirators ‡.

Concerning human sacrifices, the author observes, that

‘ *Human sacrifices*, even in the days of Plato, were not unfrequent in almost every district of Greece ||. The goddess Diana was supposed to be incensed, because Melanippus and Cometho were married in her temple on the very night of a festival. The oracle, upon this momentous occasion, was consulted; and the response was, that, to appease her godship, a *boy*, and a *girl* of the greatest *beauty*, should be annually sacrificed §. To a statue of some barbarous divinity, said to have been brought from Taurica to Lacedæmon, the oracle commanded that *human sacrifices* should be offered. But Lycurgus abolished this horrid rite ¶. Pelopidas, when his situation in war was critical, dreamed that the favour of the gods must be obtained by *sacrificing* a young *virgin*. Some of his generals insisted that the will of the gods should be implicitly obeyed. But others opposed the perpetration of a deed so shocking and unnatural. While, says Plutarch, the chiefs were disputing upon this more than brutal subject, and Pelopidas himself was hesitating, a young *mare*, leaving her pasture, ran towards the camp. Theocritus, the seer, instantly called out to Pelopidas: behold the victim the gods have prepared for you, and they expect no other *virgin*! The *mare*, with the usual solemnities, was immediately sacrificed **. It is impossible not to recollect the similarity of this event to that of Abraham and his son Isaac. A *mare* and a *ram* make no considerable variation in the two stories.’

These observations are concluded in the following manner:

‘ What, in the name of wonder, should have given rise to an institution so apparently contrary to every principle of human nature, and yet so universally diffused over the whole globe? That it originated from superstition is unquestionable. But that answer is too general. There must be a progress in superstition, as well as in every other acquired affection of the mind. Whenever men, (which must have been coeval with their existence), acquired ideas of superior powers, they ascribed to them human passions, and human frailties. If they imagined that, by any action, they had incurred the displeasure of a

* Hieron. adver. Jovian. lib. 2.’

† Herodot. Melpomene, s. lib. 4. § 18.’

‡ Dio Cass. edit. Xiphilini, 27.’

|| Plato de Legib. lib. 6.; and Travels of Anacharsis the younger, in Greece, vol. ii. p. 348. Trans.’

§ Pausan. lib. 7. cap. 16.’

¶ Ibid. lib. 3. cap. 16.’

** Plutarch, vol. ii. edit. Bryan. p. 222.’

particular god, or powerful being, terror was the inevitable consequence. The next feeling was, how is this angry god to be appeased? It was not an unnatural thought, that such articles of provisions as were agreeable to themselves would not be unacceptable to their gods. They accordingly began with offerings of their choicest fruits. But, after a priesthood was established, it was soon discovered that such simple offerings were not sufficient. They taught the people, that the gods liked more substantial food. The animal tribes were the next objects of propitiation for sin. This new object was particularly agreeable to the priests, who in all ages were fond of good eating. They at first contented themselves with sacrificing and devouring the feathered tribes, such as turtle-doves, cocks, &c. This answered very well for some time; but still it was not enough. As the number of priests gradually increased, birds alone were not thought to be sufficient to support them. They, therefore, had recourse to the quadrupeds; because the sins of the land were still increasing, in proportion to the increase of population. Hence they proceeded to sacrifice lambs, kids, hogs, rams, and goats. Not satisfied still, the priests insisted that the people, in order to avert the vengeance of the gods, and procure pardon for their numerous and complicated iniquities, should feast them with heifers, bullocks, and oxen. These priests, it should appear, after tiring of birds and the smaller quadrupeds, like honest Englishmen, at last gave the preference to good roast-beef.

‘ This sacrificial progression has not hitherto been unnatural. But the step from quadrupeds to the human species is very wide; yet there are many recorded instances, in almost all nations whose ancient history has come down to us, of this diabolical practice; and we have seen that it still exists in most of the islands of the Pacific Ocean which have been visited by our late navigators. Here the theory of feeding priests may seem to fail; but it must not be entirely relinquished. In the rude stages of society, Cannibals, or eaters of human flesh, have, at different periods, been diffused over the whole habitable globe. Superstition, or rather something more gross, must have given rise to an action so generally repugnant to human nature. The dreadful institution of murdering and roasting men, with a view to appease the wrath of the gods, was soon succeeded by eating their flesh. When this was perceived by rude and often starved barbarians, the priests, or superintendants of such detestable rites, preferred men to all other animals. This motive could not be held out to the people. To them a more powerful engine was exhibited. Upon particular emergencies, when their minds were in the highest agitations of terror, whether from real or superstitious causes, the poor deluded creatures were told, that the resentment and wrath of the gods were so great, that neither birds nor quadrupeds, nor any of the inferior animals, would be effectual to avert their vengeance. There was only one step farther. Instead of birds and quadrupeds, nothing less than individuals of the human species could appease these insatiable gods, the existence of whom was firmly believed by ignorant men, and strongly inculcated by wicked priests.’

In chapter v. the author treats of the nature and efficient causes of sleep and of dreaming. He is of opinion that dreams are characteristic of the dreamer; and that, instead of a *diary*, a *nocturnal* would more effectually unfold the real dispositions of men. He then says;

‘ For the sake of illustration, and to shew that this scheme is not impracticable, I shall subjoin, as a specimen, the capital scenes of a few nights’ dreams which I recorded thirty years ago.

‘ *Specimen of a Nocturnal.*

‘ The first night I found myself in a most tremendous situation. Alarmed by a sudden shock attended with a hollow subterraneous noise, I ran out to the streets of this populous city, in order to discover the cause. A dreadful prospect presented itself to view. The ground began to undulate like the waves of the sea; sheets of fire dazzled the eye; peals of thunder stunned the ears; the buildings split in a thousand directions; and, had not the native horrors of the scene soon restored me to reason, I should infallibly have been crushed to atoms.

‘ The second night’s entertainment, though not so alarming, was much more extravagant and ludicrous. I was for some time diverted with a furious dispute between Dr. MONRO and Dr. WHYTT concerning the uses of the *Deltoid Muscle*! The combatants at length became so hot, that they were just proceeding to give the dispute an effectual termination by the intervention of the cudgel, when I awoke; and behold it was a dream!

‘ The third night, I found myself in the midst of a brilliant company of ladies and gentlemen. Cheerfulness and innocence seemed to beam from every countenance. I was treated with the utmost affability and complaisance. My heart began to exult with the most pleasant emotions. The music struck up; each took his fair partner by the hand, and a sprightly dance immediately commenced. My spirits were much more elevated than I ever had experienced on any former occasion. I moved through the various evolutions of the dance with as much ease and alacrity as if my body had been a mere vehicle of air. But, in the midst of this enchanting scene, while setting to a young lady, my *breeches* fell plump to my heels! I quickly attempted to lay hold of them; but in vain. The very power of reaching forth my hand was abstracted from me. I remained fixed as a statue, and the dance was interrupted. The blushes of the company discovered how sensibly they felt my misfortune; but none had the courage to assist me. In short, the feelings peculiar to such a whimsical situation became at last so exquisitely painful, that I should infallibly have fainted away, had not sleep instantly departed, and restored me to reason and joy.

‘ The fourth night’s employment was still more serious and awful. I saw a groupe of winged angels descending from the sky. One of them, who seemed to lead and command the rest, had a large golden trumpet in his hand. When near the surface of the earth, he sounded the instrument, the noise of which made all Nature shrink. He announced the arrival of the last day, that day when the quick

and the dead are to be judged, and receive everlasting rewards or torments, according to the merit or demerit of the deeds done by individual mortals. Astonishment and anxiety arrested all the living. They stood motionless, and looked aghast. A new scene instantly appeared. I saw the dead rising in myriads all around me. I particularly remarked, that, in the *Grey-friars'* church-yard, *hundreds* of both sexes pushed one another out of the *same graves*! The day was so cold and frosty, that the terrified expectants of doom were all shivering. Another phenomenon solicited my attention. I saw immense numbers of *lead*en pipes filled with *cold water*. Another trumpet was sounded, and the angel proclaimed, that, instead of being roasted in the *flames* of hell, the *damned* were to have their *limbs* eternally immersed in these *water pipes*. Terrified, and half-petrified with this frigifying idea, *I got the start*, and awoke. Upon examination, I found, that, by some accident, my limbs had been uncovered, and were excessively cold. This simple incident produced the whole scenery I have represented.

‘But here I must stop, lest I should discover more of my own character than would be consistent with prudence.’

We could not resist the temptation of quoting this whimsical production: but, having so done, we shall abstain from any comment on this or any other part of the *reverie*; leaving our readers to adopt the author's hypothesis, and judge of his character from this display of his nightly visions. Perhaps they will think that he has already ‘discovered more’ than was ‘consistent with prudence;’ as would most probably be the case, in all such confessions of nocturnal faith.

The viiith. chapter has for its title ‘*Of the Language of BEASTS,*’ and the author closes it with the following curious apology for the *Loquacity of WOMEN*:

‘It is a very antient adage, that Nature does nothing in vain. To women she has given the talent of talking more frequently, as well as more fluently, than men: She has likewise endowed them with a greater quantity of animation, or what is commonly called *animal spirits*. Why, it may be asked, has Nature, in this article, so eminently distinguished women from men? For the best and wisest of purposes. The principal destination of all women is to be mothers. Hence some qualities peculiar to such a destination must necessarily have been bestowed upon them. These qualities are numerous: A superiour degree of patience, of affection, of minute, but useful attentions, joined to a facility of almost incessant *speaking*.

‘Here, however, I must confine my observations to the last conspicuous and eminent accomplishment. To be occupied with laborious offices, which demand either bodily or mental exertions, and not unfrequently both, is allotted to the men. These causes, beside their comparative natural taciturnity, totally incapacitate them for that loquacity which is requisite for amusing and teaching young children to *speak*. But the employments of women are of a more domestic kind. Household affairs, and particularly the nursing and
training

training of children, are fully sufficient to engross their attention, and to call forth all their ingenuity and active powers. The *loquacity* of women is too often considered, by poets, historians, and by unthinking men, as a reproach upon the sex. Men of this description know not what they say. When they blame women for *speaking much*, they blame Nature for one of her wisest institutions. Women *speaking much*. They ought to *speaking much*. Nature compels them to *speaking much*; and, when they do so, they are complying religiously with one of her most sacred and useful laws. It may be said, that *some men* talk as much as women. Granted. But beings of this kind, I deny to be *men*. Nature seems to have originally meant them to be *women*; but, by some cross-accident, as happens in the production of *monsters*, the external *male form* has been superinduced upon a *female stock*.'

We have some doubt whether our fair readers will be proud of their advocate, or even admit his positions.

The eighth chapter contains remarks on the comparative pleasures and sufferings of animals: but it does not appear to us that either this or the ninth and last chapter, which treats of poisonous animals, requires our particular notice.

The work is thus concluded:

'I have now finished my original plan; with what success I know not. I shall only say, what every intelligent reader will easily perceive, that my labours have been great. Before I began the work, had I known the numerous authors which it was necessary to peruse and consult, I should probably have shrunk back, and given up the attempt as impracticable, especially for a man so early engaged in the business of life, and the cares resulting from a family of no less than *thirteen* children, *nine* of whom are still in life.

'In the first and second volumes, I have endeavoured to unfold the general as well as distinctive properties of the vegetable and animal kingdoms. Occasionally, I have done more: I have sometimes given pretty full characters both of the figure, dispositions, and manners of animals. In these descriptive discursions, MAN has not been neglected. Being the principal animal in this planet, he, of course, deserved particular attention, and it has not been withheld. The varieties of the human species, in every region of the globe, have been collected and described from the most authentic resources both ancient and modern. Even in the most uncultivated, and, to us, deplorable situation of the human race, evident traces of goodness, of genius, and of heroism, are to be found. These amiable qualities, it must be confessed, are too often sullied by cruelty, irascible passions, and every species of vice. But these qualities are universal, in whatever situation men, whether in a civilized or barbarous state, are placed. The strangest and most unaccountable part of the history of mankind is that of their *eating* one another; and yet, from the numerous evidences I have produced, it is impossible not to give credit to the shocking fact. The reality of *human sacrifices* is equally certain as the existence of *cannibals*. The diversity of dispositions, the versatility of genius, the great differences of taste and of pursuits,

are strong characters of *Man*, and distinguish him eminently from all the other inhabitants of this earth.'

This volume certainly contains many curious and instructive facts, but they are blended with a vast alloy of superfluous, frivolous, and fanciful speculations. A work better suited to the purposes of instruction might therefore have been composed, from similar materials, on a smaller scale; yet whether such an one would have *diverted* the generality of readers, equally with the present, may be very much questioned.

ART. XV. *An Inquiry into the Nature and Cause of that Swelling, in one or both of the lower Extremities, which sometimes happens to Lying-in Women. Part II. By Charles White, Esq. F.R.S. Manchester. 8vo. pp. 150. 3s 6d. sewed. Mawman. 1801.*

THE former part of this Inquiry was noticed in our 70th vol. p. 375, with the attention which appeared due to it; and we allowed the author credit for exciting the faculty to the consideration of a disease then little known, though we hinted our doubts respecting his theory of the remote cause. The present publication is chiefly occupied by a defence of his opinion against the various objections of different writers, and by additional proofs and arguments in confirmation of it. He has particularly endeavoured to shew that a lymphatic vessel may be ruptured in the pelvis, by the pressure of the child's head during labour, in consequence of the sharpness of the brim of the pelvis in some subjects; and he has produced instances, in which the ridge of the brim has been observed to be as sharp as the edge of a razor, or a table-knife. We apprehend, however, that the casual occurrence of such anomalous structure cannot be assumed as the basis of a general theory; especially since it is by no means decided that this disease is peculiar to the puerperal state, and since its phenomena may be readily explained without supposing the rupture of a lymphatic:—a conjecture with which Mr. White seems to have unnecessarily embarrassed himself. The theory of dropsy was long obscured by a similar error: but pathologists are now unanimous in admitting that effusions of lymph may take place independently of the rupture of any vessel.

We shall present our readers with Mr. White's recapitulation of his theory, in his own words:

'When the brim of the pelvis forms a prominent line on the body of the os pubis, and is as sharp as an ivory paper-folder, or as some knives, and jagged like a saw, and the gravid uterus, by the violence of the labour pains, forces the lymphatics against this sharp edge, it must cut or lacerate those lymphatic vessels, which wrap round it, and

and dip down into the pelvis, and they will discharge their contents. In some cases the extravasated lymph will be immediately absorbed by the lymphatics in the neighbourhood. In others it will accumulate, coagulate, and give pain, some days prior to the swelling of the limb, by separating the peritoneum from its connections with the adjacent parts, and at last will be absorbed. - But in some few cases, it may not be absorbed, but produce an abscess. In a space of time, generally betwixt twenty-four hours and six weeks, the orifices in the ruptured lymphatics will close, and they will be gorged with lymph, which will be impeded in them, but it will continue to flow in those which have not been ruptured, particularly in the deep-seated lymphatics which accompany the iliac artery, and by anastomosing with those which have been ruptured, will prevent any material injury for the present, and in time will entirely supply their place. By the obstruction of the lymph, the groin, labium pudendi, and upper part of the thigh, swell; the tumour gradually extends towards the leg and foot, and grows very painful, white, tense, elastic, hard, glossy, and uniform. The pain is occasioned by the great and sudden distension of the lymphatic vessels, the whiteness by the parts being filled with lymph, and compressing the blood vessels so much, that neither arteries, nor veins, appear externally. The tenseness, elasticity, hardness, and glossiness, depend on the great distension of the lymphatic vessels, which do not easily give way; the uniformity of the swelling on the distension of the cutaneous lymphatics, which are innumerable. By this great distension, and consequent compression, the exhalents are prevented from secreting so much lymph, and consequently there is not so great a supply.'

Thus the author's doctrine, strictly speaking, is that the distention of the lymphatic vessels arises from *obstruction* to the passage of lymph through some of the large trunks, and not from rupture: but he seems to have resorted to the least probable means of accounting for this obstruction. It is impossible that a lymphatic could be opened, by the action of a cutting edge, in the manner supposed by Mr. White, without great injury being done to the uterus: but it is easy to conceive that obstruction in the trunks may be caused by the thickening of their coats from inflammation; and that inflammation may sometimes be produced by the pressure of the child's head, when it is detained an unusual time at the brim of the pelvis. This modification of Mr. W.'s opinion appears to solve every difficulty.

We have, perhaps, dwelt rather longer on this subject than its importance might seem to require: but, besides that the discussion is curious, we wished to explain the grounds on which we expressed, several years ago, our diffidence respecting the justness of the author's hypothesis.

MONTHLY CATALOGUE,

For APRIL, 1802.

MILITARY.

Art. 16. *Duties of an Officer in the Field; and principally of Light Troops, whether Cavalry or Infantry.* By Baron Gross, Field Officer of the Dutch Brigade in his Majesty's Service. 8vo. 4s. Boards. Egerton. 1801.

NOTWITHSTANDING the number of publications on this subject, which we have examined within the last nine years, we have found many useful hints in the work before us; particularly on opposing cavalry,—on the more general use of howitzers,—and on the great advantages of rallying, even in apparently the most desperate circumstances. The author's sentiments against capitulating, until the last extremity, are also spirited and soldier-like; and his opinion of deserters, his suggestion of an useful precaution to prevent *traineurs*, and the humanity recommended towards the inhabitants of the seat of war, are particularly worthy the attention of the Military. On the whole, therefore, though we have not the pleasure of knowing Baron Gross, we must presume that he is a brave and intelligent officer.

Art. 17. *Military Observations.* By Captain Aylmer Haly, of the King's (own) Infantry. 8vo. pp. 33. Six Plates. 3s. 6d. Boards. Egerton. 1801.

Captain Haly very candidly acknowledges that, during the last year, he corrected many of the sentiments which he entertained in the preceding; and we have no doubt that, in 1802, he will see the fallacy of several of those which he published in 1801. Among these, we reckon the idea of infantry, taken up behind hussars, continuing their fire as they retreat; and the drawing up of the *tirailleurs* in the form of a crescent. If Capt. H. will try the experiment, he will be immediately convinced of the impracticability of the first operation, particularly at a gallop, as expressed in plate 4. The objections to the crescent are very obvious: it would be extremely difficult to preserve that position in advancing; and, even when stationary, the fire becoming oblique, the range is considerably increased, and the chance of execution proportionably lessened.

Captain Haly appears, however, to be a young officer of abilities; and he pays a modest deference to the opinions of those who may be supposed to possess superior judgment, while he very properly exerts his right of thinking for himself. His ideas of fixed objects for rallying points are perfectly just; and he shews the weakness of a battalion of only two ranks, and at the same time the inutility of a third as now armed: but we question whether the disposition, which he proposes, be preferable to those which are already in use.

Like all modern military writers, Capt. H. is a strong advocate for light troops, the advantages of which he enforces by reciting a conversation with General Humbert, after that officer was taken prisoner in Ireland; he says that the French commander assured him that,

at the memorable battle of Castle Bar, he had considered the day as lost, when, to his great surprise, he saw our army in confusion, and giving way to the *tirailleurs*, whom he had ordered to cover his retreat.

The author concludes with a description of an ingenious invention; a kind of net with *chausse-traps* for obstructing fords, and for defence against cavalry.

NOVELS.

Art. 18. *Percival; or Nature Vindicated.* By R. C. Dallas, Esq.
12mo. 4 Vols. 18s. Boards. Longman. 1801.

If ever it be pardonable for the rigor of the critic to yield to the feelings of the moralist, it must be in such a case as the present; when his attention is called to a publication, the tendency of which is to support the purest laws of society, and to defend one of its most valuable institutions. Occasional improprieties of style, a few deviations from the strict rules of composition, a casual want of poetical truth in the conception of character, or a deficiency of art in the management of the fable, appear light faults, when weighed against the importance of the end designed. The interest of the narrative is also sufficient to hurry most readers past its faults, unseen, and to carry them smoothly over its inequalities.

Art. 19. *Dorothea; or, a Ray of the New Light.* 12mo. 3 Vols.
10s. 6d. sewed. Robinsons.

An Anti-Godwinian production, exhibiting a story so constructed as to place sometimes in a ridiculous but mostly in an odious point of view, certain strange principles originally laid down by Mr. Godwin in his "Political Justice;" and to induce mankind to regard with suspicion and hatred the disciples of what is pompously and sarcastically called the *New Philosophy*. Novels having been employed as the vehicles of these opinions, it will be deemed fair to have recourse to the same means for their refutation. On both sides, the fable of *the Lion and the Statue* will be applicable; for it is easy, when invention is invoked, to imagine characters and incidents that shall honour or expose almost any system. Here it is attempted to delineate the folly of making a regard for the general good the leading motive of individual action; of cherishing wild notions of the advantages of unsophisticated nature; and of diffusing Mr. Godwin's ideas respecting property, promises, and gratitude, among the vulgar;—a task which the author has executed with some ingenuity, though not with absolute correctness. Dorothea, the heroine, daughter of a rich merchant, is an amiable young woman, whose mind has been early inflamed with the enthusiastic idea of living for *the general good*; she is conducted through a variety of adventures; becomes acquainted with and the dupe of a *philosopher*, who professes the same disinterested sentiment, but who proves to be a mean, unfeeling, selfish villain; marries Sir Charles Euston, and, from the impracticability of her opinions, for a time causes her own and her husband's misery: at last, however, she sees her folly, the *new light* becomes extinguished, and Sir Charles and Lady Euston pass the remainder of their days in the duties and pleasures of domestic life.

RELIGIOUS.

Art. 20. *Sermons on the Doctrines and Duties of Christianity*, addressed to a Country Congregation. Crown 8vo. pp. 246. 5s. Boards. Cadell, jun. and Davies. 1801.

These sermons are very short, extremely serious, and minutely practical; being expressly designed for the poor, and for the use of Christian families in the lower classes of life. The doctrines of the Established Church are uniformly inculcated, and her rites and ceremonies are warmly recommended: the preacher exhorting his hearers and readers 'not to follow strange teachers,' nor 'to listen to those who intrude into another man's fold.'

The volume contains 18 Sermons—On the Revelations of God in the Old Testament—the Nature and Office of Christ—his Character and Example—Baptism—Lord's Supper—Sabbath—Festivals of the Church—Glorifying God on Earth—Duty to Parents—Duty of the Young to guard against and resist Temptations—Duties of Married Persons—Duties which belong to humble Stations—Mutual Kindness and Charity—Resignation to the Divine Will—Forgiveness of Injuries—Duties of the Aged and of the Young towards them—Death of the Righteous—and the Coming of Christ to Judgment.—They are well fitted to answer the end of their publication, as uniformly illustrating that most important principle, that by the high and the low, the rich and the poor, true happiness can be found only in the paths of piety and virtue.

Art. 21. *An Appeal to the Society of Friends*, on the primitive Simplicity of their Christian Principles and Church Discipline; and on some recent Proceedings in the said Society. Part I. 8vo. pp. 42. Johnson. 1801.

It appears from this publication that the Society of Friends, commonly called Quakers, is disturbed by a kind of schism: but to what extent it has proceeded we are altogether ignorant. A reflecting and intelligent member of that body here accuses the modern Friends of a declension from the simplicity and purity of the Christian faith, as professed by the early brotherhood; and in order to cure the evil, he details and discusses the opinions of some of the founders and heads of this sect. He quotes from the writings of Penn, Fox, Pennington, and Barclay, in order to establish the opinion which was entertained by them respecting the simple Unity of God, &c.; and he labours (not always, however, with success) to reconcile one part of their works with another. Though William Penn has employed expressions and arguments which prove him to be an Unitarian, yet, as he was afterward induced to say of our Saviour, "I call and believe him really to be the mighty God," we cannot be persuaded by any ingenuity of this writer, to ascribe to him the merit of perfect consistency.

Long extracts are also made from the works of Penn and Barclay, to shew the sentiments of the early Friends respecting the insufficiency of the written Scriptures; and great stress is laid on an observation of the former, "that Christ left nothing in writing:" which it is contended he would certainly have done, had he designed

that the rule of his followers should have been a written rule. If this be the general sentiment of the Quakers, however they may believe in the inspiration of the primitive Apostles of Christ, they do not admit the inspiration of those writings which have come down to us under their names. They regard them only as antient writings, possessing all the imperfections of other compositions under similar circumstances. Christians in general will not be satisfied with so low an estimate of the Scriptures: but this author may plead that he did not write for Christians in general, having expressed a wish that the circulation of his pamphlet might be principally confined to the members of his own sect. The Friends will certainly respect him, if they be not convinced by his arguments.

Art. 22. *The Revelation of St. John the Divine*, compared with itself, and with the rest of Scripture; with occasional Corrections of the Translation. 8vo. 2s. Hurst. 1801. Also an Appendix. Price 6d.

From the motto to this pamphlet,—“It is vain to argue about the superstructure, so long as the foundation is disputed, either through ignorance or disaffection,”—we might be led to conclude that the authority of the book of Revelation had been questioned, as it undoubtedly has, and that it was this writer’s design to appear in its support:—but he has no such intention; and, judging from the tract alone, it must be difficult to determine what is his purpose. The *corrections*, or amendments, if they may be called such, are not generally new, nor of great moment; nor are they supported by criticism: but a note on the 15th verse of the eleventh chapter is somewhat peculiar, and perhaps worthy of attention:—“*The kingdoms of this world are become the kingdoms of our Lord, and of his Christ.*” The author remarks,—“It is not said that the kingdoms of the world are become Christian, but the property of Christ, to be broken in pieces as potters’ vessels, the tenth part of the city excepted.” Many references, interlined with the text, are made to different passages of the Scriptures, which may prove of use to attentive readers.—The mysterious book is divided into eight visions: but we apprehend that general readers will find little here to elucidate the subject, whatever may be the effect of a more laborious perusal.

In the appendix, conclusions are drawn from comparing the Revelation with the rest of Scripture;—one is, ‘that all the visions of the book may conveniently fall within five periods which are mentioned;’—the other, ‘that by this mode a key has been formed to the symbolical language, and the meaning of the symbols ascertained.’ If this be satisfactorily accomplished, an advantage is no doubt gained. The writer, however, adds a few and brief remarks on the subject, followed by a short *symbolical dictionary*. It is very desirable that some explication of the hieroglyphics should attend the treatises on this subject, and by the best writers this is done with care;—the present author proceeds to inform us that he should have added remarks on the completion of the predictions, had he not been convinced that little is to be effected for this purpose, after the discoveries of a *Mede*, a *More*, and a *Jurieu*: to which are united, parti-

particularly in respect to fixing the epoch of the 1260 prophetic years of the Romish apostacy, the names of Sir *Isaac Newton*, and Mr. *Whiston*.

On the whole, these pamphlets teach us that the writer is not unacquainted with the subjects on which he treats, and with the accounts that have been given by others; while his industry appears in referring to a variety of texts;—a *comparison* with which may prove very useful; for, he observes, ‘the very *events* foretold in the Revelation are enlarged on, and even often interpreted by the old prophets, which is another advantage in the comparison of the Revelation with the rest of Scripture.’

Art. 23. *A Charge to the Clergy of the Archdeaconry of Bedford*, delivered at the Easter Visitation, 1801. By the Rev. R. Shepherd; D.D. Archdeacon of Bedford. 4to. Mawman.

The topic principally introduced in this discourse is an inquiry whether the revolutions and confusion, which have been lately witnessed in a neighbouring kingdom, ‘were directed by unerring wisdom against Christianity, or against a mass of errors grafted on Christianity, which have sadly deformed and disgraced it.’—Doth it result, Dr. Shepherd asks, from the French disavowal and rejection of revelation, ‘that God no longer willeth that worship of himself which he once ordained?’ or does it not rather follow, ‘that the worship which he hath permitted to be abolished, is not the worship which he originally willed, and by revelation ordained?’—There can be no doubt, as to modes of worship, that, though others much more consonant to divine revelation than that of France should be subverted, Christian truth would still remain on the same stable foundation which it had before, and will ever have.—The subject is here discussed in a plain and sensible manner, and is very pertinently at the present time offered to consideration. The author mentions (but does not enlarge on) several of the principles, which, to a person willing to be guided by the Scriptures, most clearly evince that popery cannot be the religion of Christ: a distinction to which the French, unhappily, did not advert; and therefore they appear, for the greater part, to have rushed heedlessly into infidelity: on which side, indeed, many or most of the principal people are, with just reason, thought to have been engaged long before. Such is likely to be the effect, when superstition, imposition, and human policy, are made to pass for religion.

It might, perhaps, have been wiser if English declaimers had sometimes allowed greater attention to the distinction mentioned above. Consistent protestants must rejoice at the decline of popery, and of the arbitrary power which is its concomitant, wherever they find it take place; while, at the same time, they cannot fail to lament those atrocities and miseries with which, from different causes, such an event may be or has been accompanied. Notwithstanding, however, the assertion of the respectable Mr. King here quoted, or the assertions of any others, it does not yet, strictly speaking, seem to be a truth that *Babylon* is utterly *fallen*;—she still raises her head,—feebly indeed,—but it may revive, and perhaps for a season prevail; since there is little reason to doubt her having some dextrous
and

and artful supporters. However this may be, the present author refers us to the accomplishment of *prophecy*, as tending to confirm the faith and console the minds of believers; and he also adds those seasonable exhortations to the Clergy, which, if cordially received and faithfully regarded, may contribute to advance that Christian piety and virtue, which will be found the best preparation for meeting the appointments of divine Providence, of whatever nature they may be.

Among other things, we here remark a saying ascribed to 'a late sceptic of great and cultivated abilities' (Mr. Gibbon); that, "if he could believe the truth of Christianity, he would set the Clergy an example that should shame them." — We do not recollect to have met with this anecdote before: but the Doctor candidly exhibits it to notice; adding, *Fus est et ab hoste doceri.*

P O L I T I C S, &c.

Art. 24. *On the Probable Effects of the Peace*, with respect to the Commercial Interests of Great Britain: being a brief Examination of some Prevalent Opinions. 8vo. 2s. 6d. Hatchard. 1802.

The lines, which formerly stood at the head of Vincent Wing's Almanack, asserted that "War begets Poverty—Poverty Peace—and Peace makes riches flow:" but some persons now seem to be of opinion that the maxim ought to be reversed. We, however, refuse to belong to this new sect, and must adhere to the old orthodox doctrine. That country must be in a hopeless state, and its politics must have been conducted on a very mistaken system, if its well-being should demand perpetual war with its neighbours. Whatever errors may have marked our conduct, we have no reason for believing ourselves to be in so disgraceful and so deplorable a situation. Some changes will take place on the succession of war to peace: but, on the whole, the reign of the latter must be more advantageous than that of the former. Even supposing that which may not actually happen, (since our enemies will become our customers as well as our rivals,) viz.; that our commerce may in some respects decline, it will increase in others; and our expences will certainly be diminished. The author of the pamphlet before us, in reply to various queries, assigns grounds for concluding that our trade will not suffer by the peace, though he is aware that we are about to encounter a general competition. He is persuaded that our artificers will not emigrate to France in any injurious degree; that the want of fuel in that country must prevent its rivalling us in several of our manufactures; and that its unsettled government, as well as the very genius and habits of the French people, will operate as serious impediments against their becoming a trading nation. We know not whether much stress ought to be laid on the last of these remarks: but the Englishman may say to the Frenchman, as Uncle Toby said to the fly when he turned it out at the window,—“Go and seek thy fortune, the world is large enough for thee and me.”

Art. 25. *Farther Observations on the Improvements in the Maintenance of the Poor*, in the town of Kingston upon Hull. 8vo. 1s. Robinsons, &c.

No name is affixed to this little tract, but the writer of it can never blush on being known, since his remarks are not only prompted by genuine benevolence and a regard to the best interests of society, but discover an intimate acquaintance with the state and present treatment of the poor. We admire his principles, and have no hesitation in recommending his hints to general attention. He lays down this indisputable maxim, that 'the labourer ought to live by his work, and to be paid for doing his work by the person who employs him, and not by the parish.' The contrary practice is a double injustice; in the first place, it forces the labourer to ask that as charity to which he is intitled in equity; and, in the second place, it obliges those to contribute to his relief, who have not been benefited by his labour. Having on former occasions stated our opinion of the bad effects of this custom on the morals of the lower classes, we shall not repeat it here. If the poor must be forced into general receptacles, too much attention cannot be given to their superintendence; and perhaps it is a bad plan to change the *overseers* annually, as is the usual mode in most parishes.

We highly approve what this writer has suggested on the subject of placing out poor children, especially *girls*; as well as his strictures on the cruelty to the pauper, and the expence to the community, which often attend the *removals* of poor, on their becoming chargeable, to their own parishes.—It was a wise regulation which prohibited the use of *cheese* in the diet of the poor-house at Kingston upon Hull, particularly when bread was dear, because cheese is one of the greatest consumers of bread; as private families have found in the late scarcity.—We have not room to state farther particulars, though the subject is of great importance. The condition of the poor requires much serious thought; and it can only be amended by the persevering labours of respectable persons.

Art. 26. *An Appeal to Experience and Good Sense, by a Comparison of the present with former Periods.* 8vo. 1s. 6d. Hatchard.

This very sensible pamphlet appears to have been composed within the period which occurred between the publication of the late Preliminaries of Peace, and the signature of the Definitive Treaty: a period of disagreeable suspense to many individuals among us, and in which not a few were led by their prejudices, or by political despondency, to spread unfavourable prognostics with regard to our national prospects. To dispel every idea of this unpleasant kind appears to be the laudable motive of the present writer; and we really think that he deserves well of his country for the prompt exertion of his respectable talents, on this interesting occasion. He observes that, at the conclusion of every Peace, we meet with 'a plentiful effusion of prophetic despondency, which, if not checked by the good sense of the Government of the country, or the people, would often bring on the evils it professes to deplore.' p. 12.

To produce so desirable an effect was the intention of this author: who, in every point, endeavours to shew that we have long been in such a state of progressive improvement, as leaves no room for the fears and apprehensions of gloomy politicians.

LAW.

Art. 27. *An Abridgement of the Modern Determinations in the Courts of Law and Equity: being a Supplement to Viner's Abridgement. By several Gentlemen in the respective Branches of the Law. Vol. IV. Ejectment—Funeral Charges. Royal 8vo. pp. 450. 13s. Boards. Butterworth. 1801.*

We have more than once observed to our readers, that our opinion of the general merits of this work, both as to plan and execution, should be delayed till it was completed. In conformity with that intention, we now only record the publication of the fourth volume.

Art. 28. *Original Precedents of Settlements, drawn by the most distinguished Conveyancers of the present Day, and now first published under the Direction and Inspection of James Barry Bird, Esq. Author of the Conveyancer's Assistant, &c. 8vo. pp. 330. 9s. Boards. Clarke and Son. 1800.*

We see nothing in these Precedents to which we can object, but the publication of them appears to us altogether unnecessary after the comprehensive collections of Bridgman, Lilly, and Horsman. These works, from which we have derived on many occasions great and valuable assistance, we cannot be induced to lay aside; though we are informed by the editor of the present volume that they do not contain 'that vast store of thought, that polish of style, or that essential to every kind of writing, perspicuity, for which modern Precedents are so eminently distinguished; and though they may be deficient in that 'elegance and ornament,' for which Mr. Bird is so strenuous an advocate as to wish them to be introduced into works which require only clearness and distinctness, and in which the qualities that he recommends would be misapplied and intolerable.

Art. 29. *A Digest of the Stamp Laws, and complete Stamp Table; shewing at one View, under distinct Heads, the various Stamp Duties now payable; the Origin, Progress, and present State of those Duties, &c. &c.; and particularising the Specific Duty applicable to Scotland. The whole illustrated with Practical Annotations, Opinions of Counsel, and Extracts from Cases argued in the different Courts of Judicature; also a copious Index. By J. A. Heraud, Law Stationer, &c. 8vo. pp. 330. 9s. Boards. Clarke and Son. 1801.*

In his address to the Public, Mr. Heraud observes (and we entirely coincide with him) that 'as the practical tendency of this work must be evident from the title-page, its peculiar nature scarcely requires farther explanation.'—The volume will be found useful, though it cannot be considered as a complete Digest; a deficiency that will be the more easily pardoned, when the voluminous, intricate, and complicated nature of the Stamp-Laws is recollected by the reader.

Art. 30. *Abstract of the Cause, just arbitrated between the Birmingham and Fazeley Canal Navigations Company as Plaintiffs, and John Pinkerton as Defendant; stating the Case and Evidence, &c. &c. By*

By John Pinkerton, Engineer and Canal Contractor. 8vo. pp. 600. 10s. 6d. Boards. Johnson. 1801.

It is not uncommon for a man, who refers a matter to arbitration, to be dissatisfied with the award: but it is very unusual, and we trust that it will continue so, for a discontented complainant to levy the large contribution on the patience and indulgence of the Public, which has been imposed in the present instance by Mr. Pinkerton. After the termination of the dispute, the author might easily have dedicated his time and his thoughts to better purposes than to the formation of this volume; from which we can derive no remarks that would be interesting either to the general or the professional reader.—Regarding the reflections which are here cast on several respectable persons, we shall say nothing, because Mr. Pinkerton's conduct on this point is now under discussion in a Court of Law.

Art. 31. *The Trial of Lieutenant-Colonel Joseph Wall, for the Murder of Benjamin Armstrong, 10th July 1782, at Goree in Africa: who was tried at Justice Hall in the Old Bailey, 20th Jan. 1802. Taken in short hand by Messrs. Ramsey and Blanchard. 8vo. 2s. 6d. Hatchard, &c.*

This curious and important trial is here very fully detailed; and we apprehend that the experience and practice of the reporters will insure its accuracy.—In p. 65. l. 10. however, a material typographical error in the dates caught our attention; 1802 is printed for 1782.

Art. 32. *A few Observations on the present State of the Poor, and the Defects of the Poor Laws; with some Remarks upon Parochial Assessments and Expenditures. By the Rev. H. B. Dudley, one of his Majesty's Justices of the Peace for the County of Essex. 8vo. 1s. 6d. Cadell jun. and Davies. 1802.*

We have read this tract with attention, and we think that it is calculated to lessen the burthens of the Public, and to increase the comforts of the poorer classes of society. The abuses pointed out in the conduct of overseers, and in the shameful expenditure of enormous sums of money, collected under rates which are unequal in their operation, are such as would naturally suggest themselves to a person resident in the country, and possessing such sources of knowledge as belong to the writer of this pamphlet.

Art. 33. *Remarks on the Poor Laws, and on the State of the Poor. 8vo. pp. 170. 4s. Payne and Mackinlay. 1802.*

This pamphlet has many recommendations to public notice: it discusses a subject of general interest with dispassionate impartiality and considerable ability; it gives a short but comprehensive and intelligible view of the laws which, in different periods of our history, have been made for the relief and employment of the poor; and it points out, with temper, the many abuses in which the present system is involved by the introduction of the Law of Settlements in the reign of the second Charles, and by the departure from the principles and regulations of the statute passed in the forty-third year of Elizabeth.—We have not often perused a work of similar nature and extent, from which we have derived so much information.

Art.

Art. 34. *An Abstract of Observations on the Poor-Laws; with a Reply to the Remarks of the Rev. James Nasmyth, D. D. by Robert Saunders, Esq.* 8vo. 1s. 6d. Sewell. 1802.

Of the former publication of this intelligent writer, we gave an account in our 29th vol. N. S. p. 458: in the present work, he maintains the same sentiments, and urges the necessity of separating the duties of overseer and collector. The result of Mr. Saunders's deliberations, and the substance of his opinion on this important topic, may be collected from the two following paragraphs. He considers, first,

‘That the present system (by which is meant the law as blended with the practice) is very defective in its execution, frequently increasing the evil it was meant to remedy, by supplying the wants of the importunate and profligate, thereby promoting habits of sloth and wretchedness; by leaving the deserving and modest poor unprotected, or compelling them to submit to a disgraceful residence in a work-house, (improperly so called,) associated with vice and infamy; and lastly, by a profuse and increasing expenditure of public money, with a train of consequences fatal in the extreme.’

He then proceeds to his second conclusion;

‘That parliament cannot possess the means of legislating with effect in improving the poor-laws, or the public derive all that information and advantage which the collected practice of near thirteen thousand parishes might afford, unless there is an establishment for the purpose of arranging materials, diffusing the knowledge of successful practice, and for furnishing parliament with facts drawn up in a concise form from the unerring source of such extensive information.’

Both these topics are discussed in an able and satisfactory manner. The remainder of the pamphlet is occupied in answering some objections made by Dr. Nasmyth to Mr. Saunders's plan: but those objections having been already noticed by us in our account of the Doctor's publication, (vide M. R. N. S. Vol. xxxii. p. 95.) we refer our readers to that article.

Too much praise cannot easily be bestowed on those persons who devote their leisure to the consideration of a subject, which involves in it the comforts of so many thousands; and the present age is to be commended for an attention to the wants and condition of the poor, which has not been equalled in any former period.

Art. 35. *The Law respecting Tithes; comprising all the Cases and Statutes on the Subject of Tithes, &c. &c. Together with all other Matters necessary for the Information of Clergymen, Farmers, and Country Solicitors. By the Author of the Laws of Landlord and Tenant, &c. &c.* 8vo. pp. 100. 3s. sewed. Clarke and Sons. 1801.

The subject of tithes has of late years received considerable attention; it has frequently been mentioned in parliament, and has been discussed at length in two extensive publications. The present volume, which is chiefly a compilation from the works of Mr. Wood and Mr. Gwillim, has little to recommend it to the notice of the public; since the very nature of its plan renders it too brief and concise to furnish satisfactory assistance to any description of readers.

Art. 36. *The Laws respecting Highways and Turnpike Roads*, comprising the Common Law relating to Highways, &c. the Statute Law relative to Highways and Turnpike Roads, &c. The Office and Duty of the Surveyor of the Highways, familiarly laid down and explained; a complete Abstract of 13 Geo. III. c. 84. reducing all preceding Statutes relating to the Turnpike Roads into one general Act; and an Appendix of such Forms and Precedents relative to Highways and Turnpike Roads as are of most general Use. By the Author of the Laws of Landlord and Tenant, &c. &c. 8vo. pp. 120. 3s. Clarke and Sons. 1801.

How will such of our readers, as have not been cajoled into the purchase of this book, smile at being informed that it contains very, very little more than the statute 13 Geo. III. chapters 78 and 84, printed verbatim from the Statute Book, and inserted in all the editions of Burn's Justice under the title *Highways*!

Art. 37. *The Laws respecting Commons and Commoners*, in which the whole Law relative to the Rights and Privileges of both Lords and Commoners is laid down, &c. &c. To which is likewise added, an Appendix containing the Mode and Expence of proceeding in the Houses of Lords and Commons for the Purpose of obtaining Acts of Parliament for the inclosing of Commons and other Waste Lands. By the Author of the Laws of Landlord and Tenant, &c. 8vo. pp. 94. 3s. sewed. Clarke and Sons. 1801.

This work will be found to contain more information, and to be better arranged, than either of the preceding; though it is chargeable, like the other publications of this author, with the fault of introducing too much of the contents of the Statute-book.—A neat and accurate abridgment of the principal regulations enacted by those statutes might be of considerable service to those readers, who are satisfied with a general view of a subject.

Art. 38. *The Laws respecting Travellers and Travelling*, comprising all the Cases and Statutes relative to that Subject. Including the using of Hired Horses: Robbery, Accidents, Obstructions, &c. upon the Road: and Land and Water Carriage in general. And also the Law relating to Inn-keepers, as far as respects the relation subsisting between them and their Guests, &c. &c. &c. The Whole collected from the best and latest Authorities. By the Author of the Laws of Landlord and Tenant, &c. 8vo. pp. 90. 3s. sewed. Clarke and Sons. 1801.

This treatise contains much information, which will be found useful by the general if not by the professional reader; for it discusses topics in which all ranks of society are interested. The seventh chapter, which treats of the duties of inn-keepers in respect to their guests, is amusing, and may be consulted with advantage, because the principal cases on the subject are introduced and neatly abstracted.—As no improper supplement to his work, the author has inserted the Stat. 39 Geo. III. c. 58. which regulates the Portage of Parcels; and with equal judgment, since it increases the usefulness of his publication, he has added the different Rates of Postage. Though these last have been increased by a late act, yet the information will be found

found correct, if an addition of one penny be made to each rate; thus, the postage from Bristol is here stated to be 7d. and if one penny be added, the present rate will be immediately discovered.

This tract, and the subjects of the three preceding articles, are intitled by the author, *Law Selections*, and form the second and last volume of that publication.

Art. 39. *Precedents of Warrants, Convictions, and other Proceedings, before Justices of the Peace*, chiefly original; and containing none that are to be met with in Dr. Burn's Justice, to which this Publication is offered as a Supplement of Practical Forms, interspersed with Notes, References to Cases, and Observations. By Edward Williams, of Lincoln's Inn, Esq. Barrister at Law. 8vo. pp. 670. 9s. Boards. Phenev. 1801.

We have frequently had occasion to express our regret at the useless multiplication of law-books, and the present performance furnishes us with an additional opportunity of repeating the complaint. The volume contains little that will be found useful by those gentlemen for whose particular convenience it is represented to have been compiled, and several pages are occupied with matters totally irrelevant to the duties of a Justice of the Peace.

Art. 40. *A Compendium of the Law of Evidence*. By Thomas Peake, Esq. of Lincoln's Inn, Barrister at Law. 8vo. pp. 190. 6s. Boards. Brooke and Rider. 1801.

The subject of this treatise is particularly interesting to every practising Lawyer; and the manner in which it is executed reflects considerable credit on the talents and information of the author.—It is divided into three chapters; in the first of which, the general rules of evidence are discussed; in the second, written evidence is considered, comprising the law respecting records, which is chiefly taken from Chief Baron Gilbert's work, public writings not of record, and private writings: the doctrine of parole evidence is treated in the third chapter, in which Mr. Peake points out the incompetency of persons to be witnesses, arising from the imbecility of their understandings, the infamy of their character, their interest in the cause, or their relation to the Parties. In the Appendix, are contained some of the leading cases on the subject of Evidence, and some MS. cases cited in the course of the work.

POETIC and DRAMATIC.

Art. 41. *Mutius Scævola; or, the Roman Patriot*. An Historical Drama. By W. H. Ireland. 8vo. 2s 6d. Badcock. 1801.

This young author, who is already too well known by his concern in the pretended Shakspeare papers, has since ventured to appear at our bar in his own person. Perhaps he will scarcely take it as a compliment, when we say that in the present instance he writes rather better than his *own* Shakspeare; for we could afford but little praise to king Vortigern and Henry II.—Mutius Scævola, if not a dramatic gem of the first water, may at least be read without laughter; and it will draw no tears, from the excess either of that passion or of its opposite.

If, however, the structure of the lines be carefully examined, it will be found essentially the same with that of the mock-tragedies already mentioned: but the scythe and roller have been more industriously used in the present composition. We extract, in support of our opinion, the following passage:

‘ Curse on his noble qualities, they blaze,
And like the noontide sun absorb the beams
Of every lesser orb.—Why do I shrink,
And like the silvery moon confess his power,
Wasting whene’er he darts his godlike rays
Athwart my envious soul? I know not why,
Yet there’s in virtue’s tone a ‘witching charm
That doth unbend the purpose of my soul,
And make me reverence the theme I hate.—
Down, busy thought! and in thy place arise
The drowning voice of bold Ambition.—Who
But Lentellus now shall lead to vengeance,
And thus the soldiers’ love obtain? To me
Deputed is the slaughter of the foe,
And sacking of proud Rome—this well shall aid,
And onward spur my dread intent—Once gain’d
The base plebeian voice, I’ll mask no more
The love of sov’reignty wherewith I’m fir’d.
This hand shall beat the opposing barrier down,
And satiate my ambition with a crown.’

It has evidently been the wish of Mr. Ireland to assume the noble irregularity and overpowering enthusiasm of our ancient dramatists: but in this attempt he has totally failed, and has shewn that he is equally remote from the fervid genius of the older and the classical correctness of more recent writers. If we must speak plainly, he possesses all the *faulx*, without the *fire*, of the authors of *Hurlo-thrumbo* and *Chrononhotonthologos*!

Art. 42. *A Poetical Epistle to Sir George Beaumont, Bart., on the Encouragement of the British School of Painting.* By William Sotheby, Esq. 8vo. 1s. 6d. Wright. 1801.

After Mr. Sotheby’s perilous excursion to the domains of Virgil*, we are happy to meet him in his native “wood-walks wild,” in Epping Forest, in which his descriptive powers are shewn to more advantage. He thus paints the attractions of his home-scenery:

‘ Here, o’er its base no mountain darkly bends,
No boundless ocean spreads, no flood descends,
No isle, by morn empurpled, gems the deep,
No moon-light beams on silver turrets sleep.
Yet here green champaigns stretch, and grassy glades
Lead to wild walks and unfrequented shades;
Plains, o’er whose bosom, swelling to the day,
Sunshine and shadow sweep in broad array;

* See Rev. vol. xxxiv. N. S. p. 75.

Slopes hung with fern, whose wavy tufts between,
 Soft winds the village path of level green,
 Smooth as the wake that gleams along the tide,
 While the curl'd billows foam on either side.
 And many a deep wood dims the noontide glare,
 Whence the lone stag springs stately from his lair,
 And, sweet at distance, float the horizon round
 Fields gay with corn, the forest's golden bound.'

The poet then proceeds to celebrate the project of Sir G. Beaumont for an exhibition of celebrated pieces of the British School; and in describing the beauties and advantages of our landscape, he introduces the following highly pleasing lines:

' Say, where, by zephyrs borne, can Maia fling
 Her flowers more fragrant on the lap of spring?
 A robe more verdant dewy summer weave,
 Or brighter colours tinge th' autumnal eve?'

Mr. Sotheby's patriotic zeal not only renders him desirous of exalting the artists of our country, but makes him view the assemblage of *Chefs d'Oeuvre* at Paris with jealousy and anxiety:

' I dread not Gallia's desolating pow'rs,
 "No hostile foot shall bruise our native flow'rs."
 I dread her not, stern foe array'd in arms;
 I dread the Syren deck'd in magic charms;
 I dread her crown'd enchantress of the heart,
 And hail'd by Europe, arbitress of art.

' The feast is spread in proud theatric state,
 Th' invited nations at her portal wait.
 Transported guests! the golden gates expand,
 The shout of rapture bursts from land to land.
 Zephyrs, whose roseate wings soft dews distil,
 The air around with sweets Sabeian fill:
 Banners where rainbow colours richly play,
 Catch the soft gale, and stream a fairer day.
 Above, below, around, the viewless choir
 Wake the soft flute, and sweep th' accordant lyre,
 And, at each tuneful stop, from nymphs unseen,
 Symphonious voices swell the pause between.
 Others, by beauty moulded, move in sight,
 And every sense by every charm delight,
 With flowing locks, loose robe, and bosom bare,
 Melt in the dance, that floats upon the air.
 Th' enchantress smiles, her hands a goblet hold,
 On Hebe's bosom Cupid wrought the mould:
 Th' enchantress smiles, and mingles in the bowl
 Drops of Circean juice, that drug the soul.'

For this new species of alarm, we hope that there is not much foundation. Our fashionable travellers will not more readily become revolutionists by looking at pictures and statues in Paris, than their forefathers

forefathers became Roman catholics by admiring the same masterpieces at Rome.—Though we differ in this respect from the present author, we must do justice to his verses; which are much superior to the common strain of poetical compositions, and are equally commendable for their elegance and their morality.

Art. 43. *The Surrender of Calais*, an Historical Drama, (printed at York). 8vo. 2s. Crosby and Letterman. 1801.

Inattention to historical fact cannot be imputed to this northern genius: he rather falls into the contrary extreme, and turns his tragedy occasionally into a gazette. Witness the following speech of Sir W. de Manny:

‘*J. de Vienne*. The brave yield not to fortune, they controul it.

‘*W. de Manny*. And so doth Edward; witness Cressy field, Sluys, Pontoise, Blanchetaque, and Norman Caen.— Present or absent, fortune still is his; Proud Bergerac, unequal Auberoche, Morlaix and Rochderien, all are his; Villareal, Tonneins, and Sauveterre, St. Jean de Angeley, and Mirembeau, Mortagne Sur-mèr, Annay, Surgeres, Benon, Marans, and Taillebourg, and Lusignan, Poitiers, and brave Aiguillon, all are his.’

In a succeeding part of the play, we learn that Edward’s purpose, in besieging Calais, was to teach the walls to make a reverence to him:

‘*Herald*. The brave do love the brave, else had not Edward, Unus’d to sue, and jealous of denial, So often importun’d these haughty walls To bow them gently underneath his yoke.

‘*Governour*. What if they will not?

‘*Herald*. He will break them then.’

These stiff-neck’d walls certainly deserved to be set in the dancing-school-stocks! The monarch might have exclaimed, with *Bottom’s Pyramus*,

“O wicked wall! thro’ which I see no bliss,
Curst be thy stones for thus deceiving me.”

On the whole, we apprehend that this ‘Surrender of Calais’ will be regarded as no great acquisition to our dramatic literature, though the author has avoided many errors of the modern stage. To be free from glaring faults is not sufficient to the complete success of a writer: it is requisite that he should attain some degree of excellence.

Art. 44. *A Medico-Metrical Address to the Students at the University of Edinburgh*. Containing Characteristic Sketches of the Medical Professors in that celebrated School. By Lemuel Lancet, Esq. 8vo. 6d. Jordan. 1801.

Old birds are not to be caught with chaff; and we have been too often deceived by title-pages and mottos, to put our trust in Mr. Lanect’s *affiche*, “*C’est bien Comique*”—A perusal of these verses, indeed,

deed, has proved no joke to us; and had they been much longer, we should have paid for our fatigue with a head-ache. Far from perceiving that they possess any degree of the *vis comica*, we dreaded a most disagreeable effect from them; for, if we be not much deceived, they approach nearer to the nature of Emetic Tartar than to that of Attic Salt.—We shall decline any trial of their operation on our readers.

Art. 45. *Recreations at Ramsgate.* Poetical Effusions, collated with and collected from Original Manuscripts, in the Possession of a Lady. 4to. pp. 46. Ramsgate, printed by Burgess

These fugitive poems appear to be the production of a genius well known to the public as an artist [a Painter], and not unnoticed as a poet. In the 22d vol. of our *New Series*, p. 470, we hazarded our opinion of this gentleman's Frisky Muse; and we have now little to add to the general remarks which were then offered on his poetical talents, as far as they were manifested by his poem intitled "The Sea-Sick Minstrel."—Mr. Tresham certainly possesses even a redundancy of imagination, and he is frequently happy in the structure of a good line or an harmonious couplet: but he is not seldom defective in the polish and finishing of his verses; and sometimes to such a degree that it seems almost impossible for any one but himself to read them. While, therefore, we must acknowledge his genius, we find it difficult to withhold the severity of just censure on his great carelessness:—for which he can offer no excuse, unless he may deem laziness a sufficient apology for his offences against the established laws of Parnassus. While we have any authority in the Court, however, no such plea shall be admitted.

MEDICAL, &c.

Art. 46. *A Treatise on the New-discovered Dropsy of the Membrane of the Brain, and watery Head of Children;* proving that it may be frequently cured, if early discovered. With Objections to Vomits, &c. &c. To which are added, Observations on Errors in Nursing; on the Diseases of Children, their Treatment, &c. By William Rowley, M. D. &c. &c. 8vo. 2s. Murray and Highley. 1801.

The disease, which is described in this pamphlet, is created by a serous effusion between the *tunica arachnoides* and *pia mater*. Dr. Rowley has bestowed much ink on the diagnostics of the complaint, without being able to point out any discriminating symptoms from which it may be certainly known; and where he imputes it, in many cases, to the practice of exciting vomiting by means of emetic tartar, we think that he is greatly deceived.

The method of cure proposed by Dr. R. consists in the application of blisters to the head; with the internal exhibition of gentle laxatives, diaphoretics, and small doses of calomel frequently repeated: but his observations might perhaps have been deemed more worthy of notice, if they had been introduced with less ostentation. The Doctor seems determined to claim the merit of almost every modern improvement; and the *Schola Medicina Universalis Nova* is

held up to our eyes as the oracle of the profession, in too many of his pages.

Art. 47. *Animal Magnetism, History of; its origin, progress, and present State; its Principles and Secrets displayed, as delivered by the late Dr. Demainauduc. To which is added, Dissertations on the Dropsy; Spasms; Epileptic Fits; St. Vitus's Dance; Gout; Rheumatism; and Consumption; with upwards of one hundred Cures and Cases. Also, Advice to those who visit the Sick, with Recipes to prevent Infection. A definition of Sympathy; Antipathy; the Effects of the Imagination on pregnant Women; Nature; History; and on the Resurrection of the Body.* By George Winter, M. D. 8vo. 6s. Boards. Newberry. 1801.

We have sometimes had reason for complaining that books do not correspond to the expectations raised by their titles: but, in the instance before us, the title-page conveys so just an idea of the nature of this performance, that the reader will not be deceived by the sample; though probably none but reviewers will proceed to the substance of the book, after having laboured through this faithful abstract of the author's composition.

From the sketch here given of the *principles*, as they are called, of animal magnetism, they appear to be only a revival of the Paracelsian nonsense respecting the *consensus mumialis*. It would be an insult to our readers, to offer any remarks on such long-exploded trash. It is necessary, however, to observe that Dr Winter, though once a pupil of Dr. Demainauduc, is no advocate for the truth of his opinions, nor for the success of his gesticulations. The book can answer no other purpose than that of furnishing some materials for the history of quackery;—that incurable disease of the human imagination, which must be expected to endure to all generations.

Art. 48. *Observations on the Utility of Inoculating for the Variolæ Vaccinæ, or Cow-Pox.* By Edward Gardner. 8vo. 1s. 6d. Johnson. 1801.

Mr. Gardner is a warm advocate for the vaccine inoculation, and in this opinion we heartily concur with him. In the conclusion of his pamphlet, he alludes to the propriety of giving some testimony of public gratitude to Dr. Jenner for the introduction of this practice. Could our voice be effectually heard by those who have it in their power to confer such a distinction, it should not be delayed*. The benefits of Dr. Jenner's discovery are indeed beyond calculation; and their influence on the health, the happiness, and the beauty of millions, will be extended to future ages. It is just, therefore, that the country which has the honour of claiming his birth, should discharge some part of the vast debt due to his merits from mankind at large.

Art. 49. *Practical Observations on the Use of Oxygen, or Vital Air, in the Cure of Diseases: To which are added, a few Experiments on the Vegetation of Plants.* By D. Hill, Fellow of the London Medical Society. Part I. 4to. pp. 60. with Plates. 7s. 6d. Boards. Rivingtons, &c. 1800.

* We learn that an application of this nature has been made to parliament.

It affords us matter of real concern, that the publication before us has accidentally escaped our notice for a long period. The question respecting the utility of factitious airs in medicine may now be considered as set at rest, since the original advocates of the practice have withdrawn their support; and the general persuasion that the gases possess little salutary power, in any mode of exhibition hitherto contrived, is no longer a prejudice, as it is termed by Mr. Hill, but has proved to be the result of considerable experience. The present author, therefore, appears to some disadvantage, in strongly recommending a class of remedies in which most practitioners have ceased to place confidence.

If any prejudice originally existed respecting the employment of the gases, it appeared to be in their favour; and the mode of exhibiting them was rendered so easy, by the ingenuity of Mr. Watt, that proofs of their utility might readily have been attained, had the remedies possessed any real efficacy. There was moreover no deficiency in the zeal of their first patrons; to whom we may apply, with a slight variation, a couplet of Voltaire:

*“ Sans rien omettre, ils racontaient fort bien
Ce qu'ils savoient—mais ils ne savoient rien.”*

In short, the disappointment has been so complete, that the single testimony of Mr. Hill can scarcely suffice to re-instate the proposed remedies in the public opinion. Justice to this gentleman, however, requires us to observe, that his cases are stated with every appearance of fairness and attention, though we cannot assent to all his conclusions.

Art. 50. *A Letter to Dr. Percival, on the Prevention of Infectious Fevers.* And an Address to the College of Physicians at Philadelphia, on the Prevention of the American Pestilence. By John Haygarth, M. D. &c. 8vo. 5s. Boards. Cadell jun. and Davies. 1801.

The principal facts relating to the prevention of fever, by the institution of fever-wards, are detailed in this publication at considerable length. Indeed, from the importance of this subject to the general welfare of mankind, it cannot be too strongly impressed on the public attention; and there seems now to be a sufficient body of evidence, to establish the possibility of arresting the progress of the most alarming epidemics, by the early separation of the persons first infected from the rest of the community. The result, therefore, of operations so beneficent in their tendency, and so exalting to the character of the profession, must deeply interest every friend to humanity. We have already had occasion to notice the leading facts on which Dr. Haygarth has commented, in reviewing the publications of Dr. Currie and Dr. Ferriar. The observations of former writers on the utility of fever-wards have been confirmed by the late establishments in Liverpool and Manchester, on an extensive scale; and those principles, which had been dispersed in medical books as matter of probable speculation, are now brought to a practical bearing on some of the most extensive and frequent evils of existence. On occasions like the present, we forbear quotations, because we wish that the work itself may be perused by all our medical readers.

In his address to the College of Philadelphia, Dr. Haygarth opposes the notions of Dr. Rush and the *Academy* respecting the origin of the yellow fever. He is of opinion, that the disease was originally imported from the West-Indies; and he discredits the supposed action of *putrid coffee*, and other trash, to which the opponents of the College refer. To avert farther attacks of the epidemic, he recommends the institution of fever-wards in the sea-port towns, sufficiently large to accommodate the families first seized with the pestilence.—On both these subjects we have already given a concurring sentiment; and it is only necessary at present, therefore, to express our earnest desire that the faculty in America will drop their dissensions, and listen to the voice of reason and experience, which has been so happily heard on this side of the Atlantic.

Another article on this important topic occurs in p. 404. of this number of our Review.

Art. 51. *Observations on the Bile and its Diseases, and on the Oeconomy of the Liver*; read at the Royal College of Physicians, as the Gulstonian Lecture of the Year 1799. By Richard Powell, M. D. 8vo. 4s. sewed. Rivingtons.

On this much-agitated subject, Dr. Powell has added several ingenious observations and conjectures, to an accurate view of the principal facts previously ascertained. It is the former class of passages only, that we can be expected to notice.

For a manual examination of the state of the liver, the Doctor prefers a standing position for the patient, with a little flexion of the body forwards: but the most favourable position has always appeared to us to be that of sitting, with a slight inclination of the trunk anteriorly.—Dr. P. supposes that the secretion of bile in the liver is performed by the artery, as in other glands, not by the branches of the *vena portæ*. Though his reasoning is ingenious, it cannot be reckoned conclusive, on a point so little understood as the peculiar process of secretion.—That portion of the bile, which has been generally considered as resinous, is regarded by Dr. P. as a peculiar modification of animal matter; and he thinks that it may be denominated, the animal bitter principle.

In the history of biliary concretions, which is full and interesting, the author observes that they occur more frequently in persons who lead a sedentary life.—The diseases of the liver, and the different morbid states of the bile, are also considered at some length, and occupy a great share of the pamphlet. We quote the following observation as a specimen of the author's style, and as conveying useful information:

‘ I have mentioned a peculiar state of liver which I have thought especially connected with dram-drinking, where the secretion itself seemed to be vitiated, and especially so with respect to its density. In this our means of relief are more certain, and the operation of medicines more ascertained. I think that mercurials are here injurious, and ought never to be given; but in the earlier stages of the complaint, the diseased action in which it consists may be stopped by the steady and regular use of bitter and warm purgatives: a mixture

ture of the infusion of gentian with that of senna, answers this purpose better than any other which I have seen. In the more advanced stages I think, too, the nitric acid will be found as useful as mercury is injurious; at present I have in my own mind experience enough to justify me in recommending it to notice, though not sufficient to enable me to speak with precision as to its powers. In conjunction with these means, a perfect restriction from the use of alcohol, with great regularity as to modes of life in every respect, are to be strictly enjoined; perhaps the first of these points is rather to be wished than expected. I have seen very many of the evils arising from this source; I have witnessed the bodily suffering, and mental horrors, which flow from it; but I never yet saw the man who had once established himself as a drunkard, possess sufficient resolution to forbear the practice.'

Dr. Powell adds that he has found the nitric acid very useful in this disease.

This work deserves to be attentively perused by medical readers; and possesses, among other merits, that of brevity, which is a strong recommendation to the favour of those who set a proper value on time.

Art. 52. *Practical Observations on the Cure of the Gonorrhœa Virulenta in Men.* By Thomas Whately, Member of the College of Surgeons, London. 8vo. 2s. 6d. Johnson. 1801.

After some general remarks on the nature of this disease, Mr. Whately divides it into three species: the gonorrhœa attended with ulcerations in the urethra; that which is accompanied by violent chordee, *ardor urine*, and other marks of strong inflammation in the passage; and that in which the inflammatory affection is considerably slighter throughout.

In the species first-mentioned, the internal use of mercury is advised; and in the second, the author thinks that a mercurial course has a considerable effect in mitigating the most troublesome symptoms, though he confesses that it will not effect a complete cure. He promises largely, indeed, when he assures us that mercury will remove both chordee and *ardor urine*. We shall be extremely glad if the fact can be supported by farther experience: but surely, when the use of mercury in gonorrhœa was universally laid aside by the practitioners of the last age, that general consent must have resulted from ample proof of the inefficacy of this method of treatment.—The third species of gonorrhœa (which appears, however, to be only a lower degree of the second,) is cured by Mr. Whately by means of mercurial injections. He recommends in preference, for this purpose, the muriated mercury.

Young practitioners will meet with many useful remarks in this pamphlet, though we cannot agree with Mr. Whately in expecting much benefit from the revival of the use of mercury during the inflammatory stage of gonorrhœa. It would require many well authenticated instances of the efficacy of this method, to refute the observations of Hunter and his contemporaries.

MISCELLANEOUS.

Art. 53. *New Instructions for Playing, in all its Varieties, the Game of Billiards, with Ease and Propriety: to which is prefixed, an historical Account of the Game.* By an Amateur. Illustrated with an elegant Copper-plate representing the Tables, Players, &c. and Cuts to delineate the Fortification Game. 12mo. 1s. 6d. Hurst.

This compilation will be an useful manual to young players at the elegant and entertaining game of billiards, and may occasionally assist the memories of the more experienced. The *History* of the Game is very brief and insignificant; and we think that the writer is wrong in stating that the clumsy mace is 'the prevailing instrument' in this country: the cue, we believe, is now much more generally used, particularly by adroit players.—When the person making a stroke, at the Red or Carambole Game, hits both his adversary's and the red ball, the stroke is commonly termed a *cannon*: but it is here properly styled a *Caram*, or Carambole. This misnomer should be abolished;—as also the vulgar phrase of *holding* a ball, instead of *boleing* it.

Art. 54. *Esseys moral, economical, and political.* By Francis Bacon, Baron of Verulam, Viscount St. Albans, and Lord High Chancellor of England. Jones's Edition. 8vo. 6s. 6d. Jones. 1801.

In our 34th volume, N. S. we noticed a new and elegant edition of these admirable Essays, and mentioned in terms of merited commendation the preface, by which they were justly characterized and introduced to the notice of the reader. The subject of the present article is also elegantly printed, and is recommended by a short Life of the illustrious Author, with an engraving of him from an original picture by Hopwood.

Art. 55. *An Indian Glossary; consisting of some thousand Words and Terms commonly used in the East Indies: with full Explanations of their Meanings.* Forming an useful Vade Mecum, extremely serviceable in assisting Strangers to acquire with Ease and Quickness the *Language of the Country.* By T. Roberts, Lieut. &c. of the 3d Regiment of the Native Infantry, E. I. 8vo. 3s. 6d. Boards. Murray and Highley. 1800.

As every attempt towards the accomplishment of a work of this kind undoubtedly merits encouragement, the present compilement, from a competent hand, will probably meet with a favourable reception; and it cannot but prove very useful, in proportion to its present extent. The *explanations* here given are necessarily brief, but to us they appear to be as satisfactory as they could reasonably be expected to be, in a publication intended merely for common use.

In his preface, Mr. Roberts occasionally takes notice of a similar work by Mr. Hadley; and he observes that, in the performance now before us, the terms collected are *infinitely* more numerous than in Mr. H.'s production. The word *infinitely* is, surely, too great for the occasion.

For

For a similar work, intitled *The Indian Vocabulary*, see M. R. vol. lxxviii. p. 158.

Art. 56. *A Hint of the Chouan Army's having been but a Snare fabricated by the Jacobins themselves!!!* 4to. 2s. Spragg. 1801.

An old proverb says, "*A word to the wise is enough.*" We should always be glad to obtain the credit of wisdom by taking any seasonable intimation that might be offered to us: but really the present author's *Hint* is thrown away on our dull capacities.

Art. 57. *An Account of the Emancipation of the Slaves of Unity Valley Pen, in Jamaica.* By David Barclay. 8vo. 6d. W. Phillips. 1801.

Of all the sects into which the Christian Church, or body of nominal Christians, is divided, the people commonly called Quakers profess to be most deeply impressed by those amiable sentiments which distinguished the preaching of the Saviour of the world. Quakers *have never persecuted*: nor will they be induced, by motives of interest, to be *possessors of slaves*. David Barclay employs the following lines of the late Mr. Cowper, the poet, to express his sentiments:

"I would not have a slave to till my ground,
To carry me, to fan me while I sleep,
And tremble when I wake, for all the wealth
That *sinews bought and sold* have ever earn'd."

Thinking thus like a *true* Christian, he was resolved also to act like one. He and his brother John coming, in consequence of a debt to them, into possession of a *pen* (or grazing farm) in the island of Jamaica, with *thirty-two slaves*, they resolved to emancipate these poor Blacks; and John dying, the execution of the design was left to David. As the measure would have been unpopular in Jamaica, he removed them at considerable expence to Philadelphia; where, by proper care and attention, they were prepared to make a good use of the liberty which was so generously conferred on them.

The manumission bestowed in this instance was the effect of a *principle*, not of a *fit* of generosity. These Blacks, be it remembered, were not turned adrift, without the solicitude of their former master: but great pains were taken to fit them for emancipation, and, in restoring them to their natural rights, to render them useful members of society.

Mr. Barclay is decidedly of opinion that emancipation must be *gradual*; and it appears, from the evidence here adduced, that, if conducted with prudence and humanity, this measure would ultimately be as beneficial to the Community, as it must be comfortable to the Individual.

SINGLE SERMONS.

Art. 58. *Bull Baiting!* A Sermon on Barbarity to God's dumb Creation, preached in the Parish Church of Wokingham, Berks, the 20th of Dec. 1801 (being the Day previous to the annual Bull Bait in that Town). By the Rev. Edward Barry, M. D. 4to. 1s. 6d. Spragg.

It appears that a person named Staverton had bequeathed the rent of a house to purchase, for ever, a bull to be baited for the diversion of the town of Wokingham; and the people of this town, to prove that they like the sport and are not wiser than their *benefactor* Staverton, have been in the habit of purchasing a *second* bull out of the poor's rate, to protract this brutish and cruel amusement. Such a practice merits the most pointed reprobation; and Dr. Barry will be applauded by all good men, for his resolute and truly Christian exertions to shame the people of Wokingham into the suppression of this custom. The brute creation are subject to our dominion; "we stand in the place of God to them," says Dr. Hartley: but it is our duty, even in consigning them to death for our food, to observe the maxim of the poet—

"And till we end the being, make it blest."

Dr. Barry reflects credit on himself as a clergyman, by inculcating this principle, in opposition to the prejudices of the vulgar: but, when he remarks that the flesh of the bull is rendered by baiting 'loathsome, if not dangerous to be eaten,' we apprehend that he will not equally advance his reputation as a physician.

Art. 59. *The Anniversary Sermon of the Royal Humane Society*, preached at the Parish Churches of Kensington, April 19, and of St. Lawrence, Reading, June 17, 1801. By W. Langford, D. D. Canon of Windsor, and Chaplain in ordinary to his Majesty. An Appendix by the Society, on Shipwrecked Mariners, Resuscitation, &c. 8vo. 1s. Rivingtons.

To the sentiments and tendency of this discourse we feel not the smallest objection: but, as a composition, it is not such as the name of the preacher led us to expect. In the following sentence, for example, we find a very common thought expressed with much pomposity: 'It falls not within the conception of man, that injury can be wished for, much more brought on his own person, by any infatuated and wretched being.' Dr. Langford's meaning, we apprehend, is, that it is wonderful that a rational being should meditate and contrive his own injury: but, by swelling out the sentence with the epithets '*infatuated*' and '*wretched*,' he assists us to the conception of its possibility; since infatuated misery may be supposed, at times, to abandon itself to despair.

Art. 60. *The Importance of Religion to a Military Life*: preached September 6, 1801, at the Garrison-Service in the church of St. Peter's Port, Island of Guernsey. By Thomas Brock, A. M. and Fellow of Pembroke College, Oxford. 4to. 1s. 6d. Rivingtons

Nocturna petuntur militiâ:—the military life is subject to peculiar temptations as well as dangers: but there is no necessity that a soldier should be profligate and irreligious. From the account of Cornelius, Acts, x. 1, 2. Mr. Brock addresses the army in a very glowing, serious, and affecting manner; reprobates the fashionable principles of *Honour*; and urges the very perils to which the soldier is exposed, as a peculiar reason for his cultivating, a religious state of mind.

Art.

Art. 61. Preached at Knaresborough Aug. 16, 1801, for the Benefit of the Sunday Schools. By the Rev. Samuel Clapham, M. A. Vicar of Great Ouseborne, near Knaresborough. 8vo. 1s. Rivingtons.

In addition to charitable exhortation, Mr. Clapham gives his advice respecting the management and superintendence of the children belonging to the Sunday schools, in order that the purposes of those benevolent institutions may be more effectually answered. As there is reason in his remarks, we hope that he will neither preach nor publish in vain.

CORRESPONDENCE.

In answer to *A Constant Reader*, who objects to our censure on placing the accent on the first syllable of the word *conventicle*, (See Rev. for Feb. p. 133.) we must observe that Shakspeare and Dryden cannot be regarded as authorities for the modern pronunciation of words. Shakspeare, for example, accents *orisons* both ways:

“The fair Ophelia!—Nymph, in thy *orisons*
Be all my sins remember’d!” HAMLET.

“Nay, stay; let’s hear the *orisons* he makes.”
3 Henry VI.—and elsewhere.

Present custom is the rule, in cases of this kind.

The *Chronology* of our ephemeral Epic productions is not regulated, in our Review, by the relative date of their subjects, but by the actual time of their publication.

We cannot pursue the argument with a *Well-wisher*; and indeed, if what we have already said has produced no conviction on his mind, we must despair of effecting any such change. With regard to a deceased individual, whom he particularizes as a recent subject of our commendation, we may remark that this commendation was bestowed on his literary attainments, amiable manners, and private virtues; and when we spoke of his son, our praise was confined to his possession of abilities, not extended to his political exercise of them on all occasions — In the supplication with which this animated writer closes his letter, we do indeed, as he does us the justice of supposing, most cordially join with him; and we shall be happy if the blessings attendant on its being heard, and granted, should convince him that there is no ground for some of the apprehensions which he entertains.

In a letter from Mr. Pratt, the author of *Bread, or the Poor*, a poem, mentioned in our last Review, that gentleman desires to ‘enter his protest’ against our conjecture, that imagination had assisted in the drawing of his picture of the poor, in any one trait. In particular, he assures us that ‘the Stratford anecdote is represented without many of the aggravations that might have been added, and is a fact

fact so generally known, that an inquirer would receive confirmation of it, at this moment, from the majority of the county.' Mr. P. adds that he can 'boldly call on travellers of all denominations, in proof of his assertion that the cots and cottagers, the little trades and tradesmen, are in *all*, yea *more than all*, the misery and starvation in which he has represented them.'

In a 2d edit. of his poem, Mr. Pratt has transposed its title, thus; *The Poor, or Bread*; the former word being deemed most proper to take the lead, as more expressive of the variety of permanent objects discussed in the work.

Mr. Bransby will find that the problem of the Tides was solved by M. La Place, in the Paris Memoirs for 1775, 1776, and 1790; and also in his *Mécanique céleste*. These works will explain why M. Bernouilli's hypothesis is imperfect, and why M. La Place undertook, on accurate principles, a more complete solution of this problem.—See also the Appendix to our 28th volume, N. S. p. 532.

To *C. A.* we must repeat the notification so often conveyed to Correspondents, that it is a rule with us not to accept voluntary criticisms on particular works, from unknown hands.

A Constant Reader writes to us on the subject of a translation of Spallanzani's posthumous work on the Circulation of the Blood. We do not recollect to have heard of such a publication.

Mr. Robinson is informed that his productions will be noticed, as soon as opportunity admits.

Circumstances, which we could not control, have delayed our account of the work which is the object of *T. C.*'s inquiry: but it is not forgotten, nor designed to be overlooked.

* *A Yorkshire Friend* is received, and will be considered.

☞ In the Number for March, p. 270. l. 16. for *καταλλυμιν*, read *καταλλαγιν*. P. 317. line penult. for 'his,' read Dr. Gray's. P. 318. l. 25, 26. the sentence should begin thus: 'Had this argument operated with former writers, Mr. Nisbett would have been spared,' &c. P. 336. l. 15. put a comma after 'incumbent.'

* * The APPENDIX to the xxxviiith vol. of the MONTHLY REVIEW, *New Series*, will be published with the Number for MAY.



A P P E N D I X

TO THE

THIRTY-SEVENTH VOLUME

OF THE

M O N T H L Y R E V I E W

E N L A R G E D.

FOREIGN LITERATURE.

ART. I. *Voyage à la Côte occidentale d'Afrique, &c.; i. e. A Voyage to the Western Coast of Africa, performed in the Years 1786 and 1787; containing a Description of the Manners, Customs, Laws, Government, and Commerce of the States of Congo frequented by Europeans; and an Account of the Slave Trade as it existed there before the French Revolution. With a Voyage to the Cape of Good Hope, and a Description of the Military Establishment at that Colony. By L. DEGRANDPRÉ, an Officer of the French Marine. Embellished with Views, Charts, and a Plan of the Citadel at the Cape. 8vo. 2 Vols. Paris. 1801. Imported by De Boffe, London. Price 14s. sewed.*

IT seldom happens to us, in the perusal of a publication, that the first occasion for remark occurs in the title-page: but, in the present instance, we must begin by observing that the writer of these volumes would have been more correct, if he had been contented with intitling them a *Description* only; instead of applying the denomination of *Voyage* to a work which has neither the form nor the substance of a journal or narrative, and in which the voyager scarcely appears, except in the way of occasional anecdote. A false step at the threshold, however, is not always an omen of bad entertainment within; and we believe that the reader will not find it so in this case.

In an *avant-propos*, the author wastes some time and many pages, in an attack on the notorious impostor *Damberger**; whom he chastises for various misrepresentations, and for having questioned the reality of *le Vaillant's Travels*. This suspicion is justly

* See M. Rev. N. S. Vol. xxxv. p. 241.

retorted on *Damberger*; who is here accused of ignorance, and of meriting no credit in what he has written concerning the kingdom of Angola.—The following passage, in the succeeding *Introduction*, promises the world a valuable addition to the knowledge which has been obtained of the interior of Africa: ‘Mungo Park and Browne have attracted the attention of Europe by their excellent travels to the centre of Africa. *Le Vaillant*, zealous for the glory of his country, is again about to set off in a career which he has so often pursued. It is said that, in his proposed *incursion*, he intends principally to follow the route of Mungo Park.’ There is no reason for apprehending that such a route will not furnish a rich harvest for more than one traveller.

The first volume of this work and a portion of the second are occupied by a description of that part of the Western coast of Africa, which is generally comprehended under the name of the coast of *Angola*; and which extends from Cape *Lopez* in $0^{\circ} 44' S.$ to *Ambriz* in $7^{\circ} 20' S.$ latitude. At a short distance to the south of this, is the Portuguese settlement of *St. Paul de Loango*; which, the author says, on account of the forbidding reception of strangers by the Portuguese, is seldom visited by the ships of any other nation. The natives themselves give to the whole of the country near the coast, within the above limits, the name of *Congo*.

M. DEGRANDPRÉ enters early on a defence of the natives of Africa in general against the charge of being cannibals; and he describes the inhabitants of *Congo* as of a mild, timid, and indolent disposition.

‘Strange as it may appear, (he says), the very people whom the Europeans reproach with being cannibals urge the same accusation on Europeans; and when any of them are sold to us, they seem to entertain but one apprehension, that of being eaten. This idea may, indeed, be regarded as presumptive evidence against them: but every thing which they see conduces to fill them with terror. Their fears are confirmed by irons and chains, and by the armed state of preparation in which they find us. When they are taken on board, the first objects that meet their eyes are the seamen drinking a red liquor, in appearance resembling blood, and eating meat preserved with salt and saltpetre. Alarms, proceeding from such causes, justify no inferences to their prejudice. I traded for 1500 slaves in the year 1787; nearly all of whom I questioned on the subject, and every one shewed signs of horror and disgust when I demanded whether they had eaten human flesh, or had seen it eaten.’

The author calculates that, of 500 slaves bought in Africa, 400 arrive in the West Indies: that one half of those die in three years; and that not more than one quarter of the remainder leave posterity. Another calculation is made to shew that,

that, in the island of St. Domingo only, 2,500,000 people (reckoning the million of original natives destroyed by the Spaniards) have been sacrificed to supply Europeans with sugar and coffee. He adds: 'Were an estimate to be made for the other European colonies, in order to find the sum total of men which America has cost Africa, we should obtain a result that I should not dare to give, lest it should be deemed exaggeration !'

Section I., after the *Avant-propos* and *Introduction*, is intitled '*Productions*;' and here the author remarks that

'In this country (*Congo*) we find a variety of soil, but in general it is stony, close, and heavy. Neither sand nor light earth is to be discovered. The cantons that are cleared by the natives, and those which are cultivated near our factories, evince the fertility of the land, which is alternately red and black, but mostly red. Every where, the soil appeared loaded with the spoils of the vegetable kingdom; but I no where observed it enriched at the expence of the animal kingdom: no remnants of shells nor petrifications were to be seen; yet they may, nevertheless, exist. I have run over a great extent of country on this coast, without meeting lava, or any thing that indicates the former existence of a volcano.'

The climate, as well as the country, in M. DEGRANDPRÉ'S representation, makes this region appear a terrestrial paradise. Vessels anchor on the open coast with perfect safety, never experiencing the least accident; and the heat of the day is always tempered by the sea-breeze. The rivers and lakes are said to abound with fish; the mountains, covered with wood, are full of game; the plains abound in flocks; the water is good; and the earth voluntarily yields those products which elsewhere are drawn from it by labour. The wild fruits here are described as equal to those which in our colonies are improved by culture; and the woods are stated to be full of citrons, bitter oranges, pine apples, guavas, and pimento, all growing spontaneously.—The wild sugar-cane in this country becomes 'immeasurably' large, savoury, and full of juice. Cocoa nuts, yams, sweet potatoes, &c. are found in abundance. Agriculture is consigned to the women: but the labour is light. It suffices to loosen the earth an inch in depth, and to cover the grain so as to hide it from the birds. Nature does the rest!—The mountains, the author says, are almost all ferruginous: but the metal remains at rest in the bowels of the earth, the natives not knowing how to extract it; and 'the Europeans encourage their idleness and ignorance in this respect, by supplying them with more than they want.' The Portuguese, in their colony of *St. Paul*, have discovered some valuable mines of the more precious metals.

After this view of the land, the author remarks ; ‘ Here we might obtain the same commodities as in the *Antilles*, and they would be the more valuable for being the product of free and voluntary labour. Moderate wages would draw workmen to our plantations.—Those who planted coffee would not water it with the tears of despair.’ As he proceeds, however, something of “the old leaven” appears mixed with the benevolence of his plans. ‘ An undertaking of this nature (he says) presents no considerable difficulty : the people are inclined to commerce ; our goods are become necessary to them ; and long habits of intercourse have produced attachment, instead of the unfavourable prejudices which the first approach of strangers excited. They speak our language : they are formed to serve ; they are industrious, tranquil, mild, and too cowardly to make opposition to an establishment among them.’—As if these were the sentiments of pure humanity, the writer then proceeds : ‘ They would regard us as benevolent deities, who, coming to occupy their land, instead of selling *them*, would teach them cultivation.’ He speaks of the cruelties exercised by the Portuguese, of the hatred towards them which the natives entertain, and says that they would not feel the same sentiments of aversion respecting the French. ‘ It would be sufficient to observe to them, “ You desire our commodities : here, take them : but, for my part, I will have no more slaves. You cultivate the earth in order to sell yams and potatoes to me ; you traverse the woods to fetch fruits for me. Cultivate also sugar and coffee, and I will buy of you. Instead of selling captives, you shall bring me the fruit of your labour,” &c.’

There is evidently room for doing very important good, by encouraging the Africans in the practices of husbandry : but, with the present writer, the foremost consideration is, the advantage which his countrymen would reap by forming settlements among them :—whether with their consent, or without, is not considered as material. It is very questionable whether the French, or the people of any other nation, so forming establishments, would not have views similar to those of the Portuguese ; whether they would not fall into the same practices which have rendered the latter odious to the natives ; and whether they would cease to transport the natives to their other colonies. So much of M. DEGRANDPRÉ's ideas, as relate to inducing the Africans to cultivate *their own* lands from motives of benefit for themselves, cannot fail of being approved ; and it does not appear visionary that, by *proper* means, they might be encouraged to a gradual increase of industry, which would become a source of universal benefit.

In his description of the natives, the author makes various conjectures concerning the similarity which many of their customs bear to some that were formerly known in Europe. He supposes that they have found their way from the North; and he remarks that, in proportion as we advance towards the Southern extremity of Africa, the natives appear more and more distant from a state of civilization. They are idolaters; their idols are mostly avenging gods; and they have no remunerating divinity. The larger idols are addressed only on extraordinary occasions: the less are the household gods, the *penates*. Doubtless, both must be regarded as protecting deities. 'A particularity very remarkable, (says the author,) and which, if it were investigated, might lead to a knowledge of the history of the country, is that the grand divinities have not the African figure: their nose, especially, is immeasurably large, and in form aquiline.' Another custom equally remarkable is, that, in passing judgment in criminal affairs, they employ the same kind of evidence which was once used in Europe; *i. e.* trials by fire and by poison, which are managed by the priests.

Their language is soft, flowing, and flexible. [M. DEGRANDPRÉ has inserted a vocabulary, which does not contradict this description.] Most of the verbs terminate in the present tense in *a*, and in the past in *i*; (which the author thinks indicates a Latin derivation:) and we are told that they have no future tense; in which case, the language is not well adapted to qualify them for courtiers. The author, who sometimes delights in profound research, enters here boldly into the dark, and attempts to shew the possibility that the Romans, in the time of the Punic wars, might have effected the conquest of Congo. 'Did we not (he says) lose every trace of a Roman army, which was said to have been overwhelmed by the sands of Africa?' &c.—Surely we ought not now to wonder at the fables which, in the accounts of early times, occupy the space before regular history commences.

A chapter is allotted to the government and legislation of these people. The authority of the king is unlimited, and the government of all the states on the coast is despotic: but against this, however, there is sometimes a remedy; it being customary with those who are strong enough to defend themselves, to resist the *legal* authority. The crown in most of the states is hereditary. At *Loango*, it is elective, but among the princes of the blood royal; the purity of which is acknowledged to flow only by female descent. The children of the prince are not princes unless born of a princess: but all the children of a princess, by whatsoever fathers, are born princes

or princesses. 'The princes and princesses have a right to take husbands or wives where they please, and as often as they please, without consulting the object of their choice, who has no remedy but to accept the honour. They may also repudiate at their pleasure; while the man chosen by a princess cannot, without forfeiting his life, have commerce with other women. He must neither see nor be seen by them: and whenever he goes abroad, he is preceded by a man with an instrument which they call *gongon*, to give notice of his approach. At this signal, all the women, who cannot get out of the way, avert their faces and hold their hands before their eyes, until he is past. Very hard is this condition of this unfortunate favourite; especially if the princess happens to be old and ugly.' If princesses be numerous in this part of Africa, it appears scarcely possible that they should all be allowed such privileges.—The ceremony of divorce consists simply in blowing over the hand, which serves as a conductor, on the person repudiated. This is called, giving a fair wind, '*donner bon vent*.'

The king, and even the princes-born, have a right to sell the rich proprietors of land. Instances, the author allows, are very rare: but he relates the following; 'A man named *Tati*, son of the *Mafouc* (super-intendant of the trade with the Europeans) at *Malemba*, was sold by one of the princes. *M. Desponts*, commander of a trading vessel, who had seen him when an infant at his father's (the *Mafouc's*) house, met him at *Cape François* in St. Domingo, driving a cabriolet, and re-collected him. *M. Desponts* had the generosity to purchase him and send him back to his own country, where he has become rich and powerful; and since his return he has taken the name of *Tati Desponts*, from a sentiment of gratitude towards his benefactor. The *Mafouc* his father had married a princess, the sister of the king of *Cabenda*; and by her he had a son, prince *Vaba*, who has since been called to the throne.'

Many curious particulars are given, relating to the manner in which slaves are obtained to supply the European ships. It is the occupation of a class of natives, who are called merchants, to travel into the interior of Africa in order to purchase them: but many are furnished from among the inhabitants of the sea-coast.

'The act of seizing a man, whom it is intended to sell, is termed in the language of the French traders, *poigner*; and it is a right which the princes-born may exercise over all who are not born their equal. The proprietors of land may thus seize the inhabitants of their own lands upon those lands, but not on the domain of another person, without his licence. By a convention made with the first Europeans who traded in this country, the execution of which has

has been continued to the present day; the captains are allowed the rights and honours of princes-born; and they may exercise their right of *poignage* within the inclosures of their factories, on any black without distinction, except the princes. The land comprehended between the factory and the sea-shore, in a direct line, is considered as within the European district; and, as soon as the boundaries of the captains are established, all authority of the natives within those limits immediately ceases. They may *poigner* and send their prey to the ship, without passing over other territory.

‘ The *poignage*, unfortunately, is but too much practised. Many natives frequently accompany the merchants from the interior of the country, attracted by curiosity; and when within the factory, the merchant sells them, and they are seized by the Europeans; who, instead of rejecting such a purchase with horror, are equally eager with the ravishers, and themselves load the victims with chains.’

The value of a slave is expressed by the term *paquet*. ‘ Whoever wounds another, so as to draw blood; must pay *paquet* to the wounded person, whether it be a slave or in merchandise; and if the aggressor has neither slave nor merchandise of sufficient value, he is himself taken and sold. So, likewise, if a man incurs a debt to another, of the value of a *paquet*, if he can in no other way discharge the debt, he becomes the slave of his creditor.’

According to the judgment which the author was able to form, without any certain data to assist his calculation, he has estimated the population of the three kingdoms of *Cabenda*, *Malemba*, and *Loango*, (the part of the coast which has been the most frequented by the French,) ‘ each of which equals in size a province of France,’ at scarcely 600,000 persons;—a very thin population, considering the great fertility of the land, and of the women.’

The following anecdote shews a very exact resemblance between dealing in slaves and dealing in horses:

‘ A black merchant had a slave whose teeth were good, and whose figure was passable, but who was so old that no person would have chosen to purchase him. The owner caused his head and chin to be closely shaved, and rubbed him all over with gunpowder, so that he appeared a good shining black, and the most clear-sighted trader might have been deceived. I was taken in, and bought him without suspicion: but, in two days, the white beard and hair made their appearance. It was a lesson to me; and I never afterward neglected to have the heads washed with warm water, when there was the smallest reason for suspecting the age.—As soon as a slave is offered for sale to a captain, the surgeon, in his presence, enters on an examination; and no jockey more closely scrutinizes a horse.—’

The writer gives the regular table of exchange in this traffic: the *paquet* is divisible into 56 parts called *pieces*; 4 *pieces* make one *marchandise*; and 14 *marchandises* are equal to one *paquet*.

When the slaves are procured, they are confined in a prison called the *Bombe*, till they can be transported to the ship. The *bombe* is situated on the ground-floor of the factory-house, and the captain's apartment is immediately over it,

‘ The night of their arrival (says the writer) is with them a night of tears and of despair; and I have often been awakened by the noise of their groans. The miserable victims see themselves on the point of quitting for ever their native country; and wild and confused ideas of the future occupy their imaginations. Their sighs and mournful songs fill me with sorrow and compassion for their anguish. I rise, and endeavour to comfort and encourage them, but often in vain.— At length the day of departure arrives; and I shall finish this subject with an account of the manner in which they are treated on board.

‘ As to clothing, they have none, but men and women are entirely naked. In the middle of the vessel, however, a bulk-head is fixed, and secured with strong nails, which makes a barrier to divide the two sexes. Two men are constantly on guard in a gallery formed behind the barricade, in which are two openings for cannon, that are kept ready to quell insurrection.— Their nourishment in the ship consists of two meals in a day, composed of boiled beans, seasoned with salt and allspice, with water to drink; and on this frugal diet, which is reckoned wholesome, they are to subsist during the passage. Each has a leaden plate fastened to the neck, on which is engraved his number; and they are allowed a spoon, a pipe, and a small portion of tobacco, which last is given to them as a preventive against the scurvy. They sleep on the bare deck. They are employed in making cordage, hats, baskets, &c. and sometimes receive for their labour a small recompense in biscuit or brandy.— Care is taken to make them dance and sing twice each day; exercise being necessary for their health. I have always employed every means in my power to soften their condition by humane treatment, and I am willing to believe that other captains in the trade act in the same manner: but, after all that can be done, the trade of buying men like beasts of burthen must be always repugnant to a good mind; and it is to be wished that this commerce may cease at length to obtain the sanction of governments. *Oh, utinam!*’

Such reflections from the captain of a slave ship may perhaps at first appear inconsistent: but they are laudable and useful. While the trade is permitted, it is a considerable alleviation to the lot of the sufferers, if persons of compassionate dispositions be the agents. When men who are dead to the feelings of humanity undertake the employment, what language can describe the condition of the unfortunate victims; whose state, under the mildest treatment, cannot be otherwise than deplorable?

Among the extraordinary effects of climate in Congo, the author remarks that European dogs exported thither lose the
sense

sense of smelling,—even of their food : but they recover it when taken back to Europe. He describes the *Termites*, which are numerous all over that part of Africa, as being less active and less resolute in the defence of their habitations, than those of other countries ; and we find that their perseverance was overcome by that of the author. Some travellers, however, have spoken of these insects with more apprehension. The missionary *F. Denis Carli*, for instance, relates his escape from them with great thankfulness, and not without reason. As the story is short, we extract it. In a fit of illness, he kept a small monkey at the foot of his bed, to protect him from the rats ; and, says he,

“ I had just begun to mend, though the fever had not left me, when one night, as I lay asleep, I felt that the monkey had leapt upon my head. I thought that the rats had frightened him, and coaxed him in order to quiet him : but at the same time the Blacks arose, crying, ‘ out, out, Father ! ’ Being now thoroughly awake, I asked them what was the matter ? ‘ The ants,’ said they, ‘ are broken out, and there is no time to be lost.’ There being no possibility for me to stir, I bade them carry me into the garden, which they did, four of them lifting me on my straw ; and their nimbleness stood me in good stead, for the ants began already to run up my legs, and get to my body. After having shaken them off, the negroes took straw, and fired it on the floor of four rooms, where the ants were already above half a foot thick ; and there must have been a wonderful quantity, since, besides the chambers, the porch and walking place were full.” *Voyage to Congo*, 1668.

M. DEGRANDPRÉ has given some remarks on the ports and navigation, and also a chart which comprehends the coast from equator to 12 degrees of South latitude.

As we have entered so largely into the author's account of *Congo*, we shall now give only a brief statement of the remaining contents of his work :—but, first, we must observe that it is become necessary to advert to a maxim which seems to have been adopted by some modern travellers, that ideas of delicacy are not to interrupt the communication of any kind of knowledge ; and that, under the guise of philosophical research after truth, nothing is to be esteemed indecent. Those of the French nation, in particular, are liable to the application of this remark ; and M. DEGRANDPRÉ has in two or three instances (in no respect happily chosen) indulged himself by following an example, for which, when the object is not to impart really *useful* knowledge, no adequate excuse can be alleged.

The *Voyage to the Cape of Good Hope* consists of a description of the Town and Gardens of the bay ; the government and military establishment, while the place was in the possession

sion of the Dutch ; a plan of the citadel, and of the cape itself with the country near it ; observations on the means of attack and defence, &c.—These are the principal points of information respecting the Cape. In the account of Table-Bay, he has described the manner in which assistance has been given to people in ships that have been forced on shore there by storms. The most dangerous wind in Table-Bay is from the N. W. which blows directly in from the open sea. When the wind increases so much as to occasion apprehensions that ships will drive from their anchors, a flag is hoisted near that part of the shore on which a ship would be the least liable to receive injury by running aground. Ropes, buoys, and other tackle, are also kept ready. If it be, in the night, a fire is kept lighted at the place ; and when a ship's cable breaks, if she have not other anchors and cables, her best chance is to endeavour to steer for the marked spot. The vessel being ashore, the business then is to save the crew. The end of a sounding line is fastened to a light cask, which is thrown over-board ; and this being cast on shore by the waves, line sufficient being veered from the ship, a communication between the shore and ship is established, which affords means of passing a hawser, or small cable, from the bowsprit to an anchor on the land. A basket large enough to contain two men is then fastened to two iron rings, which travel along the cable by the help of small ropes both on board and on shore ; and the basket being drawn to the ship, two men get in : they are then hauled to the shore, and the basket returns empty to the ship for others till all are saved.—Many ships, however, are wrecked at the Cape of Good Hope, under circumstances which are too unfavourable to admit of profiting by such a mode of conveyance.

To conclude our remarks ; it is sufficient to say in general, in addition to the foregoing account, that M. DEGRANDPRÉ's work affords entertainment and information ; that his style is easy ; and that his reflections are generally liberal, though some times too speculative. Many parts of his account of *Congo* are highly interesting.—The plates are engraven from designs by the author, and appear to be good delineations from nature.

We have also received a copy of another publication by this author, intitled *Voyage dans l'Inde & au Bengale*, in 2 vols. 8vo. : but we have not yet found time to peruse and analyse it.

Art. II. *Séances des Écoles Normales, &c. i. e.* The Sitzings of the Normal Schools, reported by the short-hand Writers, and revised by the Professors. 1st Part, *Lectures*. 6 Vols. 2d Part, *Debates*. Vol. I. 8vo. Paris. Imported by De Boffe, London. Price 2l. 9s.

THE National Convention, wishing, according to its own phrase, to give to the French people a system of instruction worthy of its *new destinies*, ordained in the 3d year of the republic the institution of the Normal Schools. The nature and functions of these seminaries were intended to be of superior dignity and importance: they were instituted to form a sort of precedence over ordinary schools;—not so much to teach the usual branches of human knowledge, as the art and method of teaching them properly,—to point out in each branch the most useful facts,—and, by placing the student (as it were) on a commanding station, to shew him the source of the sciences, their progress, and their probable destination.

The distribution of subjects to be taught was as follows: *Mathematics, Physics, Descriptive Geometry, Natural History, Chemistry, Agriculture, Geography, History, Morality, Grammar, Analysis of the Mind, and Literature*; and among the professors appointed to these schools, are to be found men to whom even philosophers might have listened with benefit and delight; who would have given sanction to any institution; and whom the highest station cannot make more eminent.

The lectures and conversations at the sittings were minuted by short-hand writers; and hence the present publication claims some indulgence, on account of defective arrangement, inharmonious periods, and repetitions. The preface to the first volume briefly, but ably, states the reasons which induced the professors to deliver their lectures without written preparations: they might hesitate and feel awkward in the commencement; but this inconvenience was considered as unimportant, when compared with the advantage of powerfully engaging the pupil's attention. By an excellent regulation in the second sitting, the pupils were allowed publicly to ask questions of the professors, and solutions of any doubts respecting what had been taught in the previous lecture.

Whether the preference was allotted in honour of the science, or of its distinguished professors, *La Place* and *La Grange*, we know not, but the subject of the first sitting was *Mathematics*. An eloquent *programma* preceded the lecture; in which, however, more was promised than was ever performed. In its contents we recognise its author, and find large parts taken from that admirable performance, *Exposition du Système du Monde*. The lecture of *La Place* relates to arithmetic; and, speaking of

of the binary arithmetic of *Leibnitz*, he mentions a curious trait in the character of that philosopher, which, though not here recorded for the first time, is still not generally known, and is instructive :

‘ *Leibnitz* imagined that he saw in the binary arithmetic the image of the creation. He fancied that unity represented the deity, and zero, nothingness ; and that the Supreme Being had drawn out of *nothing* all the creatures of the universe, in the same manner as unity, with zero, expresses all numbers in this system of numeration. The idea so enraptured *Leibnitz*, that he communicated it to the Jesuit *Grimaldi*, president of the tribunal of mathematics in China, in hopes that this emblem of the creation would convert the Emperor to Christianity, because he was passionately fond of mathematics. This trait calls to our minds the Commentary of Newton on the Apocalypse.’

In the course of his lecture, M. *La Place* takes notice of the duodecimal system of notation ; and, like other mathematicians who have considered the subject, he prefers it to all other systems. The French, who have ventured on so bold a step as the alteration of weights and measures, would have adopted the duodecimal notation, had not the almost universal use of the decimal opposed the idea.

The subject of discussion in the next sitting is *Physics*, and the professor is M. *Hauy* ; who first delivers a programme, defining his science, and shewing its object. In his subsequent lecture, he enters into the consideration of certain facts, the forms of crystals, porous bodies, &c.

On *Descriptive Geometry*, the programme and lecture by the Professor *Monge* are not to be read without pleasure, nor to be mentioned without commendation. His argumentation is simple, clear, exact, and satisfactory.

Geography is treated by the professors *Buache* and *Mentelle*. *History* has for its professor the well-known *Volney* : who delivers excellent observations on the necessity of examining historical facts, first, with regard to their *proper essence*, that is, with regard to their analogy with or opposition to facts of the same kind, still subsisting and known ; and secondly, with relation to the testimony of those facts, as depending on the moral faculties, the knowledge, the impartiality, and the means of information possessed by the narrator. As M. *Volney* has not interwoven his own particular doctrines and opinions with these observations, they may be read with pleasure and without fear of contamination, by those who profess to love impartiality but not scepticism, and freedom of research but not licence of innovation.

The programme and lecture on *Natural History* are given by M. *Daubenton*. He shews distinctly the object of this science,
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and the lines of separation necessary to be drawn between it and the science of chemistry, transmutation of metals, &c.

The professor of *Morality* is *Bernardin de St. Pierre*, the celebrated author of *Paul and Virginia*, and of the *Études de la Nature*. Called suddenly from the country and his family to give lectures at Paris, he came unprepared for the undertaking; and therefore, in the sitting appointed for the subject of morals, he delivered no lecture, but requested time for collecting and arranging his thoughts. The sagacious professor knew the difficulty and dignity of the science which he was appointed to teach.

The lecture on the *Analysis of the Understanding* was delivered by *M. Garat*; who remarks, in order to shew his competency to this task, that, although he had published no treatise, yet he had for twenty years devoted much time and attention to the study of metaphysics. Viewed as a reasoner, however, he appears to us too declamatory: but that he is not deficient in eloquence, his character of Lord Bacon will evince:

‘The physical sciences, and the science of the human mind, of which the extent is immense, were too narrow to contain the whole of Bacon’s genius. In Europe, erudition has generally impeded the birth and the growth of philosophy; and philosophy, not always the progeny of reason, has affected high disdain for erudition.—Bacon, placed equally between the learned and the philosophers, is distinguished among all other writers by this peculiarity; that of being at the same time the person who has laid open most new routes and views to future ages, and who possessed a knowledge of all that was grand and beautiful in the discoveries of preceding times. The most striking events of antiquity, its most brilliant thoughts, its richest phrases, its most forcible expressions, were perpetually present to the memory of Bacon; and such was his genius, that, as he delivered them again from his pen, he invested them with additional embellishment and grandeur. Among the divinities of antient mythology, we find Janus, who was represented with two heads, of which one was turned towards past ages, and the other towards ages to come: such a divinity may be said to be the image and emblem of Bacon’s genius.’

In another passage, the Professor has experienced an accident which is not uncommon: he was in search of a striking expression, and stumbled on a conceit. ‘Where Locke (says he) is diffuse, the other (*Charles Bonnet*) is close: he indeed affects too much to be so; and we fancy sometimes that we hear the rattling made by the links of the compact chain of his ideas.’!! In his programme and first lecture, *M. Garat* takes no notice of either Berkeley or Hume; writers who, whatever be the absurdities of certain parts of their system, have given to metaphysics an astonishing degree of perspicuity and precision.

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M. *La Harpe* delivered the lecture on *Literature*. His observations on commentators are good, but expressed perhaps with too contemptuous an air.

The celebrated *Berthollet* pronounced the lecture on *Chemistry*, and both his programma and his first lesson are drawn up with admirable perspicuity. Not led astray by the example of many of the other professors, he does not expatiate on the progress of his science, and on the advantage which may be derived from it, but at once enters upon business, and begins to define, to state facts, experiments, &c.

The lectures on the *Art of Speech* are the productions of M. *Sicard*; and, in general, they are ably composed. The account of the manner in which the Deaf and Dumb are taught is particularly pleasing and instructive: but we have lately dilated on this subject more than once *.

French writers have always assumed the licence of scattering a few flowers of oratory over the dry and laborious paths of science: but, since the revolution, this freedom has much increased, and the fondness for declaiming on subjects which are ill-suited to declamation has gained strength. It is surely well and proper to cheer the student in the drudgery of detail by bright prospects, and to enliven the dullness of mere statement by philosophic remark: but this must be executed with moderation; and we should feed the mind with substantial knowledge, before we suffer it to riot in ideal luxury. Some of the professors appear to us to waste time in rhetorical flourishes, and in expatiating on the beauty of philosophy, the misery of ignorance, the future progress of science, and the happy destinies prepared for the youth of France:—while they should teach principles, facts, and deduction, they are filling the ear with generalities;—and from the “elevated temples of wisdom †,” they indulge too long in bright but distant prospects, before they descend into the plain road of demonstration. This, however, cannot be said of all: on the contrary, several of these philosophers maintain, in their extemporaneous lectures, the high reputation which they have so long and so justly enjoyed.

Our preceding account relates chiefly to matter contained in the first volume. In the second and succeeding volumes, *Political Economy* is made one of the subjects:—its professor is M. *Vandermonde*, long known to the mathematical world by his ingenious researches, and since distinguished among modern republicans by his violent zeal for the cause of liberty, or at least what he thought was the cause of liberty.

* See Rev. vol. xxxi. N. S. p. 456. and vol. xxxvii. p. 133.

† “*Edita sapientum templa.*”

We have already said that the Normal schools were intended rather to demonstrate the art of teaching properly, than to inculcate the particular facts and details belonging to the several branches of science. This object of the institution (as we have also before intimated) seems to have been particularly kept in view by M. *Berthollet*: who, in his Lectures on *Chemistry*, takes a comprehensive view of that science, seizes on the most important facts, abstains from all hypothesis, and by precept and example enforces the maxims of a sage yet not a timid philosophy;—a philosophy which may be slow and cautious in its inferences, but is not so in its researches, and which can tower in speculation while its foundations are strong and deeply laid. The lectures of this excellent chemist are clear, precise, and without rhetorical declamation.

As in describing so disconnected and multifarious a work as the one before us, it is difficult and perhaps useless to preserve any order, we here observe that, in the *Debates*, several pertinent questions are put to the Professor, relative to the new Chemical Nomenclature. A pupil of the name of *Butt* inquired why, according to M. *Chaptal's* proposal, *nitrogen* has not been substituted for *azote*; and he observed that, if the denomination of *nitrogen* be not adopted, the names of *Azotat* and *Azotite* should be given to the combinations of the acid, of which *azote* ought to be considered as the radical. M. *Berthollet*, in his answer, stated 'that *azote* in great quantities enters into the composition of ammoniac, and that, probably, it forms part of the composition of fixed alkalis: it did not seem commodious, therefore, to give the name of *nitrogen*, drawn from the radical of the nitrous acid, to a substance which might equally be considered as the radical of the ammoniac, and perhaps of several alkalis. On the other hand, it was not judged proper to change the denomination of *nitre*, though too common and too extensively employed. Nevertheless, (said the Professor,) it would perhaps be preferable to follow rigorously the principles of the nomenclature, and to adopt the denominations of *azotat* and *azotite*.'

A pupil named *Latapie* observed, concerning the words *azote* and *hydrogen*, that they designate a simple effect, whereas the operation of these substances is very extensive and important, '*Azote* (he said) signifies only the air which obstructs life, the substance that hinders respiration: but it acts a more important part. In like manner, *hydrogen* signifies simply the substance which generates water: but *hydrogen*, by distinction, is the inflammable air; and therefore the expression *hydrogen* gives us a notion neither natural nor instructive: because, apparently, there is nothing in nature more opposite than water

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and the principle of inflammation. The word *hydrogen* ought, then, to be changed.'—M. *Berthollet* accorded with this opinion.

The Professor being interrogated concerning his assertion that the existence of caloric was not demonstrated, he replied: 'Heat follows *laws* which have been submitted to observation, and leave no uncertainty on the mind: but the existence of a material principle of heat, although it seems to be proved, must not be placed in the same rank of truths with that of *oxygen*, for instance, which may be weighed and contained within a space.'

The mathematical Lectures of M. M. *La Grange*, *La Place*, and *Monge*, although they fully merit an equal rank with those of M. *Berthollet* on account of arrangement, clearness, and precision, yet deviate more from the purpose for which they were specially designed, and descend into the minutiae of operations and methods. They abound, however, with many just reflections and enlarged views. Yet, great and celebrated, as the authors of these Lectures are, we wish not to include in one sweeping clause of commendation all that they have done: because some of their reasonings and demonstrations are not, to use a French phrase, "*hors de toute atteinte*;" as we could shew, were the opportunity convenient.

In the mathematical conferences between the professors and pupils, not much new truth seems to be elicited. The reply of M. *La Place* to a question concerning the series $1 - 1 + 1 -$ &c. is not satisfactory to our minds. The pupils of the Normal schools, who are destined to become teachers in the interior, are above the race of pupils in ordinary seminaries, as their questions and observations sufficiently indicate. One of them, named *Geruzzex*, remarks (after *Condillac*) that geometers in their methods have abandoned the true generation of ideas: after the definition of a point, they cause the point to move and generate a line; the line to generate surfaces; and the surfaces to generate solids. In the first place, the geometers erred in defining a point; the point being a thing so simple, that it does not need definition; and next they followed not the true *genesis* of things and ideas. Take a solid, consider its boundary without thinking of its depth, and an idea of surface presents itself: take the surface, think of its length without considering its breadth, and an idea of a line will be formed: reflect, finally, on the extremity of a line without attending to its length, and a point becomes manifest to the imagination.—Professor *Monge*, in his answer, grants that it would be proper, in the commencement of a treatise on Elementary Geometry, to begin with a solid; and to shew by what successive abstractions of the mind, the notion

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of a surface, a line, and a point, are formed : but this order, he says, is requisite only for the definitions ; and when they are once settled, it is not only not contrary to the severest method to conceive surfaces generated by lines, &c. but it is absolutely necessary. It is our sole mode of considering the *families of surfaces*, (*familles des surfaces*,) the knowlege of which, so essential to the arts and so useful to the sciences, has contributed to the perfection of analysis itself, by putting it in a condition to overcome new difficulties. ‘ For example, (M. *Monge* adds, and this is a curious and important observation,) we have seen that cylindrical surfaces have the property of developing, and applying themselves to a plane without rent or fold ; a thing impracticable in most other surfaces, and principally in that of the sphere : but these surfaces do not solely possess this property : conical surfaces of any base whatever, of which the former cylindrical surfaces are only a particular case, possess it likewise ; and conical surfaces themselves are only a particular case of those which have the property of developing themselves on a plane surface. In the arts, the knowlege of these surfaces is important, since they are the only ones that can be constructed with flexible substances, such as card-paper, iron, tin, and copper-plates, &c. without beating these plates by the hammer on a stamp or model ; thus locksmiths, tinmen, coppersmiths, goldsmiths, &c. are interested in knowing these surfaces.’

At the time of the sittings of the Normal Schools, freedom of discussion on subjects both philosophical and religious was allowed. It will be supposed, therefore, that the question of miracles could not pass unnoticed by such a professor as *Volney*, and such pupils as the Revolution must have given to him. One of these *élèves* states the case imagined by *Diderot*, of *Cicero* and *Quintus* disputing concerning the fact of the stone cut by the razor, as related by *Livy* ; and which is said to have been witnessed by all the people of Rome : but it is improbable : how, then, are we to decide ? By this rule of *Rousseau*, says the pupil ; “ Human testimony is sufficient for deciding on things that are agreeable to the order of nature, but not on those which are contrary to that order.” Another pupil then cited *Hume*’s authority and decision on the subject of miracles : but the Professor made some objection to the known statement of the English philosopher, viz. that, in the case of an attested miracle, the mind has to decide between two miracles ; and he concluded the conference with two reflections :—first, that every proposition has the alternative either of its being useful to an individual or to society, or of its being purely speculative and useless. If *Herschel* relates what passes in the moon,

and no practical nor useful knowledge thence results, it is perfectly indifferent to us whether that astronomer speaks truth or not: but, if, from the facts which he reports, there may be derived an immediate and sensible utility or detriment, then it is our duty to examine his statement with a care which is proportional to its importance. 2dly, The error or truth of a fact being proved, or even not being proved, it is necessary to limit ourselves to the direct consequences, and not to extend them beyond the sphere of activity; thus, suppose that a man asserts and even proves that he can raise up the dead; 'I say we ought to beseech that man to raise up more, and those the most honest men, since such a resurrection would be useful: but I add that this does not prove either that 2 and 2 make 4, or that they do not make 4; that it is needful or not needful to do this or that action: it only proves a resurrection, and nothing more; and it would not prove more resurrections, only inasmuch as they are repeated, and repeated with circumstances proper to attest them. Had nations but followed this principle, they would long ago have disconcerted the jugglers who have played off their tricks of cups and eggs before them, and would have avoided numerous calamities.'

In the debates on *Literature*, the Professor (*La Harpe*) asserts that the line of demarcation, which separates the republican eloquence of the moderns from that of the ancients, ought to be extended to the period between the death of Augustus and the French Revolution. 'You will mention the English as an objection, (he observed); and, in fact, we often discern, in the British Parliament, great force of argumentation, perspicuity, profound logic, and every thing which characterises that naturally deliberative and reflecting people: but such are not the distinguishing characters of true eloquence, of that eloquence which, with the lever of speech, elevates assemblies of men,' &c. &c.

To this sedateness and sobriety of character, thus ascribed to this nation, will, perhaps, be attributed our disapprobation of Professor *Garat's* tedious digressions and chimerical speculations. His reasoning about perfecting and aiding our senses appears to us trifling; and certain disciples of Locke, (we suppose that Hume and Berkeley are meant), who maintained the doctrine of an immaterial world, are mentioned too slightly. If they have erred, they have yet done much, and are too big to be "slain in puny battle." The Professor, we think, is not well acquainted with their writings.—Speaking of abstraction, M. *Garat* says that there are as many abstractions in the verses of Homer and Virgil as in the works of Newton and Leibnitz. Now, although this paradox may be explained into a justifiable opinion, yet it has too much the air of a futile refinement;

finement; it reminds us of Mons. Jourdain, who would not admit that Nicole had said *u* when she really had pronounced it, but insisted that she had merely protruded her lips, and brought the upper jaw to the lower *. What we have said; however, in animadversion, must not be conceived to apply generally to all that M. Garat has here written: he frequently distinguishes and analyses with great precision; and in the following passage he is at once brilliant and philosophic: 'We will treat thought (says he) as *Lavoisier*, *Berthollet*, and *La Place*, have treated the air which we breathe; which was deemed simple and uniform, but which has been decomposed into so many parts, differing in their forms and qualities.'—In the conferences, the question whether language or signs be essential to thought is considered; and M. Garat, with great clearness and precision, states his conviction that, without the mediation of language, we could not think. We are rather surprised that the Professor takes no notice of the opinions of Reid and Dugald Stewart on this subject.

We must here conclude our account of these volumes, and dismiss much excellent matter, that is worthy of particular comment, with a general commendation. The work is too copious and comprehensive for our limits, and others urge their claim to notice and consideration.

ART. III. *Principes d'Economie Politique, &c. i. e. Principles of Political Economy*; a Work which was crowned by the National Institute, at its Session in January 1801, and since revised, corrected, and enlarged, by the Author, N. F. CANARD, Professor of Mathematics in the Central School of Moulins. 8vo. pp. 236. Paris. 1801. Imported by De Boffe, London. Price 3s.

EVERY one, who is conversant with the late history of France, must be well acquainted with the two financial sects which distracted the court and the country: which some writers have designated the Anglo-Genevese and the French; and which were at issue on these questions; What is the effect of taxation? What imposts are most eligible for a country like France? Do all taxes ultimately fall on agriculture, and ought they to be

* "Mons. Jourdain.—*Dis un peu, u, pour voir.* Nicole. *Hé bien, u.* Mons. J. *Qu'est ce que tu fais?* Nic. *Jedis, u.* Mons. J. *Qui; mais quand tu dis, u; qu'est ce que tu fais?* Nic. *Je fais ce que vous me dites.* Mons. J. *Oh, étrange chose que d'avoir affaire à des bêtes! Tu allonges les lèvres en dehors, et approches la mâchoire d'en haut de celle d'en bas, u, vois tu?* Je fais la moue, u," &c.

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Canard on the Principles of Political Economy.

imposed directly and exclusively on that branch of industry; or is it expedient, agreeably to the practice of England, to call in the aid of credit, and adopt the system of loans?—It was this controversy, prosecuted as we have seen with such animosity, which had so great a share in producing the recent troubles of that country; which still continues to divide its inhabitants; and which no doubt led the National Institute to propose the question that occasioned the present work; namely, In an agricultural country, does every kind of tax fall on the proprietors of land?

M. CANARD appears to have well merited the distinction conferred on his essay by the Institute, and to possess all the qualifications requisite for the nice and intricate investigation which he volunteered. He fathoms the depths of political science, and deduces from its doctrines conclusions favourable to the system of the Anglo-Genevese party, viz. Necker, Cuvier, and Jéhannot, (the latter, the present administrator of the French finances,) the respective opponents of Turgot, Camille, Montesquieu, and Cambon. Those who have studied Dr. Smith may have recourse, with advantage, to the preliminary pages of this work; and they will find the author to be a complete master of the principles of his science:—one who needs not blush in the presence of the most able of his predecessors. They will have occasion to admire his success in analysing, and will admit that he has no superior in this most essential part of every treatise on political economy. Beaten as the subject is, he has discovered and illustrated parts of it which had remained obscure; and he has exposed errors, with regard to it, which bear the sanction of the greatest names. Having said so much in his praise, however, we are bound to observe that we do not conceive that he has either rendered any service to his science, or added to the interest of his work, by translating its positions into algebraic language, and deducing its conclusions by means of the processes of that rigorous art: for we own that our turn of mind is not sufficiently mathematical, to find our conceptions assisted by this new mode of illustration. We also cannot help thinking that he has extended to a length equally offensive to sense and taste, the comparison between the circulation of wealth in a state, and that of the blood in a human body.

In M. CANARD's analysis, wealth is the power of commanding labour; and this power proceeds from three sources, the possession of land, that of skill in some branch of valuable industry, and that of a floating capital. He contends that the produce of each of these sources is of precisely the same nature, has the same operation in promoting the welfare of society,

society, and is equally necessary to bring about that effect; that it is therefore equally taxable; and that the scope of taxation is that of affecting the produce without injuring the sources.

The opinion, that land constitutes the only productive property, calls from the author the following among many other equally forcible observations:—Land is an instrument of which labour makes use, and ought to be regarded in precisely the same light with the instruments which the industry of man has created; it is employed by the husbandman, in order to convert into corn the nutritious principles of vegetation which it contains, just as the miller uses his mill to convert the same corn into meal, and the baker his oven to form the latter into bread; the materials of each of these instruments exist *in rerum natura*, but the beneficial adaptation of the one, not less than that of the others, is to be traced to the exertions and guidance of human skill.

M. CANARD does not consider money as a representative sign of things, but as an intermediate mercantile commodity, of equal value with that for which it is taken in exchange; and a crown he states to be the result of as much labour, and to possess as much intrinsic value, as the article of provision which it purchases. He is a friend to paper credit, when voluntary: but he remarks that, when compulsory, it has in every state ended in bankruptcy. Facts warrant the observation: but we hope that our own country will furnish an exception to it; though we trust that this state of things, which necessity alone could justify, will not be permitted to continue a moment longer than that necessity requires.

The following is the author's account of the effect of a new tax, when imposed on some particular branch of industry; 1. The manufacturer in that line shares it with the buyers-sellers, and the buyers-consumers.—2. The effect of the tax is to diminish the branch: the poorer dealers in it are obliged to desert it, and to engage in other and unburthened pursuits, a circumstance which increases the competition in those branches, and consequently lessens the profits of the dealers in them. In this way, a tax, immediately affecting only one branch, extends its effects to all, and in time it operates like a tax imposed on all:—3. Its prejudicial operation is, at length, lost in the superior consumption occasioned by the great numbers who derive advantage from the political effort for which the tax was imposed. Time is necessary to allow things thus to find their level; the tax does not instantaneously divide itself between the venders and consumers; it is after a considerable interval that the balance is struck; and while the first friction continues, the weaker individuals inter-

rested in the branch fall sacrifices.—As a corollary from this reasoning, the author lays it down that an old tax is a good one, and a new tax a bad one. The argument is ingenious, and the inference follows fairly from it: but it were easy to shew that the doctrine which it holds out requires to be very considerably qualified. The reasonings which prove that tithes operate as a discouragement of agriculture will suggest to our readers the nature of our objection; or, to adopt the language of the author, if an old tax, though it does not diminish a productive source, yet materially hinders it from increasing, it cannot be called good. M. CANARD very justly compares changes in taxation to the frequent removal of plantations of young trees. He illustrates his doctrines by exposing the absurdity and impolicy of several revolutionary taxes, the abolition of which he earnestly recommends; and he proposes the revival of the tax on salt (the famous Gabelle) under certain modifications. We imagine that those of our readers, who are acquainted with the recent transactions of France, will (like ourselves) feel their minds assailed by a crowd of reflections, on finding it recommended to the present government, to revive a tax which was deemed one of the most obnoxious among those that were levied under the monarchy.

Loans, the author says, are become resources with which no state can dispense; they favor the extension of foreign traffic; and they hold out a premium to economy by offering an easy, secure, and commodious investiture of capital. This, like many others of his doctrines, requires proper qualifications, which he uniformly omits to introduce.

M. CANARD shares in the animosity against this kingdom which is common to all the publicists of France. Like them, he ascribes to it a vast proportion of the calamities of his country; like them, he describes it as at the highest pitch of power and prosperity; and, like them, he seems to derive consolation from the idea of a rapid decline, which, if certain causes intervene not, he prophesies will soon be witnessed. We are obliged to him for stating to us these causes, whence we may contrive preventatives of this galloping consumption, which so speedily awaits the British body politic.

The declaimers in favour of obsolete laws to regulate commerce, the enemies of voluntary paper credit, and the partisans of taxes laid exclusively on the rich, may, if inclined to receive instruction, most advantageously have recourse to the present work. Many readers, however, we doubt not, will pronounce that it is dry, too rigidly systematic, and too artificial in its composition; and it must be admitted that a popular style is the best suited to such subjects as are here treated.

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A happy and correct analysis of terms in common use (in which we have already stated that this writer greatly excels) is highly advantageous: but we must observe, on the other hand, that the constant use of the circumlocutory language of analysis renders the page inelegant, irksome, and obscure. The treatise merits great praise for its matter, but its manner we must consider as susceptible of numerous and various amendments:—it is a treatise which, in fine, the superficial will soon throw aside, but which the profound will peruse more than once with renewed interest.

ART. IV. *Die Furienmaske, im trauerspiele, &c. i. e.* The Masks of the Furies, in the Tragedies and on the Gems and Reliefs of the antient Greeks. An Archæological Essay. By C. A. BÖTTIGER. 8vo. pp. 145. Weimar. 1801.

IN this elaborate disquisition, the learned author corroborates the assertion of *Lessing*, that the antient artists never represented the figure of a Fury in the terrific form ascribed to those deities by *Æschylus*. We are told that this poet, in the third part of his Tetralogy, (admirable by the antients under the name of *Orestias*,) has delivered all that could be gathered from old popular reports clothed in the customary metaphorical language, with tremendous attributes created by his own bold and comprehensive imagination, to represent the terrifying aspect of those avenging deities. The undertaking was grand, and highly worthy of a poet; at whose appearance in the lower world, *Aristophanes* ordered a black lamb to be slain, which otherwise was wont only to be sacrificed to furious hurricanes. The common Athenians scarcely ever presumed to mention these tremendous goddesses by their proper names, denoting them only by the appellation of the venerable deities. This intrepid dramatist, however, in the tragedy which he calls after their milder name, *The Eumenides*, introduced a company, consisting of not fewer than fifty of these tormenting spirits, as an acting chorus, on the stage; and he excited consternation and horror in the minds of all who were present, by so unusual a spectacle. At the first representation of this tragedy, indeed, several women miscarried, and children were frightened to death.—The horrible dresses of these infernal deities contributed greatly to produce these effects. They appeared for the first time with snakes interwoven with their hair; which hideous head-dress has continued to be appropriated to them on the modern theatres. We learn from an antient tradition, that the sovereign public of Athens, fond, as they were, in the state of civilization at which they were

then arrived, of whatever could strike the senses by pomp, by prodigious forms, and by powerful impressions, yet found this monstrous and terrific creation rather too strong for their nerves, and therefore passed a law which limited the supernumerary chorus-performers to fifteen. Such disasters, as those occasioned by the first representation of the *Eumenides*, were thus certainly prevented for the future.

Be the case, however, as it may, with this tradition, (which, at least in its more modern dress, is evidently deficient in marks of authenticity); thus much is certain, that the works of the tragic poets, by such an accumulation of the terrible as was rather addressed to the eyes than to the understanding of the spectator, were well calculated, at the first sight, to produce that censure which Aristotle, in his *Poetics*, pronounces in these terms: "To excite terror by decorations betrays a bad taste, and proves nothing but the prodigality of the theatrical manager."

Modern judges of the drama, says M. BÖTTIGER, have not overlooked this passage of Aristotle concerning the graceless chorus of the gracious *Eumenides*, in criticising our tragedies; and they have uniformly declared, without reserve, their disapprobation of such an abuse of the theatrical apparatus. Nevertheless, some such apologies as have since been made for Shakspeare*, may be urged in behalf of the venerable father of the antient tragedy, in regard to this extravagant multiplication of the terrific in decorations and in the apparition of ghosts; partly from the taste of the times in which he lived; and partly from the peculiarities of his genius, which, in its attainment of the sublime, disdained not to call in the aid of outward means. Nay, perhaps, (continues our author,) another way, not often adopted, might be found, by which the terrors and horrors here brought on in such constant succession might have a peculiar reference and mitigation, from the point of time in which the poet first caused this piece to be performed for the particular instruction and edification of his Athenians.

The design of this little treatise, the author acquaints us, is to fulfil a promise which he lately made to two of his pupils, who were employed in reading the *Eumenides*; when the question was naturally started; How the antient tragedians displayed these terrific Fury-masks, and represented them to the gaping audience? In pursuance of this design, he enters into a critical examination of the tragedies of *Æschylus*, particularly the *Eumenides* and the *Choephoræ*; in which we meet

* See Eschenberg on Shakspeare, p. 133. Comp. Warton on English poetry, vol. iii. p. 331.

with several curious observations and remarks, the whole evincing a thorough acquaintance with the old dramatist and his various commentators. M. BÖTTIGER is certainly a man of genius and learning; and though the subject should be considered as interesting only to the profound scholar or the scientific artist, it is at least very ably treated. He often quotes, with great approbation, the English critics, Stanley, Harris of Salisbury, Twining, Pye, &c.; and we cannot omit what he says of Dryden, nor the quotation from an elegant German translation of his celebrated ode. After having mentioned the *Iphigenia* of Goethe, (whom he styles the modern Sophocles,) he thus continues:

‘ But rarely do we meet with an instance in which the mythos is employed to so happy and sublime an image as in Dryden’s famous *Alexander’s Feast*; where he introduces the slaughtered Greeks in the form of Furies, armed with horrid torches for the burning of Persepolis:

“ Revenge! revenge! Timotheus cries:
 See, the furies arise!
 See the snakes that they rear,
 How they hiss in their hair,
 And the sparkles that flash from their eyes!
 Behold, a ghastly band,
 Each a torch in his hand!
 These are Grecian ghosts, that in battle were slain,
 And unburied remain,
 Inglorious on the plain.
 Give the vengeance due
 To the valiant crew!
 Behold, how they toss their torches on high,
 How they point to the Persian abodes
 And glittering temples of their hostile gods!”

‘ This passage is thus translated by an anonymous correspondent in the *Teutsche Mercur*, for October 1800:

“ Rache! rache! ruft der sänger.
 Die furien treten hervor!
 Sieh, wie sträubt ihr schlangenhaar
 Zischend sich vom haupt empor!
 Schau wie funken ihrem aug entspruhet!
 Schau jener todtschaar
 Erhobne fackeln gluhet!
 Der Griechen geister, die im kampf erschlagen
 Auf weiter haide lagen,
 Unruhlich, ohne grab!
 Rache, furst, gewähre,
 Deinem tapfern heere.
 Sie schwingen die fackeln sie zielen herab,
 Auf prangender Perser gebäude.—”

Three engravings of theatrical Furies accompany this classical tract, besides a vignette in the title-page.

ART. V. *Premier Voyage autour du Monde, i. e.* The First Voyage round the World, by the Chevalier **PIGAFETTA**, in the Squadron of Magellan, during the Years 1519, 20, 21, and 22. Accompanied with a Treatise on Navigation by the same Author; and a Notice concerning the Chev. *Martin Behaim*, with a Description of his Terrestrial Globe. Ornamented with Charts and Figures. 8vo. pp. 480. Paris. 1801.

THIS publication of the narrative of *Magalhaens's* voyage is a translation from a manuscript which has lately been discovered in the Ambrosian library at Milan. **ANTONIO PIGAFETTA**, on his return to Spain in the first ship that circumnavigated our globe, presented a journal of his voyage to the Emperor Charles V. Afterward, being at Rome, Pope *Clement VII.* desired to have a copy of his journal; and the Chevalier says, 'I considered it as my duty to satisfy, in the best manner that I possibly could, the will of the holy father.' The pope's request, therefore, produced the narrative, a copy of which is now before us. Whether it differs from the journal delivered to the Emperor, we believe, is not known to the public: but, if he were obliged to compose afresh, it is evident in the performance that he was enabled to do this by the assistance of notes which he had reserved. Besides writing his narrative for the Pope, he sent a copy to Louisa of Savoy, then Regent for her son, Francis I. of France; and he presented another to *Phil. de Villiers Lisle-Adam*, Grand Master of Rhodes.

The dialect, in which **PIGAFETTA** wrote, was a mixture of Italian, Venetian, and Spanish. A translation into the Italian language, but in some parts abridged, was published at Venice in 1535; and this translation *Ramusio* inserted, with a few immaterial variations, in his collection of Voyages. It does not appear to be known what has become of the originals presented by **PIGAFETTA**. In the MS. lately found in the Ambrosian library, the author's dedication to *Lisle-Adam* is prefixed to the narrative: but whether it be the original, or a copy, the French editor acknowledges to be doubtful. One circumstance is mentioned, which affords some presumption that it is only a copy: viz. in the title, and at the head of the epistle dedicatory, the author's name is written **PIGAFETA**; at the bottom of the letter, it is spelt **PAGAPHETA**; and at the end of the treatise on navigation, **PIGAPHETTA**. Whatever other faults a man may be accustomed to commit in his orthography, he seldom forgets how to spell his own name: though
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the instances of our immortal Shakspeare, and others, are cases against this remark. The difference between the present publication and the copy inserted in *Ramusio*, besides the language, is that some stories which appeared incredible (and doubtless were fables) have been omitted in *Ramusio*: the present copy is likewise in some particulars more circumstantial: but there appear very few variations of consequence in the material circumstances, except such as are occasioned by mistakes at the press, and in one place by a different interpretation of the points of the compass.

As the narrative of *PIGAFETTA*, in a state not very dissimilar to that in which it now appears, has been during some centuries in possession of the public, and has contributed towards every account of the voyage of *Magalhaens* which has since been written, it would be superfluous to give extracts from the present publication. The Ambrosian MS. is ornamented with twenty-one coloured charts; and, to enable his readers to form an idea of these charts, the present editor has given four of them in his translation. They are very rude, and ill formed: that which represents the *Streto Patagonico* is more so than could have been expected, making every allowance for the time at which it was executed.

The translator's preface gives a short view of the manner in which the trade for spices was conducted in early times, with some geographical remarks on the discoveries made previously to the voyage of *Magalhaens*. *M. Otto* is mentioned as the author of a memoir (inserted in the second volume of the Transactions of the Philosophical Society at Philadelphia) designed to prove that *Columbus* was not the discoverer of America, nor *Magalhaens* of the Southern strait. *M. Otto's* fame, however, rests more secure on his diplomatic talents than on his geographical researches.

The extract from the treatise on navigation shews the manner in which navigators then endeavoured to ascertain the longitude. *PIGAFETTA* recommends three methods: First, by observing for the latitude of the moon, from which to calculate her longitude, and, by means of a lunar table, thence to determine the time at some fixed meridian. 2dly, By the conjunction of the moon with a star or planet. 3dly, By the variation of the compass.

The 'Notice' concerning *Martin Behaim*, with the description of his terrestrial globe, is more worth perusal than the preceding treatise. It is composed by *M. de Murr*, who had access to the papers of the family of *Behaim*; and it is accompanied by a plate, in which is a representation of part of the terrestrial globe made by *Behaim* at *Nuremberg*, in 1492. To
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this we refer those who entertain doubts respecting the person to whom should be adjudged the honour of having first discovered America.

The preface of the translator contains both information and entertainment: (but it likewise displays) some partialities. He reprehends, with justice, however, the unqualified abuse bestowed on his author by *M. de Pauw*. He has accompanied *PIGAFETTA*'s account of the voyage with useful notes, and also with two charts of modern construction: the one a general chart, comprehending the whole space traversed by the first circumnavigators; the other, a chart of the Magellanic strait.

ART. VI. *Observations et Expériences, &c. ; i. e. Observations and Experiments on Inoculation for the Cow-pox.* By JOHN DE CARRO, M. D. 8vo. pp. 216. Vienna. 1801.

THIS tract is written concisely, methodically, and in a plain unaffected style; and we think that it will not a little contribute to establish the credit of the vaccine inoculation throughout the Continent.—The author divides his subject into 16 chapters, which follow in a natural progressive order, and mutually reflect light both on what precedes and what follows.

Chap. I. consists of general remarks on the denominations which have been given to that cow-malady which is the subject of the work. In England, where it was first discovered, it has been commonly called *the Cow-pox*, or *Variola vaccine*; while the French and Italians have adopted a similar term, *Petite verole des vaches*, and *variole vaccine*: but some men of eminence in the medical science deem this an incongruous appellation; since the *cow-pox* (or *cow-pock*, as Dr. Pearson calls it,) is of a different species from the *variola*. They would therefore have it denominated simply *vaccina*, the *vaccine*: in which Dr. DE CARRO coincides.

In Chap. II. we have a *History of the Discovery of the Vaccina*: but, as most of our readers are well acquainted with this discovery, we pass over this part, only remarking that the author has given a faithful and concise abridgment from the Doctors Jenner and Pearson.

Chap. III. *Of the Origin of the Vaccina.* This, in theory, is now become a question which only time and a long series of observations can ultimately resolve. Dr. Jenner and his disciples maintain that the *vaccina* has not its origin in the cow, but in the malady of horses called the *grease*, in French *javart*, and in German *mauke*. Dr. Jenner's argument was, that the malady never appears among the cows unless the milkers have been accustomed to dress horses which had the *grease*: but

some occurrences have since happened, and some experiments have been made, which render this hypothesis doubtful; and we suspect that it will finally be found erroneous. Meanwhile, observations should be made in all nations, particularly where there is no communication between horses and cows; and where the latter are never milked by those who have the care of the former.

Chap. iv. *Description of the Vaccina.* This account is deduced from the Doctor's own observations, and coincides exactly with that which has been given by our Vaccinists. A neatly engraven plate accompanies this description; by which any person may readily distinguish the genuine *vaccina* from the spurious, as well as from every species of *variola*.

In Chap. v. the Doctor agitates the questions: *Whether it be possible to have the genuine vaccine twice? And whether it can take place after the common small-pox?* With respect to the first of these queries, Dr. Jenner has clearly given his opinion that the same person may have more than once a local and general vaccine. The farmers consulted by Dr. Pearson varied in their accounts. Some wrote to him that they had known examples of a repetition of the cow-pox in the same person: while others affirmed it to be impossible: but all concurred in saying that *the cow herself never had it a second time*. This question, then, seems yet undecided.—The other question is of more importance; for, if, as Dr. Jenner asserts, a person may have the vaccine after having had the small-pox, the application of the principle in medical practice, to which that gentleman alludes, might not be impossible: but, from all the accounts that have yet been given, and from all the observations that have been made, it does not evidently appear that any person, who really had taken the small-pox, as certainly received the vaccine malady afterward. On the whole, the present author concludes, with Dr. Pearson, that a person cannot twice have the vaccine, nor the vaccine after the small-pox.

Chap. vi. *Is the vaccine contagious without inoculation?*—Nothing appears more certain to Dr. De Carro, than the negative of this proposition.

Chap. vii. *Is it difficult to propagate the Vaccine out of England?* The solution of this question depends on that of another: namely; *Is it necessary that the vaccine matter be immediately taken from the cow?* Now, it is indubitable that this is not necessary; and therefore the propagation of the *vaccina* may gradually be extended to the whole globe, and indeed has already made a most surprising progress. It is sufficient, then, to ascertain the primary matter taken from the cow, which loses none of its properties in the vaccinated; as has been proved

proved by repeated experiments, both at home and abroad.—The mode of transmitting the matter is various. Dr. Pearson impregnates in the fluid a thread, and sends it in letters, fixed to the paper by two wafers, or with sealing-wax. How long it will keep its virtue in this state is not yet certainly known: but Dr. DE CARRO's own experience shews that it will retain it long. The first impregnated threads sent to him by Dr. Pearson were of the date of March 20th, 1799: but, in consequence of the first successful experiment made with them at Vienna, Dr. DE CARRO used them no more, because continual fresh virus was obtained from the inoculated. Dr. Pearson's letter with the remaining threads was carried about with him in his pocket until the month of September; when a nobleman, wishing to be vaccinated, insisted on the operation being performed with the thread sent from England. Doctor DE C. intimated his fears of the efficacy of threads which had been exposed to the heat of the weather, and of his pocket, during the whole of the summer: but the nobleman persisted; and the inoculation, taking place accordingly, succeeded perfectly well.

Dr. Jenner recommends, as the best method of preserving the virus, to let it dry on some hard body, such as ivory, glass, &c. and then inclosing it in a vial, to keep it from the *oxygene*. Dr. DE CARRO gives the preference to the *thread*: but, in order to obtain such threads more readily, he is accustomed to pull them from that part of the shirt of the vaccinated, which is in contact with the pustule. When he has occasion for sending these impregnated threads to a distance, he puts them into a very small glass tube, which he seals at both ends, and incloses in a quill, in order to prevent its breaking.—His manner of using it is this: If the thread be abundantly saturated, the virus may be softened by exposing it to the vapour of warm water: the lancet is then to be several times rubbed on the virus thus softened; and the inoculation is performed in the common manner.—As this method, however, (so convenient for the inoculator and the inoculated,) does not always succeed, the Doctor recommends the following, which we shall give in his own words:

‘Coupez un morceau de la toile en forme de fil de cette longueur — : faites une legere incision dans l'épiderme, un peu plus longue que le fil: placez-y le bout de fil, apres l'avoir trempé rapidement dans de l'eau tiède, en le tenant, pour plus grande commodité, entrè les deux pointes d'une pincette: recouvrez le fil d'un morceau d'emplatre (Diach. cum gummi), et fixez le tout par un bandage ordinaire. Levez l'appareil le troisieme jour; examinez si les fils sont bien dans les incisions; et remettez le tout à sa place jusqu' à ce que vous apperceviez de quelque marque d'infection: c'est à dire, d'un peu d'inflammation, ou d'un commencement de vésification.’

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The method of raising the skin by a vesicatory is reprobated by Dr. DE CARRO, because the quantity of serous matter thence discharged tends to diminish, if not to destroy, the efficacy of the vaccine. The precaution is suggested not only by theory, but is proved to be necessary by the practice of almost every country, in which the inoculation of the vaccine has been propagated. Two inexperienced inoculators, at Vienna, put their patients to much pain, and disgusted the parents with the inoculation itself. For the rest, the Doctor is of opinion that lancets of fine pure *silver* are preferable to those of *steel*, because the latter are so liable to rust. Dr. Pearson, we have understood, uses lancets made of platina.

Chap. ix. contains a detailed account of the London Vaccine Institution, in Warwick-street; with reflections on the expediency of such establishments on the Continent.

Chap. x. discusses the question; *Whether, in order to be assured of the anti-variolical effect of the Vaccine Inoculation, it must necessarily be attended with a fever?*—Dr. Jenner maintains the affirmative. Dr. Pearson was at first of the same opinion, but has since changed it. The inoculators of Hanover are also against the *absolute necessity* of a fever: although it often happens to be more or less attendant on vaccination.

The subject of Chap. xi. is thus stated: *Are the Vaccine and the Small-pox the same Malady differently modified?* Although this be but a question of mere curiosity, Dr. DE CARRO deems it not unworthy of investigation. He dares not, however, determine it, but contents himself with pointing out the sensible and striking differences between the two maladies. These, indeed, are so obvious, that we are strongly inclined to believe that the maladies have no affinity: but time and longer experience will possibly remove all doubt on the subject.

Chap. xii. *On the advantages, direct or indirect, of the Vaccine over the common Inoculation.*—All these advantages are derived, according to our author, from the *three* following circumstances: 1^{mo}. The vaccine is *never* dangerous: 2^{do}. It is never contagious: 3^{tio}. It is not accompanied with eruption. These three propositions are resumed, and proved in a most convincing manner: but we must refer our readers to the work itself for the developement of the author's reasoning.

In Chap. xiii. the objections, which have hitherto been made against the vaccine inoculation, are shewn to be futile in the extreme, and indeed scarcely deserving of a serious answer.

Chap. xiv. *Are there any cases in which the Small-pox has made its appearance, after the Vaccine Inoculation?*—Some instances have been brought before the public: but the accounts

are so vague and uncertain, that little dependance is to be placed on them.

Chap. xv. contains various useful observations *on the practice of Vaccine Inoculation*; which we would recommend to the serious attention of young practitioners.

The last Chapter gives a list of vaccine inoculations performed by the Doctor himself; which amount to 200, in the course of less than 7 months. Since that time, the number inoculated by him 'has been so prodigious' that he discontinued his register.—The Doctor concludes this chapter with some pathetic advice to physicians, parents, and pastors, to use their utmost endeavours in propagating the doctrine of Vaccine Inoculation. It is indeed of the greatest importance to make its nature and effects known throughout the world; and he must be void of all humanity, who refuses to lend his aid to the encouragement and propagation of a practice, which bids fair to extirpate one of the most dreadful among the diseases that afflict mankind. We admire the conduct of the good *Pastor of Brunn*, who, in a letter to Dr. DE CARRO, says, "*I am determined to have no more small-pox in my parish.*"

ART. VI. *Traite de l'Inoculation Vaccine, &c. ; i. e. A Treatise on Vaccine Inoculation; with the Result and Observations on this Practice, made at Hanover and in the neighbourhood of that City.* By Dr. BALLHORN, Physician to the Court, and M. STROMAYER, Court-Surgeon. With Plates. Leipzig. 1801.

MANY of the observations in this treatise have been already published in the *Hanoverian Magazine*, Nos. xv. and xvi., 1800: but the greatest part, we are told by the authors, is entirely new, and in their opinion of the highest importance. In the preface, these gentlemen cite the authority of Mr. Fosbrooke, whom they call a physician*, and who is said to have operated in Jan. 1800, that, of a thousand subjects inoculated for the vaccine disease, not one cure occurred which was attended with eruptions. This, the authors allege, is strong in favor of the idea that the vaccine matter is different in London from that which is in the country, in opposition to the opinion of Dr. Pearson; who maintains, they say, that

* If Mr. Fosbrooke, who is a clergyman, and not a physician, could furnish 1000 instances of inoculation with vaccine-matter in Jan. 1800, he must have been a more active and courageous practitioner than any of the faculty at that time: for, except Dr. Jenner's original (we think 7 or 8) cases, published in 1798, we heard of no more till 1799, and those chiefly in or near London.

no such difference exists. At Vienna, Dr. *de Carro*, (see the preceding article,) in 100 inoculated persons, observed no eruptions; nor did they occur among 150 more inoculated at Paris: while at Hanover, of 10 inoculated, 8 or 9 had subsequent eruptions, which sometimes suppurated. These suppurating pustules are said to be liable to be confounded with the small-pox, but are in fact very different. The rule given for the distinction is, that, if the vaccine eruption of the part inoculated be attended with a peripleric inflammation, and the eruptions on the body occur some time afterward, or be of an equivocal appearance, such eruptions on the body in general proceed undoubtedly from the vaccine disease: but, if this surrounding inflammation do not take place, and eruptions like the small-pox occur, such cases must be considered as small-pox, from the variolous infection being in the constitution previously to inoculation.

A physician at Hanover inoculated two children with the purulent matter of the eruption, subsequently to the inoculation of the cow-pock; and the genuine vaccine disease was excited, but attended with similar suppurative eruptions.

A woman near Ratzebourg, 30 years ago, had the cow-pock in her hands, which was caught in milking, and the scars remained. She had been subsequently exposed to the small-pox in nursing her own six children in this disease, but did not take it.

The veterinary professor *Havemann* inoculated a cow in December 1800, which then gave little milk. On the 9th day, 3 vesicles appeared on the inoculated part, but the matter of them produced no effect on the human subject: hence it must be inferred that the animal had not the real vaccine pock.

The above seem to be the most important observations in the preface. We next come to the body of the work.—The authors began the inoculation in Hanover, in 1799, with dried matter from England, which entirely failed; and no reliance could be placed on the matter collected from the cows in Holland and Germany: but, since the beginning of the year 1800, the authors say that they have inoculated 500 persons, with the most complete success, by means of efficacious matter sent at that time by Drs. Jenner and Pearson. In the first instances, a difference was supposed to exist between the matter furnished by these two practitioners. That of Dr. Jenner produced a much more considerable local effect in the part inoculated, than the matter sent by Dr. Pearson: but the latter produced a slight eruption of pimples. On communicating the account of these different effects to Dr. Pearson, and imputing them to the difference between the London and Gloucestershire

matter, he answered that he believed that these different effects would be found to be accidental, and that, on farther trial, the matter from the two sources would appear to be precisely the same.

In all cases in which the real and complete vaccine inoculation occurred, the subjects were rendered invulnerable to the variolous poison.—In one case, the subject could not have the vaccine disease excited by repeated inoculation: but the same subject was also found to be unsusceptible of the small-pox. The present authors are of opinion, that the Itch may be one of the diseases of the skin which may render a person incapable of receiving the vaccine disease.

We learn that numbers were induced to undergo the vaccine inoculation during malignant epidemic small-pox: although they do not appear to have been confident that it was a preservative against this latter disease; yet they believed it to be at least innocent.—The partisans of the cow-pock inoculation gradually increased, from the trials already made shewing how incapable persons were of taking the small-pox subsequently, when it broke out in the families in which children lived who had gone through the vaccine disease.

On the subject of the collision or complication of the small-pox and the cow-pox, we are told that this happened when the variolous poison was already in the constitution at the time of vaccine inoculation. In three children inoculated for the vaccine disease, the small-pox appeared a few days afterward, and went on as usual, with the inoculated parts manifesting variolous instead of vaccine vesicles.

Dr. B. and M. S. rather humorously notice the opinions; that the vaccine pock only prevents the small-pox for a limited time: but they differ as to the term of the incapability. Some say that it lasts two years; others five; and others again more hardily affirm that it continues for ten years. From the slightness of the vaccine disease, the objection to it on the score of the unsusceptibility not being permanent seems to have some foundation: but we must on this point rest assured, from fact of persons having gone through the cow-pock 30 or 40 years past, and not being at this time susceptible of the small-pox, that the security is permanent. The epidemic small-pox in Hanover, August 1800, we are told, carried off *one* child out of *five* who had that disease, and induced the inhabitants to inoculate for the vaccine.

The authors next depict the progress of the agency of the infectious matter, from the day of the inoculation through the stages of pimple, vesicle, and desiccation, with surrounding inflammation of the skin, up to the 14th day. They also enter
minutely

minutely into the discussion of the eruptions which appear sometimes in the vaccine, and which they think have not been sufficiently described by the English physicians. In order to make due observations, attention should be paid to the inoculated subject for four weeks.

When the vaccine is excited in persons affected with other complaints, it often renders them better, and never worse: but, in the small-pox by inoculation, the case is otherwise. A number of counter-proofs, or instances of inoculation for the small-pox after the cow-pox, are here given; in all of which, the constitution was incapable of being infected by the variolous poison.

These authors have taken great pains in introducing the vaccine inoculation into Germany, and on the whole they seem to have made their observations accurately. We think, however, that some of their eruptive cases were really cases of complication of the small-pox with the cow-pox, although they are supposed in this work to be eruptions belonging to the latter.

Two large plates are given at the end of the volume, to represent the vaccine eruption in its different stages, contrasted with a drawing of the inoculated small-pox.

ART. VIII. M. DE LA HARPE'S *Lycaum, or Course of Lectures on Antient and Modern Literature.*

[Article continued*.]

THIS very prolific writer has given us so many *more last words*, that we began to imagine that his work would terminate only with his life: but, though he did not seem disposed to check the flow of his critical eloquence, he has induced the Government of France to perform that disagreeable task by an interdict. He had long indulged in sarcasms on the Revolution and present order of things, for which others have been *déportés*; and his reflections on the Chief Consul's journey to Lyons, on his having placed himself at the head of the Italian Republic, and on the effects of the *Concordat* on religion, have at length drawn down on him an edict of banishment to a distance of 75 miles from the capital: which not only shuts up his *Lycaum*, but prevents the political use of his pen. It is probable, therefore, that we shall not receive any more volumes of these Lectures, than those which are now before us.

Vol. XI. Book 1. Chap. 1. *Of Tragic Writers of an inferior Order*; at the head of which the lecturer places *Crehillon*,

* See the Appendix to Vol. xxvi. of the M. R. *New Series*.

whom *Fréron* ranked before *Voltaire*; and next to *Corneille* and *Racine*.—*Voltaire*, who was certainly superior in genius to *Crebillon*, and who had always many admirers in France, yet had a host of enemies to combat; whom his principles and conduct levied, increased, and supported, through life, more than his want of merit as a writer. *Crebillon*, in spite of all his defects of style, his bombast, and his disgusting means of raising terror, was often extolled, purposely to mortify *Voltaire*; and his name, says M. LA HARPE, was long the signal of a numerous party in France, who could not bear, and much less would acknowledge, the superiority of the Philosopher of Ferney. Besides the spirit of party, however, the young and most numerous members of an audience, who love horror in action, and attend but little to the characters or sentiments of a tragedy, were always of the *Crebillon* faction. Indeed, this poet was first viewed to great advantage at the beginning of the last century, between the death of *Corneille* and *Racine*, and the appearance of *Voltaire*, when the candidates to supply their places were few and contemptible. His first tragedy, *Idomenous*, had some success: but his second, *Atreus*, though better written, never could be borne on the stage, on account of the excess of disgusting horrors with which it was filled, in order to excite that terror which Aristotle makes a principal ingredient of tragedy. *Atreus*, at first, and in the repeated attempts to revive it, had the same effect on a French audience which Lillo's *Fatal Curiosity* produced in an English theatre. We have heard Garrick describe, and have seen him act, the manner in which the audience slunk out of the house, one by one; with the same kind of agitation and personal fear, with which people would steal away from a place where they thought their own turn to be massacred would be next.—As *Crebillon* resembles our *Lillo* in accumulating horror upon horror, he also frequently reminds us of the bombast of another of our tragic poets, Nat. Lee, who was by no means so deficient in genius as in taste and judgment.

M. LA HARPE has analyzed the tragedies of *Crebillon* with his accustomed acumen; always leaning, however, towards his friend and master *Voltaire* in the parallel. The subject itself of *Atreus* was regarded by the ancients as abounding with such singularly dreadful events and atrocities, that it was become proverbial:

*Nec pueros coram populo Medea trucidet;
Aut humana palam coquet exta nefarius Atreus.*

If another precept of Horace be not observed, *Ne quid nimis*, the most efficacious medicine, or most exquisite culinary composition will be spoiled by a too great proportion of any one ingredient,

ingredient, however excellent in itself. *Crebillon's* determination to "Out-Herod Herod" was formed into a principle; and, regarding terror as the first characteristic of tragedy, he imagined that the dose could never be too strong: which idea seems to have predominated in composing all his dramas. Though Aristotle, however, lays it down as a rule that the end of tragedy is to excite *terror* and *pity*, he was of opinion that this tragic *terror* was not to be pushed to absolute *horror*; nor the *τραγικόν* to be confounded with the *μαργόν*, the shocking and disgusting: while *Crebillon* has added to the original crimes and atrocities of the fable, others of his own far more disgusting. Yet, to mortify *Voltaire*; and indeed the whole French nation, *Fréron* pronounced the character of *Atræus* to be "superior to any other on the French stage."

Rhadamistus and *Atræus*, the lecturer observes, are *Crebillon's* two best productions; and yet in these, besides the accumulation of horrors, the versification is at once feeble and inaccurate. Since the death of *Voltaire*, all *Crebillon's* tragedies, except these two, have been laid on the shelf. *Rhadamistus* is undoubtedly the best; and with all M. LA HARPE's severity of parallel, he cannot help giving way to his feelings at the beginning of the second act of that play; exclaiming, *Qu'il est beau! qu'il est vigoureux! qu'il est neuf! qu'il est tragique!*—His other tragedies are *Electra*, *Semiramis*, *Xerxes*, *Pyrrhus*, and *Catiline*. The Lecturer says that, 'though these pieces are totally forgotten, yet, in order to render his plan useful, and prevent young writers in future from committing the same errors, and adopting such party-prejudices as disgrace the national taste, he will proceed to examine them.' If, however, they be never acted, and 'no mortal can read them,' what harm can they do on their peaceful shelves?—He is very concise in his remarks on *Xerxes* and *Semiramis*; of which 'the first (he says) was acted but once, and the other, though it sustained a few representations, is equally bad:' yet he details to his audience the plot of each; and lest his hearers should never know their defects, he quotes passages from them which are more likely to be imitated than shunned by young writers.

Sect. II. of the first part of vol. xi. relates to *La Grange*, *La Motte*, *Piron*, and *Le Franc de Pompignan*. Concerning these writers we know but little, and feel as little interest, except for *La Motte*; who, besides being an amiable man, blind, and possessing a most excellent private character, amid some prejudices, had a genius and talents far above mediocrity. M. LA H. observes that, 'among a million of tragedies produced during the last century, not 30 are in use on the stage, or are

remembered in the closet ;' and he adds, very truly, that the appearance of a man of superior genius and talents weans the taste of the public from mediocrity. Pope in poetry, and Handel in Music, produced that effect in our own country ; and ' *Voltaire's* best dramas have put to death, unperceived, a number of productions which before his time were in high favour ;—after such tragedies as *Zaire*, *Alzire*, and *Tancrède*, who can bear the frigid and feeble efforts of dulness and mediocrity ?'

Apparently, M. LA HARPE has bestowed more good criticism on the minor poets than they deserve, but not more, perhaps, than his Lectures required to complete his course. We think that he is too severe on the *Inés de Castro* of *La Motte* : giving all the success of that celebrated tragedy to the story alone on which it is founded ; and allowing nothing for the choice of the fable, the versification, the support of the characters, and the conduct of the piece. A fable so full of interesting events required no long speeches, nor reflections, nor poetical aid ; if it had, *La Motte* could have supplied them : for in his other writings he is always ingenious, fertile, and elegant. His fables are only inferior, as all other fables are, to those of *La Fontaine*. M. LA HARPE censures *La Motte's* naked narrative, and his want of ornament and moral reflections ; yet he tells us that the greatest defects in the *Dido* of *Lefranc de Pompignan* are his cold reflections and moralizing ;—' always misplaced in situations in which the heart alone is concerned.'

Sect. III. includes *Lanaue*, *Guimond de Latouche*, *Chateaubrun*, and *Lemiere*.—The Lecturer has given the plots of many dramas by these authors, which will afford amusement to those of his hearers and readers who are acquainted with the plan and characters which he censures or praises : but, as these dramas are too much known in England, *our* readers would profit but little by quotations from the remarks before us.

We will not say that it is owing to inferior composition that the late lectures of M. LA HARPE are less interesting than those of his former volumes : but the heroes of these discourses are so far beneath the first Lords of Literature and models of every species of fine writing, that we can scarcely deem their talents and productions worth discussion.—He seems to have reached the dregs of his materials.

Sect. IV. *Saurin and Dubelloy*.—The tragedy of *Spartacus*, written by *Saurin* on a singular plan, is still sometimes represented. The author, who was naturally of a philosophic turn of mind, has constructed this piece more on a conception of his own, and on a wish to be useful to society, than on stage-effect

effect or historical records ; which might have furnished him with a hero, or principal character, much more tragic than the personage of his brain. He had, however, another object in view, of which he gives an account in his preface : " I wished (he says) to trace the character of a great man according to my idea of greatness ; a man who united justice and humanity to the brilliant qualities of a hero ; one, in short, who was great for the good of mankind, not for their destruction."

' This is a fine idea, (says the critic,) But it does not seem as if the actions of Spartacus were likely to realize it. When we form to ourselves an ideal model, such as this, it behoves us to seek in history a personage with correspondent qualities, and above all a personage who is theatrical : but this has not been considered. The author has drawn *Spartacus* as a philosophic hero ; as one who has no other passion than the love of humanity, no other ambition than that of liberating mankind from the tyranny of the Romans ; and his whole character is devoted to a series of philanthropic maxims and examples of virtue. This plan, so laudable in morality, has great inconveniences in the theory of the drama. In the first place, it clashes too much against received opinions, in assigning these virtues to a man whose history is so well known as that of *Spartacus*. He had certainly a mind superior to his birth and education ; bravery and prudence were not his only qualities ; he was capable of humane sentiments, of which he often gave proofs, in stopping the excesses of his soldiers : but, in general, his character and conduct were conformable to his fortune and the circumstances into which he was thrown. At the head of a band of fugitive slaves, whom his first condition had made his equals, and over whom his talents had exalted him to be chief, he subsisted during many years only by plunder ; and he could not subsist otherwise. He over-ran all the Southern parts of Italy with fire and sword, and a long period elapsed before his ravages were forgotten. His violent hatred of the Romans was, as it ought to be, his first passion.'

The history of this man touches, at so many points, the present transactions of *Toussaint* in St. Domingo, that we shall advance a little farther in the narrative.

' A slave escaped from his chains must in course detest the masters whom he combats ; and despair, struggling against power, has no other law than necessity. He therefore commits the most cruel atrocities, inspired not only by vengeance, but by the necessity of exalting the courage of his troops, by keeping at a distance all hopes of mercy if they should be vanquished. Before his last battle, in which he was entirely defeated, he massacred in cold blood 3000 Roman prisoners ; and another time he obliged 300 to combat at the funeral games of one of his Generals, in order to teach his old masters, by such humiliating reprisals, that their blood was not more sacred than that of the Gladiators whom they forced to kill each other in the Circus for their amusement. It certainly is not such a man as this who

should be exalted as the apostle of humanity. The theatre must, under pain of violating probability as well as truth, represent him such as he really was, and is described in history; because he appears there such as he must naturally have been. It could not be with morality that a Thracian slave, a Gladiator, was able to assemble an army of 12,000 men, put whole Roman legions to flight, defeat Consuls, and make all Italy tremble: it was with ferocious energy, with the enthusiasm of Liberty and vengeance, that he must necessarily animate slaves, and render them warriors. The real character of *Spartacus* is not to be found in this ideal tragedy. He speaks the language of Cato, more than that of a chief of *brigands*, and the devastator of Italy.'

M. LA HARPE bestows many more pages on his analysis of this play; which seems not to merit such attention by its plan, its execution, or its success.

The next tragic writer, whose merits are here discussed, is *Dubelloy*, author of *the Siege of Calais*; a writer once very popular, but now almost forgotten. 'He owed his reputation so much to circumstances, that it could not be durable; and not one of his plays is now allowed by the connoisseurs to possess sufficient merit to be revived.' His *Titus*, from Metastasio's *Clemenza di Tito*, is very severely criticized by the Lecturer; and his *Zelmira*, another tragedy from Metastasio's *Issipile*, is not much better treated.

'It was *the Siege of Calais* that elevated him so high in the favour of his countrymen, by exciting an enthusiastic spirit of patriotism which pervaded the whole nation. By taking its fable from the *domestica facta*, after nine years of an unfortunate war in the four quarters of the globe, this play, in 1765, awakened a spirit of national love, which amounted to fanaticism. After having been coldly received at the first representation, it was acted only three days subsequently at Versailles, and excited the most lively sensations; ruined within, and humbled without, the peace to which France had been obliged to submit produced nothing but complaints and reproaches; and this drama, which exalted the French name at each line, seemed to heal every wound. Its reception at court decided its fashion, and the opinion of *the Siege of Calais* was no longer a matter of taste, but an affair of state. The idea of a drama wholly national was happy and new: but more was afterward expected from the author of so renowned a composition, than he could fulfil. The choice of subject, and the peculiar time of its representation, placed it at a height which none of his subsequent works could ever attain.'

Part II. Vol. XI. Chap. 5. *Of the Comedies produced during the xviiith Century.* Sect. 1.—This subject is prefaced by a discussion of the question whether comedy or tragedy be the most difficult to write. The author observes that comedy, during the last century, has certainly been less successful than tragedy.

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Thanks to the genius of *Voltaire*, Tragedy has been enriched by a succession of master-pieces, which will bear a parallel with those of the preceding century; but Comedy has had no *Voltaire*. The united efforts of three or four writers have been necessary to perform, in comedy, that which has been achieved in tragedy by a single individual. *Le Glorieux*, *La Métromanie*, and *Le Méchant*, all inferior to the *Tartuffe* and *Misanthrope* of *Moliere*, compose the whole honours that have been conferred on *Thalia* during a hundred years.—This subject is very ingeniously treated: but the result is such as may be expected from a tragic poet; who, as comedy does not include his own peculiar talent, naturally wishes it to be considered as more easy to write, and as having a greater choice of resources than tragedy.

The first comic poet of the last century, whose merits are here examined, is *Destouches*, author of 16 or 18 comedies; which M. LA HARPE, with too much contempt, (we had almost said, with too much arrogance and severity,) calls a wretched collection. He owns that the change of manners daily diminishes comic force; and certainly the humours which prevailed 50 years ago are unintelligible to the present race: but strong passions and historical events remain stationary, and may be repeated by different writers. To imagine that a comedy, which delighted the age in which it was written, and had safely passed the ordeal of criticism, is worthless, because it delineates manners no longer subsisting, is to regard our forefathers as fools, and ourselves as in possession of all the wisdom and taste that ever enlightened and embellished the earth.—There scarcely ever was a successful comedy at Paris, which our dramatic dabblers did not translate or imitate: but, so different are the taste and manners of the two nations, that the second-hand piece seldom succeeds; and therefore, though many of the scenes, if not whole plays, of *Destouches*, have been imported into this country, they have not become current. M. DE LA HARPE condemns all his pieces in the aggregate, though he quotes a line from another satirist,

“*Si j'en connois pas un, je veux être étranglé.*”

“Hang me if I know one of them.”

In spite of his ignorance, however, he pronounces that none of the 18 comedies have any merit, but *Le Glorieux* and *Le Philosophe marié*.

In Sect. III. *Piron* and *Gresset* are examined, of whose writing, only one comedy of each survives: *La Métromanie* of the former, and *Le Méchant* of the latter. These two admirable dramas are minutely analyzed, and justly praised.

Sect.

Sect. iv. *Boissi* and *Le Sage*. Of the numerous dramas by *Boissi*, the lecturer allows merit only to two 'farcical pieces,' *le Babillard* and *le François à Londres*, and two others of a superior kind:—*l'Homme du jour* (the Man of the World), and *les Dèhors Trompeurs*—(False Appearances).

Le Sage, the author of *Gil Blas*, 'who had a particular partiality for Spanish literature, at a time when it was abandoned by every one else, laid the scene of most of his works in Spain and Italy, and supported his characters in the manners of those countries: but his best comedy, *Turcaret*, belongs to himself and his own country, without having recourse either to Spanish romances or Italian Burlettas; and he appears to much more advantage as an original than an imitator. *Turcaret* is the bitterest, and yet the most pleasant satire that ever was written:—no satire in Juvenal or Boileau can delineate such a character as *Turcaret*, so well as dramatic dialogue has represented it in the scene between him and his confidential friend, M. Raffle.'

Sect. v. contains the character of eleven dramatists, with an *Ec.* at the *coda*. *La Motte*, *Marivaux*, and *Saint-Foix*, are included in this list: but, as the Lecturer honours them only with his censures, we shall pass on to the next section; not having room for discussing their merits, and disputing his awards;—though the latter, we think, are much too severe on pieces with which the whole French nation were formerly pleased.

Sect. vi. *Comédie larmoyante*, or crying comedy. *La Chaussée*.—This species of mixed drama, to which the lovers of broad comedy have never been reconciled, is a 3d Genus, between the horrors of tragedy and the farcical laugh of comedy; differing still from the comi-tragedy of our Dryden and Southern. It has too frequently succeeded to be discontinued; and it offers pictures of temporary domestic distress which in private life happens but too frequently, and which, though attended with no consequences sufficiently fatal for tragedy, is too serious for comedy. As such situations are in nature, though not entirely in the buskin or sock; and as, in representation, the cause and the cure are exhibited; such dramas may have a moral use, as well as afford amusement to minds which are neither skrewed up to the lofty pitch of tragedy, nor sufficiently relaxed to enjoy the frolicsome gambols of comedy. *Le Préjugé à la mode*, by *La Chaussée*, the inventor of *la Comédie larmoyante*, was the first successful piece of this kind. It was intended to lead to the abolition of the absurd custom which had long prevailed, of a man and his wife shunning each other in public, and fancying that they should lose all respect from people

people, of fashion if ever they were seen together. M. LA HARPE says that this drama combats a prejudice which no longer subsists; and that, if *La Chaussée* contributed to its discontinuance, which he believes, it is one of the most honourable victories over vice and folly that talents ever obtained.

Sect. VII. *Voltaire*.—Here M. LA HARPE remarks that, ‘among the few talents wanting to render the genius of *Voltaire* universal, must be included comedy. He early made the experiment, and failed;’—yet the Lecturer has just told us that it is easier to write comedy than tragedy. ‘In 1736, he produced, anonymously, *The Prodigal Son*, written on the plan of *de la Chaussée*; which he then much admired, though he afterward decried it. This comedy ran 30 nights; and there are scenes in it which are extremely affecting, even to tears: but, when the author attempts humour, of which he has so much on other occasions, the dialogue becomes mean, vulgar, and contemptible. The play resembles comi-tragedy more than the sober and delicate scenes of *la Chaussée*.’ The humour of *Voltaire*, like that of our Fielding, always tended to profligacy; which may be entertaining to some readers in a book, but is generally disgusting on the stage.

Sect. VIII. *Diderot, Saurin, Sedaine*.—In this section, we have much good criticism, particularly relative to *Diderot*’s two singular domestic tragedies, *Le Fils naturel*, and *Le Père de famille*: but a short extract would afford our readers little satisfaction, and we have not space for a long one.

Sect. IX. *Fabre d’Eglantine*, and *Beaumarchais*. In the first of these articles, the Lecturer has not spared the Jacobins, or the descendants of his old friends the *Philosophers*. The account of *Beaumarchais*, drawn up with singular care and candour, is interesting, and full of anecdotes and information concerning this extraordinary character; of which we are sorry that our limits will not allow us to give specimens.

Vol. XII. is wholly devoted to the French *Opera*, concerning which the rest of Europe is less interested than about any other branch of literature; so little pleasure does the *vocal* music of that country afford to ears that are accustomed to Italian singing, or to singers of that school. We shall therefore content ourselves, and we hope to satisfy our readers, with merely pointing out the contents of this volume.

Chap. VI. *Of the Opera*. Sect. I. *Danchet* and *Lamotte*.—Sect. II. *Roy, Pellegrin, Bernard, Labreure*.—Sect. III. *Of Voltaire in the great Opera, or Acad. Royale de la Musique, and in the heroic Comedy and comic Opera*.—Sect. IV. *Of the Italian Opera compared*

compared with the French, and of the Changes which the New Music may introduce at the French Opera.

Appendix to the preceding Section, or Observations on a Work by M. Grétry, intitled, *Memoirs or Essays on Music*.

Chap. vii. *Of the Comic Opera, and of the Ballad Farce which preceded it.*—Sect. i. *Lesage, Piron, Vadé.*—Sect. ii. *Favart.*—Sect. iii. *Sedaine.*—Sect. iv. *Marmontel.*—Sect. v. *Concerning d'Hele (Dale), Anseaume, Poincnet; particular French Pieces at the Italian Theatre; and of the Collection by Gherardi.*

Here, then, we take our leave of M. LA HARPE; a writer whose uncommon exertions and very respectable talents in literature it is not necessary for us now to characterize, after the repeated and ample introductions of them which have taken place in our Review. Whether we are destined again to meet him on classic ground, we have intimated our doubts at the beginning of this article: but, as we have been indebted to him for much entertainment, we are required by gratitude to wish him comfort and tranquillity in his latter days.

ART. IX. *Voyage en Italie, &c. i. e. Travels through Italy*, by FREDERICK JEAN LAURENT MEYER, Doctor of Laws, Member of many Literary Societies, &c. 8vo. pp. 440. Paris. 1802, London, De Boffe. Price 6s. sewed,

THE style of this work is polished and flowing; and the author's classical citations and allusions remind us of Addison. When he quotes the Georgics of Virgil, he generally gives, at the bottom of the page, a translation from the Abbé De Lille.—The objects here described have frequently been delineated: but, as *chacun a ses lunettes*, this book will agreeably remind travellers of what they have seen, and acquaint readers with what is to be seen; and it will make those who have neither travelled, nor sought for information concerning Italy in books, desirous of doing both.

At Verona, with which Dr. MEYER commences, *Maffei* is the hero, and the Amphitheatre is the lion. At Vicenza, *Paladio* is the principal personage, and his olympic theatre is the principal feature of that city. At Padua, the beautiful church of Santa Giustina, il Prato della Valle, and *Gnadragni* the singer, (of whose talents and history, the author seems but superficially informed,) are the principal themes. Livy's monument is but slightly touched; and of the church of San Antonio, and its celebrated choral establishment, nothing is said.

Venice is the next place which the author visits; a city which at all times has afforded travellers much to observe and to report.
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Many years ago, we pursued the same route which was followed by the writer of this volume, and we find his descriptions very exact. He delineates the external appearance of Venice, and the manners of its inhabitants, with an outline so correct, that it renovates all the pleasures which we received on seeing with our own eyes, and hearing with our own ears. The least common information, which this book furnishes concerning Venice, is a sketch of its ancient government, that appears to be fair and candid. The *lion's mouth*, out of which issue the dreadful words, *denunziationi secrete*, was the terror of those strangers who were accustomed to live under protecting laws and a mild government; and Mr. Addison, in the *Spectator*, has impressed this terror deeper in English minds, perhaps, than it has been felt in any other nation. There was certainly more power lodged in the hands of the state inquisitors, than it was safe to trust with any man or set of men: yet, according to Dr. MEYER, who is a staunch republican and a protestant, the accounts of its use and abuse have been greatly exaggerated. The inhabitants seemed very cheerful and happy; and, on inquiry on the spot, there had been no instance of any person being imprisoned, unexamined face to face with his accuser, for many years. Indeed, the people are in less danger from *secret information* than the senators and magistrates; and even the Doge himself has not always escaped from its effects.

The situation of Venice, its architecture, paintings, sculpture, gondolieri, conservatorios, the bridge, church, and piazza di San Marco, and the four celebrated antique horses, are all mentioned, and described with taste and spirit. Dr. MEYER comforts the Venetians for the loss of these renowned and inestimable horses, by assuring them that animals glowing with such celestial fire, whose original destination was probably to grace the triumphal car of some great conqueror, or perhaps the chariot of the sun himself, had been very absurdly placed at the portal of a Gothic building!

From Venice, the traveller proceeded to *Ferrara*, a city once highly flourishing, and the residence of the most polished personages in Italy, but now a desert! This declension is perhaps somewhat too positively charged to the influence of the Holy See, under the dominion of which it has groaned during two centuries. In the course of time, however, and in the vicissitude of human affairs, how many empires have been destroyed, and kingdoms overthrown, without the tyranny of the Church! Ferrara and Ravenna are in a desolate state, it is true: but so is Vicenza under the Venetians, and so are many cities which flourished under other governments; while Bologna, (which

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the author seems not to have visited,) though under papal dominion, is rich, flourishing, and happy. The country round it is more cultivated and fertile than any other part of Italy: such plenty reigns in its precincts, that it is called *Bologna la Grassa*; and all travellers find it the least expensive residence in the Papal territory. Yet priests and religious orders, who contribute nothing to this plenty, abound there in greater numbers than elsewhere. Ancona, also, under church government, is allowed to be in life and vigour from the spirit of commerce, and the freedom and activity of its inhabitants;—these are the usual effects of trade and commerce elsewhere: but why Bologna alone, under ecclesiastical government, should escape poverty and desolation, it is not easy to explain.

The cataract of *Kelino*, near Terni, our author calls the Niagara of Italy; and if his description be exact, it is surprising that it has so long escaped the eye and the pen of travellers: for we do not remember to have seen it in the general list of objects of wonder, in descriptive books.

The sensations which the author expresses on his first entering Rome, are such as every man of taste and reflection must feel on the same occasion. Rome and its wonders, however, have been so often described, that, except a little more or less enthusiasm and eloquence, nothing new is left to be said by future observers. We shall therefore take it for granted that those of our readers, who have never been at Rome, can talk about it; as Johnson, who had not seen Mrs. Siddons act when she had been three or four years on the stage, said, on being asked how he liked her, that he had never seen her, but he could *talk Siddons*.

Dr. MEYER's description of the Pontine Marshes, his history of them, of their poisonous effects, and of the failure in late attempts at draining them, are more ample than those of any other publication which we have perused.

The road from Rome to Naples, and the antique curiosities which it presents, are to be found in every book of travels.—Being arrived at Naples, therefore, we shall follow the author through that beautiful city and its environs, as we have hitherto done reminding our readers; that his account was drawn up previously to the revolution, and to the arrival of the *spoglia d'Italia* at Paris.

Naples. The author commences this chapter with two proverbial sayings, repeated by the inhabitants to travellers, on their first arrival:

Vedi Napoli, e poi muori.

See Naples, and then die.

In the second, they call Naples

Un pezzo di Cielo caduto in terra.

A piece of heaven fallen on the earth.

In describing the theatre where *Medonte*, an opera by Sarti, was performed, the tranquil beginning, and the impetuous increase of rapidity and force in the orchestra, seem to be taken from Dr. Burney's Italian Tour. Almost all the great opera composers of the last century were Neapolitans, educated in the Conservatorios of that city.—Dr. M. has given a very minute and spirited account of Mount Vesuvius, and of one of its eruptions, at which he was present: but he refers to that intrepid observer, Sir William Hamilton, and to the drawings of Woulky, the Austrian painter, for the best intelligence concerning the beginning and progress of the tremendous and destructive eruption of 1779, so fatal to the city of *Torre del Greco*.

The character, manners, and propensities, of the Neapolitans, are described with apparent truth and candour:—with their inactivity in all things but their pleasures and amusements; their passion for music, antiquities, and all the fine arts; the museum at Portici, containing the Greek and Roman treasures found in Herculaneum and Pompeii, the history of their discovery, and a list of the most curious and valuable works of art found in those antient cities, which were overwhelmed and annihilated by the volcanic eruptions of Mount Vesuvius. All these subjects the author has treated with spirit, intelligence, and good taste, far above the general standard of descriptive travellers.

The Catacombs, Virgil's tomb, the Pausilippan subterraneous passage, *Grotto del Cane*, &c. with the remains of Greek and Roman splendor in the environs of Naples, have been so often depicted by others, that little was left for Dr. MEYER to say on viewing them, which had not been anticipated.

In conclusion, it is but justice to say that this volume is written with such temper, prudence, and sound judgment, and that the objects of discussion and description are so well selected, that it must afford amusement and instruction not only to the general readers of travels, but to travellers themselves.

ART. X. *Précis des Evénemens Militaires*, &c. i. e. A concise Account of Military Events, or an Historical Essay on the present War, with Maps and Plans; from the Rupture of the Congress at Rastadt to the end of the Campaign of 1799. Nos. xi. and xii.* 8vo. Paris. 1801. Imported by De Boffe, and Debrett. London.

THIS termination of the *Précis*, executed with leisure of which periodical publications seldom admit, is performed

* See M. R. Vol. xxx. N. S. p. 581.; Vol. xxxii. p. 307, and Vol. xxxiii. p. 310.

in a style of superior accuracy, neatness, and elegance. The military part of these numbers is confined to a description of the operations of the Archduke, and of General *Lecourbe*, which sets in a very clear light the merits of those able commanders; and the remaining pages contain political observations which reflect not less credit on the comprehensive and correct views of the author, than those of the military kind, by which his former readers have been so much gratified and instructed.

The delay of these numbers is thus concisely explained:

‘The author, a French officer, was for a long time separated by political circumstances from the armies; thus torn from his country, he wrote in a neutral territory; and in that hospitable land he could say of all the celebrated personages of whom he penned the history, that he had received from them neither benefits nor injuries: *nec beneficio nec injuria cogniti.*’

Although this particular situation, the pledge of the writer’s independence, ceased to exist as soon as he was recalled to his country, he would not have interrupted the course of this work until he had finished his summary of the campaigns of 1798 and 1799, (as the editors had announced,) if, when again enrolled in the ranks of his former companions in arms, he had been able amid his new occupations to have secured any leisure. The campaign of 1799, he says, is of all the most fertile in events; it is the only one, whether among the ancients or moderns, in which nine grand battles, all of them decisive, can be counted,—Stockach, Verona, Cassano, Alexandria, Trebia, Novi, Alkmaer, Zurich, Aboukir; and still these memorable actions were but preludes to those which were, at length, to terminate the quarrel, to fix the lot of Europe, and to establish the equilibrium that had been disturbed by the preponderance which England aimed at acquiring in the affairs of the continent;—a preponderance purchased by enormous sacrifices, and which she preserved to that time, only by means of the intestine divisions which distracted the French republic.

We transcribe the following passage as a specimen of philosophical military history:

‘The greatest advantage is derived from the extraordinary aptitude of the French troops for new situations and relations; from their facility in forming new corps, and organizing new armies. It is certainly so old a stratagem that it ought not to be very formidable, to present hollow columns to the enemy, and to make him suppose greater forces than actually exist by forming Staffs: but it is not merely the success which is almost sure of attending this artifice that we would here remark, but the benefit to be derived from assigning to French officers and soldiers new enterprises and new denominations. To what a point are the understanding and the spirit

Spirit of emulation electrified! what new life suddenly reanimates the remains of corps and chiefs happily re-united! what ardour blends itself with all ideas of change among this warlike, light, curious, and adventurous people! The character of the French soldier, if the commander has skill to give it all its spring, renders these new combinations of force, these changes of plans, easy and beneficial; while in other armies, similar alterations for a long time disturb the general order, and leave permanent impressions on the mind.

This reflection is called forth in consequence of exploits achieved by *Lecourbe*, at the head of an army constituted as suggested above; and the justness of that part of the author's observation, which respects other armies, is supported by the result of the operations of the motley forces sent by this country on the expedition to Holland.

Having described the circumstances with which the campaign closed, the author adds;

'The unexpected event which had changed the destiny of France, by giving a new character to its revolution, engaged the attention of Europe, and held the human mind in suspense. It seemed likely that, at the end of this campaign, the course which things had taken would incline the two parties to overtures. Experience had shewn that this war did not resemble preceding contests, in which a few victories decided the question, and forced the conquered party to have recourse to negotiations. Constant reverses during three campaigns had not been able to dishearten and dissolve the Austrian armies; and the French, who had been considered as terrible in successes only, had shewn in their retreats in Suabia and Italy, and in their active, able, and determined defence of the country of Genoa, that they were capable of supporting, and of rendering themselves formidable even in adversity. The loosened bonds of the two imperial courts, the separation of the two armies, and the symptoms of defection in one, restored the equilibrium; and, as two combatants separate when they find their powers to be equal, so the belligerent states should have given up a struggle which could only exhaust them.'

It were much to be wished that the not less important than just reflections made in this passage had occurred, in proper time, to certain persons: but the game was begun, the passions were roused, the voice of reason could not be heard, and the play must proceed, though, the parties on one side being changed, it had ceased to be the same contest.

The author of this work, being recalled to his country and reinstated in his profession by *Bonaparte*, is not one of those philosophers who regard gratitude as a vice; on the contrary, he zealously espouses the cause of his benefactor, and inveighs vehemently against his enemies; among whom, Mr. Pitt has the honor of the first place assigned to him. 'It would be

corrupting history (the writer says) to give any value in the eyes of posterity to the pretexts adopted by the British prime minister, in order to colour his refusal to enter into negotiation, and his determination to forego the glory and solid advantage of giving peace to Europe.' The author elsewhere asserts that, had not the same minister prevented it, a continental peace would have taken place on *Bonaparte's* accession to the chief magistracy of France.

Paul the first, he says, entered into the war because he deemed the existence of a republic in France inconsistent with the safety of thrones; and depended on seeing his example followed by all neutral powers: but, finding his expectations not answered, that his allies had not the same object with himself, and that French anarchy had ceased when *Bonaparte* assumed the government, he became as anxious for a general peace, as he had been before zealous for a general war against France. In this early negotiation with the First Consul, Paul seems to have acted with more wisdom than either the British or the Austrian statesmen;—the latter did not recur to measures of amity, till forced to it by a war in which they suffered unparalleled losses of men, treasure, and territory.

The author contends that it was the obvious interest of Austria to accept of offers of conciliation, when they were first proposed by the consulate. Having Lombardy and Piedmont in her hands, she had the means of ensuring and of even extending her acquisitions in Italy, under the peace of Campo Formio: but, after the retreat of the Russians, without great additions to her forces, (supposing the French armies to continue the same,) she could not hope to push farther her successes, nor even to guard against reverses. It was in consequence, however, of the pressing solicitations and the prodigious sacrifices of the cabinet of London, that she became deaf to the overtures of France.—He complains that the English ministers, by their answers, took care to exclude all possibility of a first basis of negotiation, and to leave no room for a favourable doubt; and that they declared that the establishment of the system which had preceded the revolution, and the recall of the Bourbons, were necessary preliminaries: though they had lately treated the convention, the committees of public safety, and the several directories, with more respect; and though the consular government had checked the parties which gave alarm, and could only exist by repressing them. So far, indeed, was it from propagating mischievous principles, that it endeavoured to destroy the schools which taught them, and watched narrowly over the disgraced apostles of them; and finally, the author asserts that social order, the
sacred

sacred cause of which was unceasingly invoked, could not have a more fervent friend than the First Consul.

The refusal of Great Britain to treat, we are told, secured to the consulate the public favour, and disposed the French nation to make new sacrifices. The exertions on one side and on the other had the vigor and desperation of last efforts; and it was foreseen that he who could obtain the first victories would dictate the terms of peace.

We are glad to be enabled to announce, because we are sure that our readers will learn with satisfaction, that the author throws out an intimation of favouring the world with a history of the war of the revolution. Those who are acquainted with the *Précis* need not to be told by us what a valuable present this will be; and they will agree with us that such a work will insure to its author fame inferior only to that of the principal actors in the scene described.

Some very curious and elaborate notes add to the interest of these numbers.

ART. XI. *La Mort de Robespierre, &c.* i. e. The Death of Robespierre, a Tragedy of Three Acts, in Verse: With Notes, containing Particulars hitherto unknown respecting the Transactions of September, and the internal Administration of the Prisons; also an Account of the Treatment of the Abbé Sicard, Anecdotes, &c. The Work is preceded by a Poem on the Anarchy of 1791 and 1792, and followed by 14 Dialogues between Persons of the greatest Celebrity during the Revolution, whether for their Virtues or their Crimes. 8vo. pp. 272. Paris. 1801. London, imported by De Boffe. Price 5s. sewed.

THE tragedy forms the least valuable part of this volume. Apprehension and anxiety are not called forth while the plot is forming, nor do we look to the *dénouement* with impatience. The event itself, indeed, is perhaps not well adapted to be the subject of a dramatic composition; and we are too near the period, to allow to fiction the necessary scope in dressing it out for theatrical exhibition. It is altogether a tame, languid, and *médiocre* performance, betraying a deficiency of strength rather than violating propriety. The sentiments and views, which the different characters profess, are always correct; and the dialogue between Robespierre, Couthon, and Saint Just is very happy:—as is the soliloquy of the former, which immediately follows the conference. Couthon is made to say,

*Craignons de compromettre une cause si belle ;
Trois tyrans nous feroient une guerre éternelle,
Le riche, le vieillard, le superbe savant ;
Étranger, au milieu d'un peuple renaissant,*

K k 2

Adorateur

*Adorateur secret de l'esclavage antique,
 Et de ses préjugés esclaves fanatique,
 Le vieillard, quel qu'il soit, est suspect à mes yeux ;
 Il est trop loin de nous, trop près de ses aïeux ;
 Du sang de l'indigent, le riche insatiable ;
 De tous les corrupteurs, est le plus redoutable ;
 Et du peuple & des rois, le savant, vil flatteur,
 Eternise pour eux l'ignorance et l'erreur.'*

Immediately on his two colleagues leaving him, after having settled the plan of their joint reign, Robespierre is introduced, thus exclaiming ;

*' J'ai deviné leur secret ; quel délire !
 Moi régner avec eux, moi partager l'empire !
 Qui, Couthon, jusqu'au trône oser porter ses vœux !
 Trois régner à la fois !.... ils périront tous deux.'*

He afterward adds :

*' De traîtres, d'assassins, je suis environné,
 Nul ami, nul parent, ne doit être épargné ;
 En prison j'ai changé la France toute entière ;
 Dès demain, je n'en fait qu'un vast cimetière.'*

The notes which accompany this drama contain particulars highly curious ; throwing light on the course of the revolution in parts which it is below the dignity of history, and even of memoirs, to notice. We were much instructed, as well as interested, in perusing the account of the 9th Thermidor, and of the events which led to that memorable day.

Nothing, perhaps, has ever happened more marvellous than the series of dangers and narrow escapes which occur in the narrative of the treatment of the very benevolent, active, and most ingenious Abbé Sicard, the worthy successor of the Abbé l'Epée, on the horrid days of September 1792 ; and we consider it as a precious little monument, which affords materials to assist us in judging of the men who were conspicuous in the revolution. The life of this most valuable man hung for several days on a most slender thread : the mayor of Paris, Pétion, was informed of his situation, but contented himself with observing that the Abbé's case fell not within his department ; the legislative assembly was apprized of his danger, and passed decrees which had no effect ; while chance, good fortune, and private heroism, were left to protect a life which was justly dear to humanity. Can any man, who is possessed of the common feelings of our nature, refrain from reprobating such criminal and opprobrious inactivity of the magistrates and councils on this occasion ? When the persons who might have prevented the massacres of September, but who made no effort to obstruct them, came themselves to suffer, they were

6

loud

loud in condemning the lawless proceedings against them: but it is impossible to recollect the apathy which they manifested when others, in all respects equally deserving, were butchered in cold blood, without thinking that their own claim to pity is very slender.

The dialogues subjoined to this work are not distinguished either by elegance or by profundity: but they appreciate, with great nicety, the leading characters of the revolution; happily exposing many of the wrong notions which prevailed during the course of it, and displaying a moderation and a love of order which are highly honourable to the author.

ART. XII. *Contes, Fables, Chansons, et Vers, &c. i. e. Tales, Fables, Songs, and Verses*, by L. P. SÉGUR, Senior, Ex-Ambassador, and Member of the Legislative Body. 8vo. pp: 257. Paris. 1801. Imported by De Boffe, London.

THIS agreeable miscellany has afforded us much amusement. Without rising to the first rank of this species of poetry, M. SÉGUR writes with a degree of facility and good sense which must interest the most difficult readers. The greater part of his compositions are indeed *vers de société*; the primary merit of which consists in their gaiety, and the secondary in the ease and perspicuity of their style. We shall give one or two hasty imitations of some of these pieces, with the originals:

‘ *Épître à ma moitié.*

‘ *Je vois la moitié du monde
Se moquer de l'autre moitié ;
J'entends la moitié du monde
Se plaindre de l'autre moitié :
On sait que la moitié du monde
Aime et trahit l'autre moitié ;
Et moi, seul au milieu du monde,
Dont je méprise la moitié,
Dédaignant les caquets du monde,
Dont je ne crois pas la moitié ;
Je veux être, en dépit du monde,
Toujours fidèle à ma moitié.*

‘ *Epistle to my better half.*

‘ *I see one half of this great world
Deride and gibe the other half ;
I hear one half, too, of this world,
Complaining of the other half ;
We know that one half of this world
Loves and betrays the other half :
For me, alone 'mid all this world,
Of which I do disdain one half,*

Scorning the scandal of the world,
Of which I don't believe one half;
I'll prove, in spite of all the world,
Still faithful to my better half.'

' Impromptu.

' Fait dans le jardin des Tuileries, au moment où Charles et Robert s'élevèrent, pour la première fois, dans les airs.

*' Quand Charles et Robert, pleins d'une noble audace,
Sur les ailes des vents s'élèvent dans les cieux,
Quels honneurs vont payer leurs efforts glorieux !
Eux-même ils ont marqué leur place,
Entre les hommes et les dieux.'*

*' On the ascent of Messrs. Charles and Robert in a Balloon,
for the 1st time, from the garden of the Thuilleries.*

*' When Charles and Robert nobly try
On airy wings to reach the sky,
They mark the place which fits their worth,
Between th' immortals and the earth.'*

A considerable part of the volume is occupied by the *Two Genii, or False and True Happiness*, a dramatic tale, composed in 1781. This is a fairy-tale, written with considerable taste; and in that light, sketching manner which is best adapted to such temporary productions. Several of the verses are happily turned.

We add a paraphrastic translation of the author's lines on *Illusion*, p. 181, composed for the *Society du Vaudeville*.

*' Truth we seek, yet dread to find,
Such is our perversion;
We boast the light she lends the mind,
Yet 'tis our aversion:
We in error take such part,
That we fear her torch;
For the rays that pierce the heart
Oft' are found to scorch.*

*' Love condemn'd her to a well,
Dreading self-confusion,
In her place he form'd a belle,
Sweet and light Illusion.
Gifted with eternal youth,
In her flow'ry way,
Substitutes for rigid truth,
Hope and Pleasure play.*

*' With her favours she ensnares
Each unthinking boy,
And 'mid age's wrinkled cares
Plants a sprig of joy:*

- ‘She revives the sated kiss,
And th’ attractions dying ;
And, presenting ev’ry bliss,
Hides its power of flying.
- ‘ In the heav’ns her magic skill
Places forms divine,
And on the Olympian hill
Collects the Sisters Nine :
She on Fancy’s towering rocks
Mem’ry’s temple raises,
And in her prismatic box
Tints the hero’s praises.
- ‘ Life assumes, from her effect,
A grace entirely new ;
My friends are all without defect,
My girl is strictly true ;
Such are her deceptive powers,
Her visions do so gull us,
I fancy, in my rhyming hours,
I’m equal to Tibullus.’

A political work by M. SÉGUR was introduced to the notice of our readers, in p. 234. of this volume of the M. R.

ART. XIII. *Beschreibung einer im Sommer 1799, &c. i. e. Travels*, from Hamburgh to England, and through that Kingdom, in the Summer of the Year 1799. By P. A. NEMNICH, B. R. Licentiate. Small 8vo. pp. 523. Tubingen. 1800.

IN his journey to England, M. NEMNICH informs us, he had no intention of seeking materials for a book : but, within a few days before his departure, he received a letter from M. COTTA, requesting him to make use of this favourable opportunity for collecting some matter for his *Allgemeine Zeitung*, or General Newspaper. Having no leisure for reading former travels, he resolved on trusting entirely to himself ; and, indeed, he deemed it better to use his own eyes than to borrow those of other men.

We shall pass over this traveller’s remarks on the places through which he proceeds till he arrives on board the packet-boat ; as well as his description (which is not without humour) of his voyage from Hamburgh, and the several characters of his fellow-passengers. At length, he lands at Yarmouth ; and, as it may be agreeable to see a foreigner’s account of our country and the manners of its inhabitants, we shall make a few extracts from his work ; which we shall do the more readily, because he is certainly a man of perspicacity, and judges freely from his own discernment.

‘Yarmouth. This name denotes the mouth of the Yare, on which river this sea-port, long famed for its harbour and its fishery, is situated, at the east end of the county of Norfolk. The Yare is navigable to Norwich, and somewhat farther, for vessels of forty or fifty tons. The town has four principal streets, and above a hundred and fifty lanes, or rows, which are extremely narrow. The first object that strikes a visitor is the particular kind of low carriage, which is constructed purposely for driving in these narrow passes, and is not to be seen anywhere else in England. It is therefore peculiarly known by the name of a Yarmouth Car:—Of the public buildings, the most remarkable is the church, which is dedicated to St. Nicholas, as the patron of fishermen: it is nearly 700 years old, and has three wings contiguous to each other, with a steeple 186 feet in height, which at the same time serves the mariners as a sea-mark. The organ in this church is much celebrated, and, next to that of Haarlem, is said to be the best in the world. Formerly, in this church, hung a chronological table of remarkable occurrences in Yarmouth; containing, among others, the following: “There never was in Yarmouth an ecclesiastic publicly convicted of the crime of carnality!”—The profits of the inhabitants arise principally from the fishery, and from the export and import trade. The fish here caught, and which form a considerable branch of livelihood, are herrings and mackerel. Vessels go out from Yarmouth to the northern coasts for the purpose of catching kabliau, or north-sea cods, which are then carried for sale to the Sound, to Norway, to Holland, and to France. Besides these, ships also sail to Greenland.

‘The mackerel appear towards the latter end of April, or at the beginning of May, and remain about six weeks. They are chiefly sent to the markets of London and Norwich; and it is well known that 30,000 mackerel alone have been sent at once to the latter city, where they found an immediate sale. The largest mackerel were taken in the year 1792; they weighed 25 ounces, were 17 inches long, and in the thickest part measured 8½ inches.

‘The herring-fishery begins on the 20th of September, and lasts till the 22d of November. Any vessel, coming from any part of England, is at liberty to catch, import, and sell herrings, free of all tolls and tributes whatever. The vessels belonging to Yarmouth, nearly 150 in number, are decked, of about 20 tons burthen, and are called cobbles. About 50,000 barrels (or 50 millions of herrings) are annually brought into Yarmouth alone. When they are salted, they are generally smoaked, and in that state are called red-herrings. Fifteen barrels are annually consumed in this country; and the value of the rest, which the merchants of Yarmouth and London ship off to the southern states, and particularly to Italy, is, in good seasons, estimated at 50,000 l. sterl. per ann. The smoaked herrings are here ludicrously called Yarmouth-capons. The arms of Yarmouth are three demi-lions with herring-tails. *Desinit in pisces.*

‘In the year 1580, at one time, 20 millions of herrings were brought into the port of Yarmouth; and in the year 1593 the fishing-nets of that place were valued at 50,000 l. sterl. In 1788, a herring

ring is reported to have been caught by the fishermen near Donmouth, weighing 5½ ounces.

‘The Dutch fishing-smacks appear here annually on the 21st of September, and in the year 1788 were 87 in number. The fishermen of Yarmouth seldom go out before the 26th of September.

‘Besides these articles, the exports principally consist of corn, malt, and Norwich manufactures. Coals are brought hither in great quantities from the North of England, in order to be sent farther. Deals, pitch, tar, and other materials for the dock-yards, come from Norway, Denmark, and Holland.

‘No part of the coast of England is more dangerous to mariners than that of Norfolk. Off this place are what are called the Yarmouth Roads, where the sand-banks are perpetually changing their situation: but a vessel is always stationed here to give the proper signals to ships coming in or going out. In the year 1692, upwards of 200 vessels were cast away on this coast, and more than a thousand persons lost their lives: something of the same kind happened in 1790. For the maintenance of the harbour, and cleansing it from sand and slime, the sum of about 2000*l.* per ann. is allotted. The skill and dexterity of the sailors of Yarmouth are in high repute.

‘The *Museum Bonkerianum* is highly worth seeing, containing a collection of natural curiosities, coins, antiquities, utensils from Otaheite, paintings, works of art, &c. The catalogue, of considerable bulk, has appeared from the press. In the church of St. Nicholas is a collection of about 170 books; all old common-place theology, with nothing extraordinary among them. Here is a circulating library also, but extremely poor; and there is no other bookseller's shop.

‘The Saxon name of Yarmouth was Iernud. The Yare was called Garienis; but whether the town was the Garientum of the Romans, is doubtful.

‘In Yarmouth Roads, five Russian line of battle ships were lying at the time of my arrival. The officers hearing from a friend of mine that the immortal Catharine had sent me a reward for the industry which I had manifested in the pursuit of useful knowledge, I received a polite invitation to come on board the admiral's ship, where I was very elegantly entertained. She carried upwards of sixty guns; and, as most of the Russian men of war are, was built in Sweden*. The crew consisted of between six and seven hundred men; who, mixed with some from the Asiatic nations, were more wretched, stupid, and dirty, than any that I had ever before seen. The officers, however, were genteel, intelligent, and extremely complaisant. From this day I became one of their company, and we participated in the pleasures of Yarmouth with mutual satisfaction.’

* Here, we believe, is a slight mistake. The Russian men of war are built either at Petersburg or Archangel. This ship might perhaps have been the Gustavus Adolphus, which was taken from the Swedes in the last war: they have no other that was built in Sweden.

Few travellers, whose accounts have come under our review, have bestowed more attention on the progress of arts and civilization in the countries through which they passed, than is displayed by this German author. Indeed, he inquires more minutely into the manufactures of Birmingham, Leeds, Sheffield, &c. than many of our own tourists; and he seems to have obtained more knowledge concerning them than numbers of Englishmen, who yet are persons of general information. His accounts of these places are extremely interesting; and, could we find room to extract those of Birmingham and Soho, we doubt not that many of our readers would discern various particulars with which they were not acquainted. Hinckley and Leicester, with their stocking-looms and peculiarities, are also well described. The following little anecdote is worth quotation:

‘In Throsby’s History of Leicester, the town library is highly praised, and is said to contain a thousand volumes. Concerning one manuscript, which Throsby erroneously pronounces to be Syriac, he informs us that it is vulgarly believed to be the hand-writing of our Saviour, or of one of his apostles. I therefore ran with great eagerness to see this library. A mean dirty looking woman, who acts as librarian, conducted me to an old dark room, where there might be about a thousand books, but which nobody ever reads. I asked the woman to shew me the hand-writing of our Saviour; and she fetched out of her closet an old quarto volume, to which was fixed a thick clumsy chain. The leaves were almost all torn out; and on my inquiring how this had happened, she told me that it was done by people who wished to possess a piece of this sacred relic: but that now she took care that none should appropriate to themselves any morsel of it. However, this female Argus was not so quick-sighted but that I contrived to carry off a small fragment; which, on my return to Hamburgh, I sent to the celebrated *beskræft* Tyche at Rostock, and received from him the following answer:

“The scrap which you sent to me, of a poem neatly written in the Persian character called tealik [the *leaning*], with a Turkish translation annexed on the opposite page, may probably have been written about the beginning of the present century. From the few lines comprised in this piece, it appears to be part of a love song; in which the lover, tormented with jealousy, bitterly complains of a rival, and wishes to find some balsam for his lacerated soul, some relief from his intolerable anguish, if he may not be allowed access to the garden of roses.”

‘Such, then, being the state of the case with the pretended hand-writing of our Saviour, my scrap will no longer be preserved as a sacred relic, but merely as an instance of the superstitious turn which prevails at Leicester.’

From this town the traveller proceeded to Nottingham, which, he says, appears to be one of the oldest towns in England; and indeed John Rowse supposes it to have existed

upwards of 1000 years before the birth of Christ.—Here we have an account of the stocking-manufacture, delivered with the writer's usual precision. In his description of the town, he tells his readers that there is no public library, but several circulating libraries, as in most of the country towns of England. 'By means of these institutions, (he observes,) a great variety of books get into general circulation, which the bookseller sends without discrimination to his subscribers. Thus I saw at a tradesman's house, whose mind was by no means cultivated, a translation of the *Lusiad*, Harris's *Hermes*, and an *Anatomical Manual*, together with the whole *Art of Horse-Dealing*! The worthy man complained to me that, in these days, there were no good books to be had.'

M. NAMNICH presents his countrymen with such an account of Leeds, as cannot fail to excite their admiration of the industry and ingenuity displayed by the people of England, and of the state of excellence to which our manufactures are brought.

It is not without reluctance that we now abruptly take leave of this intelligent and amusing traveller; to whose performance we have no hesitation in assigning a very considerable degree of praise.

ART. XIV. *Mémoires de l'Institut National, &c.; i. e. Memoirs of the National Institute of Arts and Sciences at Paris.* Vol. III. 4to. In three Parts. Paris. 1801. Imported by De Boffe, London.

THUS speedily are we again * called to attend the labours of this active Society; and we shall endeavour to make our readers acquainted with the contents of these three new volumes, or parts of one volume, as concisely and quickly as opportunity will admit: commencing with that which is devoted to the

MATHEMATICAL and PHYSICAL SCIENCES.

4to. pp. 520.

The *Historical* part begins with a report from MM. *La Grange* and *Bassut*, concerning a memoir by M. *Callet* on the *Summation of certain periodical Series*. The first mention of these series is to be found in the third volume of *Leibnitz's* work; where, in a letter to *Volf*, he examines the opinion of *Guido Grandi*, relative to the sum of the periodic series $1-1+1-1$ &c. and finally assigns this curious reason, drawn from the source of faulty metaphysics, why the sum is $\frac{1}{2}$: "If we

* See App. to Rev. vol. xxxv. N. S.

stop (says he) at an even number of terms, the sum is 0; if at an odd number, the sum is 1: but, as there is no more reason for taking an even than an odd number, consequently the sum is neither 0 nor 1, but a mean number, or $\frac{1}{2}$." In this kind of reasoning, *Leibnitz* was nearly followed by *Daniel Bernouilli*, in volume xvi. of the new Commentaries of Petersburg. He endeavoured to shew, by the doctrine of chances, that the sums of periodic series are equal to the sum of the different partial sums which can be formed by adding successive terms together, divided by the number of those partial sums; thus

$$\frac{1}{1+x+x^2} = 1 - x + (0.x^2) + x^3 + x^4 + (0.x^5) - x^6 \text{ \&c.}$$

Hence, putting $x=1$, the series is $1 - 1 + (0.1) + 1 \text{ \&c.}$; and the three partial sums are 1, 0, 1; hence Sum $= \frac{1}{3}$, and so on for other series.

The above method, however, rather justifies the rule of *Bernouilli* in those cases in which it has been accused of being false, than exemplifies his mode of reasoning.

MM. *La Grange* and *Bossut* shew that the result, given by the method for finding the sum of a recurring series, verifies the principle of *Bernouilli*; and they conclude with commending the author of the memoir for having directed the attention of mathematicians to the paradoxes which periodical series present, and for having argued against the application of metaphysical reasonings to questions which, belonging solely to pure analysis, can be decided only by the first principles and fundamental rules of calculation.

Report on a Memoir of M. Biot, on the Integrals of Equations of finite Differences.—This report proceeds from MM. *La Place* and *Prony*, who not only commend the memoir, but applaud its young author for his previous investigations, and for his zeal and application in the pursuit of abstract science. In the course of the report, are noted the errors and paradoxes into which the late M. *Charles* (of the Academy of Sciences) was betrayed when treating of a memoir (year 1788) on the plurality of the integrals of which equations of finite differences are susceptible.

Mechanics.—*Report on a new Télégraph, the Invention of MM. Breguet and Betancourt.* By MM. *La Grange*, *La Place*, *Borda*, *Prony*, *Coulomb*, *Charles*, and *Delambre*.—As we could not, without a long description, hope to convey an adequate notion of the construction and advantages of this new instrument, we must refrain from the attempt. The very learned men, who have made their report on it, state it to be essentially

essentially different from all other telegraphs, and much more commodious.

Physics.—*Observations on the Tides at Teneriffe.*—We learn from this paper that M. Baussard, who resided nine months at Teneriffe, has found the *establishment of the port** at Sainte Croix at mid-day; in other respects, the tides are subject to great irregularities.

Chemistry.—*Report on a Memoir by M. Cossigny, containing a Project for extracting real Indigo from Woad.*—M. Cossigny is of opinion that indigo may be obtained with advantage from woad, and from the blue scabious, by treating them like the indigo plant in America: but MM. Guyton and Fourcroy, while they acknowledge the great importance of the object, remark that the author's memoir does not present, either in principle or practice, any sufficient reason for asserting that the proposed undertaking will probably be attended with success.

Extract from a Report on a Metallic Alloy sent by the Commission of Finances of the Legislative Body.—The Commission, wishing to be informed, 1st, of the composition of this alloy, and, 2dly, whether it could be easily imitated, sent an ingot to the Institute; and the examination of it was performed by MM. Bayen, Pelletier, Vauquelin, Chaussier, and Deliévre.—According to the assayer of the Mint, this ingot was estimated at 5 dwts. 21 grs.; the external colour of it was white, but its fracture and filings had a tinge of yellow: the specific gravity was 9.4776. By cupellation and analysis, it was found to consist of

Silver	-	-	50
Copper	-	-	45.7344
Gold	-	-	0.2656
Arsenic	-	-	4

100

A similar ingot was afterward synthetically formed.

Extract from a Report on Colours for painting on Porcelain, invented by M. Dohl.—The art of painting on porcelain is very analogous to that of painting in enamel; since, in both, the colours are applied on a white vitrified ground, which forms the light parts, and serves to modify the shades. In these arts, only fossil or mineral colours can be used, and they are employed either in the state of oxide or that of glass. The oxides unite well with oils, and form an uniform mass, which flows with

* *Etablissement du port*;—for an explanation of this term, see *La Place's Exposition du Systeme du Monde*, p. 78.

freedom from the point of the pencil: but the vitrified colours, however well they may be ground, will not unite properly with oil; they therefore separate, and fall from the pencil like sand mingled with water; which is a most serious inconvenience in these arts. The coloured glasses have nevertheless one very great advantage, viz. that, when they have been employed and fused, they nearly assume the colour which they possessed before pulverization; while the oxides are liable to many variations in tint and shade, in consequence of vitrification. The painter is therefore obliged to work according to an imaginary pallet, and to expose certain colours many times to the fire; applying successively those which are powerful or feeble, or bright or obscure; for it is by long experience alone that he can be capable of estimating the changes produced on colours by the action of fire. It must therefore be regarded as a great advantage, if colours for porcelain can be so prepared as to retain, under every circumstance, an uniformity of tint and shade: which desideratum appears to have been accomplished by M. *Dibl*, whose invention has consequently been approved by the National Institute.

Distribution of Prizes. M. *Bouvard*, and M. *Burg*, assistant Astronomer in the Observatory of the University at Vienna equally share the prize due to the solution of the mathematical question; which prize the Institute, on account of the great merit of the solution, thought it proper to double.—No answers having been sent to the following questions, the Institute again proposes them: ‘It is required to shew what earthy substances and processes are proper for making an earthen ware, that shall resist sudden transitions from cold to heat, and shall be sufficiently cheap to be purchased by all members of the community.—To investigate, by exact experiments, what is the influence of the atmospherical air, of light, of water, and of earth, in the process of vegetation.’

An Account of the Life and Works of M. Daubenton. By M. *Cuvier*.—We are here presented with a distinct picture of the venerable coadjutor of the great *Buffon*. The intimacy between these celebrated men appears to have been particularly fortunate, since each seemed to possess qualities that were exactly adapted to moderate, by their opposition, those of the other:

‘*Buffon*, (says the Eulogist,) of a vigorous form, an imposing air, an imperious disposition, prone to passion, and eager for immediate gratification in his mental pursuits as well as in his pleasures, appeared desirous of divining truth and not of observing it. His imagination was continually interposing between him and nature; and his eloquence

quence seemed to be exerted against his own reason, before it had been employed in captivating that of others.

‘*Daubenton*, of a feeble temperament, a mild countenance, and possessing a moderation which was more the gift of nature than the fruit of wisdom, employed in all his researches the most scrupulous circumspection. He neither believed nor affirmed any thing which he had not seen and touched: so far was he from being desirous of persuading by other means than by evidence itself, that he studiously banished from his conversation and writings every image or expression that had a tendency to mislead: he never suffered by a delay: he recommenced the same work until he had succeeded to his wish; and, by a method too rarely found perhaps among men who are occupied in real science, all the resources of his mind appeared to unite to annihilate his imagination. *Buffon* believed that he had only taken a hard-working assistant, who would level the inequalities of his route: but he soon found that he had engaged a faithful guide, who pointed out to him the straggling roads and precipices. A hundred times did the half sarcastic smile, which escaped from his doubting friend, recall him from his first thoughts: a hundred times did one of those words, which that friend knew so well where to interpose, stop him in his precipitate march; and the wisdom of the one, thus uniting with the strength of the other, at length gave to the history of quadrupeds (the only common performance of the two authors) that excellence which makes it, if not the best of those performances which compose the history of *Buffon*, at least the most exempt from errors, and most likely to remain for the longest time a classic among naturalists.

‘It is not, then, less by what he did for him, than by what he prevented him from doing, that *Daubenton* was useful to *Buffon*.’

Some parts in this contrasted description are ably executed: yet we must confess that it is *Buffon* who gives it interest and dignity.

The biographer then relates the advancement of *Daubenton* to the place of keeper of the cabinet of natural history, by the interest of *Buffon*; his exertions in that employment; the separation of the two friends; their subsequent reconciliation; the real improvements which *Daubenton* made in natural history, &c.

The labours of *Daubenton* were not calculated solely to gratify the curiosity of the speculative naturalist, but were frequently undertaken with a view to practical utility. Agriculture was indebted to him for its progress; and he endeavoured to introduce into France a breed of sheep with finer wool, by means of sheep brought from Spain.

‘He acquired on this account a species of popular reputation, which, in a time of peril, proved of great benefit to him. In the second year of the Revolution, when the most ignorant portion of the people decided on the fate of the most liberal and instructed, the octogenary *Daubenton* was obliged, in order to preserve a place which he had dignified

dignified by his talents and his virtues, to demand of a section that called itself the *Sans Culottes*, a paper of which the extraordinary name was a *Certificate of Civism*. A Professor, a member of the Academy; would have procured such a paper with difficulty; and therefore some sensible persons, who mixed with the furious in the hope of restraining them, presented him under the title of *Shepherd*; and it was the *Shepherd Daubenton* who obtained the certificate necessary for the Director of the National Museum of Natural History. This paper is in existence: but it is a document perhaps less useful in writing the life of *Daubenton*, than in composing the history of that disastrous epoch.'

Many interesting particulars are given concerning *Daubenton* in this eulogy. The naturalist seems to have been a simple-minded, unambitious man; indefatigable in his researches, cautious in his inferences, and sure in his conclusions: more eager to advance science than to acquire fame; and even quietly allowing that another should engross applause, part of which was justly due to him not only for his unremitting assiduity, but for the exertion of talents which were rare in themselves, and beneficial to society in their effects.

Account of the Life and Works of M. Lemonnier. By M. Cuvier.—The person here commemorated is *Lemonnier* the botanist and physician, brother of the famous astronomer. He was introduced to the notice of Louis 15th by the Marshall Duke of Noailles, and the manner of the introduction is here thus shrewdly related:

'Louis 15th, whom his favourite frequently entertained with those pursuits to which he was partial, was desirous of partaking of them by himself: he saw the Duke's plantations; he heard with interest the history and the properties of each vegetable; and, astonished at finding that instructive pleasures were worth at least as much as those which only fatigue, he wished also to have a botanical garden, and asked for the person who had so well arranged that of the Duke. The latter, eagerly seizing this occasion of serving his friend, ran to seek him, and, without preparation, conducted him to the presence of the monarch. The young man, surprized and intimidated, turned pale, and felt himself indisposed. Kings themselves are not insensible to the little vanity of appearing to inspire awe; and from that moment Louis 15th gave to *Lemonnier* marks of regard which were soon converted into real favour, when he knew him more intimately.'

Were not the quotation too long, we should extract the biographer's explanation of the fact that men, when weary of the unmeaning ceremonies and pompous farces of the world, or wounded by the injustice and wrongs of society, find recreation and comfort in an intimacy with plants, and prefer the study of botany to that of zoology.

Lemonnier

Lemonnier was not jealous of rivals: He recommended to Louis 15th *Bernard de Jussieu*; and chose that gentleman's illustrious nephew to supply his own place, when he was named Professor to the Botanical Garden. He likewise used his interest in persuading the Government to send naturalists to different parts of the world, in order to collect plants.

It was not until 1788, however, that *Lemonnier*, at the age of 71, was properly rewarded, and he was then appointed first physician. His method of practice (says his biographer) had more prudence than boldness: he rarely took a decisive part, and sought rather to observe than to control nature: he ordered few medicines: but the interest which he took in the situation of his patients was more effectual than physic; and he was remarkable for the attention with which he endeavoured to console them, and above all for the art of penetrating into the moral causes of their disorders: 'an art peculiarly estimable in the country in which he lived, where most of the disorders that afflict persons about the court originate in the mind.'

At the attack of the Tuilleries on the 10th of August, his life was saved in a singular manner. He concurred in the defence of the palace, till the royal family had retired to the National Assembly, and then he betook himself to a place assigned to him in the Pavilion of Flora. Soon he heard the cries of fury and despair; the door was forced, and the multitude rushed into his chamber, surrounded and menaced him: he already believed himself their victim, and prepared himself for death, when an unknown and unarmed person called to him with a rough voice, seized him by the arm, and ordered him to follow:—"But the combat still rages," said he: "This is not the moment to fear balls" was all the answer given, and he was hurried rapidly over heaps of dead and dying, and amid the firing of the two parties. To his great astonishment, he and his conductor met no obstacle, and they arrived safely on the other side of the river: there the man, after having paused for a moment, said, "the battle is gain'd: I am no longer necessary: I will accompany you to your dwelling;" and he attended *Lemonnier* as far as the Luxembourg, where the latter lodged. During their walk, he informed the amazed physician that he was an old soldier, induced by his political opinions to direct part of the attack, but that, struck with the venerable air of *Lemonnier*, he had conceived for him a sudden regard, and resolved to save his life.

The Revolution, which demolished every thing that was royal or antient, did not spare the place and pension of *Lemonnier*, but cast him at the age of seventy-five on the wide world, with only his library and collection of plants; his charities and botanical expences

having prevented all economical savings. Rather than expose to sale and resign what was dearer to him than life, he opened a small shop of botanical plants, and subsisted by cheerfully receiving a moderate salary from men on whom, in former times, he had liberally bestowed his gold and his advice.

This brief abstract of the present eulogy has already taken up so much room, that, greatly against our inclination, we are obliged to omit the interesting description of the young, the beautiful, the tender, and the pious wife of this worthy character.

ASTRONOMICAL and PHILOSOPHICAL MEMOIRS, &c.

On the Movement of the Orbits of the Satellites of Saturn and Uranus. By M. LA PLACE.—From the observations of *James Cassini* (the son of the great *Dominic Cassini*), it appeared that the node of the orbit of the outermost satellite of Saturn was less advanced by $15^{\circ}\frac{1}{2}$, than the nodes of the ring; and from these observations, with those of *Bernard* made in 1787, *Lalande* concluded the retrogradation of the node of the orbit to be $5' 37''$ annually. M. LA PLACE, however, conjectures from the uncertainty of the observations, that *Lalande's* conclusion is not accurate; all that can precisely be ascertained from the observations is, that there is a *retrogradation*; and to calculate its quantity, from the theory of gravitation, is the object of the present memoir. The author begins his investigation from a formula demonstrated in his *Mécanique céleste*, a work of which we have already given an account*; and it is moreover of so abstruse a nature, that it admits neither analysis nor abstract.

Theoretical and Experimental Determination of the Forces which bring different Needles, magnetized to Saturation, to their magnetic Meridian. By M. COULOMB.—This memoir may be read with pleasure by those who are acquainted with the former researches of its author on this subject. (See *Mémoires Acad.* 1789.)

Memoir on the Theory of the Moon. By M. LA PLACE.—In the moon's orbit, there is a movement of nutation analogous to that of the terrestrial equator, and of which the period is that of the movement of the moon's nodes. The spheroid of the earth, by its attraction on that satellite, causes the lunar orbit to oscillate, in like manner as the attraction of the moon, on the spheroid of the earth, causes our equator to oscillate. The extent of this nutation depends on the oblateness of the earth, and thus may throw great light on that important element.

* Rev. Appendix, N. S. vols. xxxi. & xxxii. p. 31. and 32.

There results thence, in the latitude of the moon, an inequality proportional to its mean longitude, and of which the coefficient is $6''.5$, if the earth's oblateness be $\frac{1}{334}$.

This inequality amounts to the same thing as if we suppose the lunar orbit, instead of moving on the ecliptic, and preserving with it a constant inclination, to be moved with the same conditions on a plane passing through the equinoxes, between the equator and ecliptic, and inclined to the latter plane, $6''.5$, in the hypothesis of an oblateness = $\frac{1}{334}$; a phenomenon analogous to that which has been already observed in the orbits of Jupiter's satellites. (See LA PLACE's *Exposition du Systeme du Monde*, &c. book iv. chap. 6.)

The comparison of a great number of observations had already indicated to M. Burg a periodic inequality in the movement of the moon's nodes; of which the positive maximum appeared to him to answer nearly to the years 1778 and 1795, and the negative maximum to the years 1768 and 1787; which is conformable to the progress of the inequality found by M. LA PLACE. M. Burg, however, had not determined the law of that inequality which at once influences the position of the moon's nodes, and the inclination of its orbit: the discovery of this law, then, is a new benefit to the theory of universal gravitation; and which, in this point as in many others, has preceded observations. M. Burg, in his memoir crowned by the National Institute, having engaged M. LA PLACE to investigate the cause of the anomalies which, from his observations, he remarked in the nodes of the moon, the result has been just announced, and is such as an analytical investigation affords. M. Bouvard has just finished comparing the result with observation; and 220 observations of Dr. Maskelyne, in which the preceding inequality was at its positive maximum, combined with 220 observations, in which it was at its negative maximum, have given him $-7''.5$ nearly for its coefficient, which corresponds to an oblateness in the earth equal to $\frac{1}{334}$.

This coefficient would be increased to $-13''.5$, if the earth were homogeneous: its homogeneity, then, is excluded by the same observations of the moon.

The consideration of the preceding inequality has furnished M. LA PLACE with a new determination of the inequality of the moon, dependent on the longitude of the node. Observations had induced *Mayer* to admit this latter inequality, although it had not been indicated by any of the lunar theories; and he fixed it at $4''$ in its maximum. Mason, by the com-

parison of a great number of Bradley's observations, found it to be $7''$; and, finally, M. Burg, by a great number of Maskelyne's observations, has lastly fixed it at $6''.8$. The existence of the inequality, then, appears incontestable. M. LA PLACE at first found, by the theory of universal gravitation, that at the most it was $2'$: but, having since ascertained the nutation of the lunar orbit, he perceives that its influence on this inequality is very sensible; and he finds that its co-efficient is to that of the preceding inequality of the movement in latitude, as nine times and an half the tangent of the mean inclination of the lunar orbit are to unity.

This calculation gives $5''.6$, for the co-efficient, in the hypothesis of $\frac{1}{334}$ of the earth's oblateness: but it would be increased to $11''.5$, if this oblateness were $\frac{1}{230}$; and, as all the observations give a smaller co-efficient, they concur with those of the moon in latitude, to exclude the homogeneity of the earth. The co-efficient $6''.8$, found by M. Burg, answers to an oblateness of $\frac{1}{306}$; which differs but little from the oblateness $\frac{1}{314}$ given by the inequality of the movement in latitude. It seems, then, that the comparison of a great number of observations of the moon, as well in longitude as in latitude, is capable of determining this oblateness with as much precision as direct measures; and it is remarkable that a continued observation of the movements of this heavenly body discovers to us the figure of the earth, the roundness of which it made known to the first astronomers by its eclipses. It results, moreover, from these researches, that the gravitation of the moon towards the earth is not exactly directed towards the centre of that planet, and is composed of the attractions of all its parts: which circumstance affords a new confirmation of the reciprocal attraction of the particles of matter.

Such is the curious and important investigation contained in the beginning of this memoir. The remainder is the analytical solution, founded on formulæ demonstrated in the *Mécanique céleste*.

Experiments calculated to determine the coherence of Fluids, and the Law of their Resistance in very slow Motions. By M. COULOMB.—When a body is impinged by a fluid with considerable velocity, it appears by experiment that the resistance is proportional to the square of the velocity: but, in extremely slow motions, the resistance (which is no longer as the square of the velocity) is proportional to a function of that velocity; of which, when the velocity is increased, all the other terms, relating

lating to that which expresses the square of the velocity, disappear. As, however, supposing the velocity to be very small, the quantity representing it is also very small; it is difficult to find its value by the ordinary methods; and still more so to separate what belongs to the different terms of the formula. This being understood, the object of M. COULOMB in the present memoir is to fulfil the two following conditions:

1. To employ a kind of measure by which it is possible to determine, almost exactly, the smallest forces.

2. To give, at pleasure, to the bodies submitted to experiment, a degree of velocity so small, that the part of the resistance proportional to the square of the velocity may become comparable with the other terms of the function representing this resistance: or even, in certain cases, that the part of the resistance proportional to the square of the velocity should become so small, comparatively with the other terms, as to be safely neglected.

This is a very brief and imperfect account of M. COULOMB's memoir; yet it may serve to give a general idea of its object. The description of the apparatus, the analytical processes, the conclusions, &c. occupy sixty pages; and the subject is to be farther pursued in a second paper.

On the Art of making Gun-Flints. By M. DOLOMIEU.—This art, it appears from the present memoir, is confined to a few *communes* of France, and is very little practised. In the foreign countries also, which he had visited, the writer knows of no place where the art is exercised, except in the territory of Vicenza, and in a canton of Sicily.—The memoir contains an analysis and description of the flint (*silex pyromachus*), a drawing of the few instruments used in the fabrication of gun-flints, and a description of the several processes.

On Mines. By M. MARESCOT, Associate.—The fortress of Mentz being menaced by the Austrians, the author of this memoir was sent to take the command of it: but, the Austrians retreating, he seized the opportunity of making certain experiments relative to mines. He had long entertained the notion that, if, instead of filling the stoves of the mines, a certain space was left about the charge, the effect would be increased, and that the air inclosed in that space, being much dilated by the heat of the inflamed powder, would join its elastic force to that of the gas disengaged in the combustion. His idea was confirmed by experiments; which, although they did not give results so decisive as he hoped to obtain, yet sufficiently shewed that spaces left round the stoves augment the force of the powder, and that the augmentation has a maximum.—The departure of the

author from Mentz prevented him from making more numerous and more satisfactory experiments.

On the Passage of Mercury over the Sun, observed on the 18th Floréal, 7th Year. By M. DELAMBRE.—A long paper, full of difficult computations, which are interesting only to astronomers,

MEDICAL and CHEMICAL PAPERS.

Inquiries concerning the Laws of Affinity. By M. BERTHOLLET.—We have here a learned and valuable memoir, which is afterward augmented by two supplementary papers: but it would be useless to attempt an abridgement of it which would be adapted to the limits of our work; because such an abstract could not satisfy our chemical readers, while others would naturally complain of its dryness and prolixity.

Chemical Reflections on the Use of the Oxides of Iron in dying Cotton. By M. CHAPTAL.—This active chemist here observes, first, that the affinity of cotton for oxide of iron is so great, that it immediately separates the particles of the latter which may be suspended in any solution; and that the solution becomes gradually transparent, in proportion as the cotton assumes the yellow colour of the oxide. This colour, however, although at first agreeable, is rendered coarse and ochraceous by exposure to the air, from the progressive oxidation of the metal. As the colour arising from oxide of iron is very fixed, and is not liable to alteration from air, water, alkaline lixivium, or soap, it has always been much esteemed by Dyers. These artists in general make a mystery of the acid which they use as the menstruum: but the acetous, sulphuric, nitric, or muriatic acids may be employed for this purpose; although the acetous and other vegetable acids are in some measure preferable, because they do not injure the texture of the stuff, which frequently happens when the mineral acids are used.

The oxidation of iron appears to be equal in the various acid menstrua, since all of them produce the same shade of colour on the stuff which is dyed: if, therefore, the properties of the ferruginous salts be fully understood, so that certain inconveniences may be prevented, any of the acid solutions can be employed in the process of dying.

After these preliminary remarks, M. CHAPTAL describes several modes of communicating buff, violet, and some other colours, to cotton, which appear to be very useful: but, for the particulars, we must necessarily refer to the original paper.

On refining Lead on a large Scale. By M. DUHAMEL.—The author first remarks that the metallurgical process, (by which

which silver is separated from lead,) called refining, or cupellation, is well known. This operation is performed in a bason, or other vessel, made of burnt bones, or the ashes of vegetables which have been previously deprived of saline matter by washing. The great quantity of wood ashes, required for the construction of these vessels or cuppels, and the difficulty of procuring wood ashes, induced M. DUHAMEL to endeavour to find some more simple and less expensive means of forming these basons; and he shews that sand may be employed for this purpose in the large way, provided that the lead, instead of being so much vitrified as to be imbibed by the cuppel, be simply converted into litharge, which is to be progressively removed by bellows and other means, until the silver remains nearly in a state of purity. M. DUHAMEL is convinced that this mode of proceeding may be adopted with very great advantage.

Essay on the Analysis and Recomposition of the two fixed Alkalies, and of some of the Earths which are reputed to be simple or primitive. By M.M. GUYTON and DESORMES.—The contents of this paper appear to have been so satisfactorily refuted by M. Darracq, in a Memoir published in the *Annales de Chimie**, (Tome 40, p. 171); that we deem it unnecessary to trouble our readers with the particulars of it.

Second Memoir on the Use of Mercurials in the Small-Pox. By M. DESESSARTZ.—In the former paper on this subject, (see M. R. vol. xxxv. N. S. p. 531.) the author concluded that mercury, given in the small-pox before the attack, and in the course of the disease, when complicated either with the *lues venerea* or with herpetic eruptions, not only was not hurtful, but mitigated the usual severity of the small-pox. In the present memoir, he attempts to confirm his former conclusions by additional cases of small-pox supervening on the *lues venerea* and herpetic eruptions, under the influence of mercury. In one of these cases, the mother and the infant at the breast were in a state of mercurial salivation when the small-pox supervened in the infant, who had this disease in a regular and mild manner.—The writer quotes the observations of Malouin, Poissonier, Rosenstein, Lowe, Roussel, Van Woenzel, Gouillart, Grassius, Boerahave, &c. to evince the power of mercury in mitigating the small-pox: but the preventive powers of this drug cannot be proved by evidence.

Third Memoir on the Utility of Mercurial Preparations in the Treatment of the Small-Pox. By the Same.—M. DESESSARTZ

* See a subsequent Article in this Appendix, p. 524-5.

here continues his account of cases, in order to shew the utility of mercurial preparations in the small-pox; and he explains his method of employing mercury as a preparation for inoculating, or for mitigating the natural small-pox.

His mercurial preparation consists of calomel, with double its weight of jalap, iris root, and sugar, triturated together. It is administered so as to purge daily, both before the invasion of the small-pox, and on its attack, to the time of complete suppuration.

The well-informed English Physician will perceive nothing new in the above memoirs; and he will demur to the opinion that the treatment recommended operated by any specific action of mercury: deeming it more reasonable to impute the good effects produced, to the removal of irritating matter from the stomach and bowels by purging.

Memoir on the Changes which take place in the Organs of Circulation in the Fœtus, when it has begun to breathe. By M. SABATIER.—Instead of adopting the general idea that the blood passes from the right auricle to the left, and from the left to the right, this author thinks that all the blood of the *vena cava inferior* passes into the left auricle, and the blood of the *vena cava superior* into the right auricle; whence it would follow that, in the fœtus, all the blood returns nearly as in the adult before it commences its course, and traverses the aorta. To explain why, after birth, the blood ceases to pass through the *foramen ovale*, from the right to the left side; and why the *canalis arteriosus*, and the umbilical arteries, are closed; is the object attempted in the present memoir, by an observation which has escaped anatomists, viz. the structure of the aorta as it goes off from the left ventricle: but for this anatomical explanation, we must refer to the paper itself.

Inquiries concerning the Cause of Umbilical Rupture at the Time of Birth. By PIERRE LASSUS.—A hernia at the *umbilicus*, formed at birth, is a rare occurrence; and it is seldom curable, unless it be slight, and has been formed a short time before birth. If the tumor be small, and still covered with *peritoneum*, and with the *aponeurosis* which forms the *linea alba*, it is possible to make a radical cure, and no strangulation is to be apprehended: but it will often gradually reduce itself. The hernia is sometimes formed in the first month of pregnancy; and the great size of the liver is supposed to be the chief cause of this affection.

NATURAL HISTORY.

On a new Methodical Table of the Classes of Birds. By M. LACÉPÈDE.—This well-known and ingenious naturalist, having

ing for a course of years been employed in examining and comparing together the vast collection of birds in the National Museum of Natural History, was convinced of the necessity of a new classification of these animals, by which they might be arranged with more precision and simplicity. He commences with noticing the form of their feet and claws, observing that it is the organization of these parts which determines their habitudes. 'The construction of their feet (says he) directs them to seek their place of refuge on the tops of trees, in low bushes, on the dry ground, in dirty marshes, on overflowed banks, or on lakes and seas: we also farther perceive that the manner of attack and defence, and the nature of the aliment, preferred by birds, have a relation to the form and characters of their feet.' The beak, or bill, is the next object of attention: then the form of the head; and the varieties in the tinges of the plumage are directed to be arranged in the order of the prismatic colours.—By M. LACÉPÈDE's new method, the two thousand five hundred and thirty-six kinds of birds, already known to naturalists, are distributed into two classes (*sous-classes*), four divisions, nine subdivisions, forty orders, and one hundred and thirty genera. A table, drawn up according to this new mode of classification, is given at the end of the memoir, and its merit will be obvious to naturalists.

Pursuing the ideas suggested in this paper, M. LACÉPÈDE submits to the Institute, in a subsequent lecture, a memoir, containing

A new methodical Table of Animals which suckle their Young (des animaux à mamelles). According to this table, the four hundred and twenty *mammifères* already known are distributed into three divisions, ten subdivisions, twenty-two orders, and eighty-four genera. This method of arrangement is also minutely illustrated by an annexed table; the first grand division of which includes the *mammifères* without membranous wings or fins, or quadrupedes properly so called; these are subdivided, 1st, into *quadrumanes*, or animals having the four feet in the form of hands; 2d, into *pedimanes*, the hind feet in the form of hands; 3dly, into *plantigrades*, the sole of the foot divided in such a manner as to support the animal when he walks; 4thly, *digitigrades*, fingers without hoofs; 5thly, *pachydermes*, the fingers inclosed in a very thick skin, or more than two hoofs; 6thly, *bisulques*, or *ruminans*, or hoof divided in two; 7thly, *solipedes*, or animals with only one or an undivided hoof. The second grand division is of *mammifères* with membranous wings; the *cheiroptères*, or the fore-feet furnished with membranes in the form of wings. The third, of *empétrés*, or animals

mals with the hind feet in the form of fins; and of the *cétacées*, or animals with no hind feet.

Our readers will judge, from this abstract, of the system on which this arrangement is conducted.

We have now gone through the volume appropriated to the *Mathematical and Physical Sciences*; and in our next Appendix we hope to furnish our readers with an account of the other two volumes of this series.

ART. XV. *Annales de Chimie*; i. e. Chemical Annals. Nos. 118—123. 8vo. Paris. 1802. Imported by De Boffe, London.

NEW Experiments on the Spontaneous Motions of different Substances, when approached by or in contact with each other. By M. B. PREVOST, &c. &c.—This paper is intended as a reply to that which was published on the same subject in the 37th volume of these Annals by Dr. Carradori. In the first series of these experiments, M. PREVOST relates the effects observed when æther or camphor were placed on water or quicksilver; and, in a second series, he shews that similar effects may in some cases be produced without the assistance of odorous, oily, or volatile substances.—From the whole of the experiments, he concludes:

1. That the spontaneous motions of certain bodies are produced by an invisible fluid.

2. That the more odorous bodies possess this property to the greatest degree, and therefore that it is not confined (as Dr. Carradori asserts) to oily or resinous substances.

3dly, That all liquids have the property of repelling one another, when placed under certain circumstances.

Observations on the Substitution of peeled or pearl Barley for Rice. By M. PARMENTIER.—The author strongly recommends the use of peeled barley in all public establishments, as well as in private houses, on the score both of œconomy and salubrity.

Observations on the Affinity which the Earths exert on each other. By M. DARRACQ.—This chemist, having repeated, with great care, the experiments made on the earths by M. Guyton, considers himself authorized to conclude that the greater part of the phænomena, observed by that gentleman, were occasioned by impurities contained in the substances which he employed in his experiments.

Remarks on the Observations made by M. Paise, and published in No. 117 of the Chemical Annals, on Barytes and Strontites;
with

with a new, certain, and easy Method of obtaining those alkalis perfectly pure. By M. DARTIGUES, &c. &c.—The writer of this paper first shews that M. Paise could only obtain carbonate of barytes by decomposing nitrate of barytes with carbonate of potash, and that he has confounded this substance with the pure or caustic barytes which may be obtained by exposing nitrate of barytes to a strong heat.—He afterward recommends the following process as the most oeconomic way of procuring pure barytes:—the carbonate of this earth, natural or artificial, is to be strongly heated with 12 or 15 times its weight of charcoal; after which, the residuum is to be well washed, and will then be found as pure as that which is obtained when the nitrate has been decomposed by heat.

Note on the Properties of the Oxalic Acid. By M. DARRACQ.—M. Brugnatelli having stated, in the 29th volume of the *Chemical Annals*, that oxalic acid has erroneously been considered as a proper re-agent to detect the presence of lime: and having supported this assertion by some experiments; the author of the present note was induced to repeat them, and, from the results which he obtained, he is of opinion that these conclusions are not accurate: since oxalic acid always precipitates lime from various solutions, except the acid menstrua be in excess. In such cases, therefore, this excess should be saturated by an alkali, and oxalate of ammonia should be employed in preference to uncombined oxalic acid.

A new Process for the Earthing (Terrage) of Sugar, proposed by M. Hapel-Lachenaie, of Guadaloupe.—This paper cannot be abridged, nor does it contain any thing interesting to the generality of chemical readers.

Observations on the internal Temperature of Vegetables, compared with that of the Atmosphere. By M. SOLOMÉ.—We are here presented with an account of some experiments, made by introducing thermometers into holes bored in the trunks of certain trees. The author observes ‘that the only value, which he attaches to these first attempts, is the having opened the way to philosophers who may be better qualified to make such experiments, and will render them useful.’ M. SOLOMÉ, however, mistakes in supposing that he is the first who has entered into this investigation; because the late Mr. John Hunter, so long since as the winter of 1775-6, made a great number of experiments on the internal temperature of vegetables, exactly in the manner adopted by M. SOLOMÉ; and an account of the whole may be seen in the *Phil. Trans.* for 1778, p. 7.

The real or affected ignorance of the French, respecting the state of science in this country, is truly astonishing!!!

An

An Essay on the Preparation of Phosphoric Æther. By M. BOUDET.—Having prepared some pure phosphoric acid, by decomposing nitric acid with phosphates, M. BOUDET mixed it with alcohol, and distilled with a Woulfe's apparatus. He obtained, 1st. an acid liquor slightly coloured, which had a disagreeable odour; 2dly. a very pale yellowish oil, which swam on the former liquor.—On examination, he found the first product to be alcohol, but the second possessed the characters of phosphoric æther.

Notice, concerning Oxide of Iron. By M. ROARD.—The experiments made by this chemist were intended to ascertain the best and most economical method of removing iron-moulds from linen, &c.—The acidulous oxalate of pot-ash (salt of sorrel) has been commonly employed for this purpose, and M. ROARD compared its effects with the acidulous tartrate of pot-ash (cream of tartar) and with very dilute sulphuric acid. Having stated the results of his comparative experiments, he says; 'In consequence of the different trials to which I have subjected the substances capable of acting on oxide of iron and on ink, we see that acidulous oxalate of pot-ash does not exclusively possess this property; since the acidulous tartrate of pot-ash, and very dilute sulphuric acid, may be employed for the same purpose with very considerable advantages, not only on a large scale, but also in every other case in which the oxalate of pot-ash has hitherto been used.'

Memoir on the Gum contained in the Bulb of the Hyacinthus non Scriptus. By M. LEROUX.—In our account of the 39th vol. of these annals, we noticed a letter from M. Deyeux to the editors, giving an account of this discovery of M. LEROUX.—In the present paper, this gentleman first describes the various processes by which the gum may be extracted. but, as this is essentially performed by pounding the root, by infusing the pulp in water, by occasionally subjecting it to pressure, and by evaporation, we need not enter into minute particulars. He then states the proportion of the principles of the hyacinth, recently taken out of the earth, to be nearly as follows.—

Water—	73, $\frac{3}{4}$
Gum—	18, $\frac{1}{2}$
Vegetable fibre—	7, $\frac{1}{4}$
—	—
	100,0
—	—

The memoir is concluded by some remarks on the culture of the plant, and the utility of the gum.

Experiments concerning the Analysis and Synthesis of the Alkalis and Earths, announced by M. M. Guyton and Desormes. By M. DARRACQ.

DARRACQ.—M.M. *Guyton* and *Desormes* having published, in the 3d vol. of the *Memoirs of the Institute of France**, an account of some experiments, from which they asserted that the composition and decomposition of the two fixed alkalis and of some of the primitive earths had been effected, M. DARRACQ was induced to repeat these experiments; and, having described the mode which he adopted, together with the results, (which certainly appear to be decisive,) he thus concludes.

‘ If the experiments which I have described in the course of this memoir be exact, and if I have properly observed the phænomena afforded by them, the result must be that the facts announced by M.M. *Guyton* and *Desormes*, although for the greater part correct, do not lead to the conclusions which they have inferred, on account of the nature of the substances employed by them;—that at least for the present, the alkalis and earths must remain in the class of simple or undecomposed bodies;—that the experiments of these philosophers do not prove that pot-ash is formed of lime and hydrogen;—that magnesia and azote produce lime;—that alumine and azote constitute magnesia;—and, in short, that magnesia and hydrogen form soda.—I do not, however, assert that these are simple substances, but only that the facts lately brought forwards are not competent to prove the contrary.’

Observations on the Existence of Phosphorus in Sugar. By M. BOULLAY.—This chemist had occasion to prepare sulphureous acid, by distilling a mixture of sulphuric acid and sugar; and he says that he obtained a considerable quantity of phosphorated hydrogen gas. He has not, however, been able to discover phosphorus, nor any of its combinations, in sugar.

Reply to the Remarks of M. Dartigues, &c. &c. concerning Barytes and Strontites. (See p. 522, 3.) By M. PAISSE.—This reply evinces that its author persists in his former opinion: but we do not deem it necessary to transcribe the particulars of the paper.

On the Electricity called Galvanism. By M. VOLTA.—This excellent paper contains the author’s system of the theory and doctrine of galvanic electricity: but we must refer our readers to the original, because an abridgement of it cannot be brought within the limits necessarily prescribed by the nature of our work.

Memoir on Medicinal Spirituous (alcoholiques) Tinctures. By M. PARMENTIER.—Instead of the medicated wines which are sold by the druggists, and which often become spoiled, or which are of unequal qualities, M. PARMENTIER recommends tinctures to be made with diluted alcohol; so that, by the addition of these tinctures to wine, any of the medicated wines

* See p. 519. of this Appendix.

may be immediately prepared, and, by a due observance of the proportions of the tincture, their medicinal quality will always be uniform.

An Examination of different Kinds of Pot-ash, with simple Methods of ascertaining the Proportion of Alkali and of other Salts which they may contain. By M. VAUQUELIN.—M. V. ascertains the quantity of alkali by the proportion of nitric acid required to effect saturation: but, previously, the density of the acid must be determined, as well as the degree of it which is necessary to saturate any given quantity of pure pot-ash.—The proportion of sulphuric acid in sulphate of pot-ash is determined by nitrate of barytes, and that of the muriatic in the muriates which may be present, by nitrate of silver. The author then states the proportion of the various substances contained in six species of pot-ash, as follows:

Names of the Pot-ashes.	Pot-ash of Russia.	Real Potash.	Sulphate of Pot.	Muriat of Pot.	Insoluble Matter.	Carbonic Acid and Water.
	1152	772	65	5	56	254=1152
	Pot. of America.					
	1152	857	154	20	2	119=1152
	Pearl-ash.					
	1152	754	80	4	6	308=1152
	Pot. of Treves.					
	1152	72	165	44	24	199=1152
	Pot. of Dantzic.					
	1152	603	152	14	79	304=1152
	Pot. of Vosges.					
	1152	444	148	510	34	304=1152

A Letter from M. VAN MARUM to M. Volta, containing an Account of some Experiments made with the Electrical Pile.—The facts detailed in this long letter are numerous, but not very striking. We shall therefore refer our readers to the original.

Report made to the National Institute on the Experiments of M. Volta.—In this paper, the principles of M. Volta's theory of the Galvanic Electricity are stated.

Observations on the Combination of the Tartareous Acid with the Salifiable Bases, &c. &c. By M. THENARD.—We noticed a report

report on this memoir in our last Appendix, p. 491. in an article on the Chemical Annals.

Memoir on a new Combination discovered in Zaffre, which M. Brugnatelli has supposed to be Cobaltic Acid. By M. DARRACQ.—M. Brugnatelli, in a memoir printed in vol. xxxiii. p. 113. of the Chemical Annals, gave an account of some experiments on the grey oxide of Cobalt, commonly called Zaffre; from which he inferred that this substance contains a peculiar metallic acid, and which he therefore has denominated cobaltic acid. M. DARRACQ, however, on repeating these experiments, has discovered that the acid substance, which combines with ammonia and with water, is not (as M. B. supposed) cobalt converted by oxygenation into an acid, but an arseniate of cobalt rendered soluble by an excess of the arsenical acid. In order to prove this in the most evident manner by synthesis, M. DARRACQ dissolved oxide of cobalt in arsenic acid, evaporated to dryness, and treated the residue with distilled water; after which, this solution was found to possess all the properties of the pretended cobaltic acid.

Extract of a Letter from M. VAN MARUM to M. Berthollet.—M. VAN MARUM here relates that he has produced effects similar to those of the electrical pile of M. Volta, as far as the decomposition of water is concerned, by passing a current of electrical fluid from a common machine through a tube containing water. He employed, for this purpose, very fine iron wire inserted in thermometer tubes, which were introduced and fixed at a proper distance in the opposite extremities of a larger tube containing the water.—This discovery of M. VAN MARUM, however, has been anticipated by the ingenious experiments of Dr. Wollaston, published in the Phil. Trans. for 1801, p. 427, which we noticed in our late review of that volume*. The only difference is, that the wire employed by Dr. Wollaston was of gold, while the experiments of M. VAN MARUM were made with iron wire.

Description of a Stove on the Principle of the Swedish Fire-place, with Registers to admit warm Air. By M. GUYTON.—This paper cannot be understood without the plate.

Observations on the Proof of Pot-ash, by the Administrators General of Gun Powder and Salt Petre.—Nitrate of lime has been hitherto employed for this purpose, but nitrate of strontian is found to answer much better. For the particulars, the original memoir must be consulted.

Observations on Dying with Madder; and a simple and certain Mode of obtaining, with the greatest Beauty and Solidity, the Colour

* See Rev. for March last, p. 300.

called Adrianople Red. By M. HAUSSMANN.—This paper may perhaps be perused with advantage by dyers, and others who are engaged in similar pursuits.

Extract of a Report on the Oxides of Manganese, which may be employed in the Arts. By M.M. CORDIER and BAUNIER.—This investigation was undertaken to ascertain which of the different kinds of manganese, found in the territories of the French Republic, was most proper to be employed in the fabrication of oxygenated muriatic acid.

Exposition of a new Method of separating the Silver which is alloyed with Copper in base Coin. By M. NAPIONÉ.—The usual mode hitherto employed for this purpose has been liquation with lead, but in many cases it has been found very inadequate. The writer of this paper, therefore, having reflected that sulphur has a greater affinity for copper than for silver, conceived hopes that, by the addition of this substance, the greater part of the silver would become concentrated in a portion of the copper; so that it might be immediately subjected to cupellation: while the other part, or matt, being less rich, might undergo the process of amalgamation.—He then relates his experiments; from which it appears that this method may be employed on a large scale with much advantage, and that the expense attending it will not amount to one fifth of the cost of ordinary liquation.

Report made to the National Institute, on the Establishment formed by M.M. ANFRYE and LECOUR to extract the Copper and Tin from the Scoria of Bell Metal.—These scoria had been abandoned as absolutely useless, and were therefore only employed to repair roads, &c. until M. ANFRYE discovered a method in the dry way, by which from 30 to 40 pounds of tin and copper may be separated from a quintal of the scoria. The process appears to be very simple, nothing more being required to separate the tin from the copper, than to promote the oxidation of the former; and this oxide is afterward separated from the copper by washing. The oxide of tin is then mixed with one-eleventh part of powdered charcoal, and is reduced in a wind furnace.

Note on the Hydro-sulphuret of Soda. By M. VAUQUELIN.—Having washed a large quantity of soda, in order to extract the carbonate, M. VAUQUELIN observed, at the end of a few weeks, a white salt at the bottom of the mother liquor. This salt was in the form of tetrahedral rectangular prisms, terminated by four-sided pyramids; and some were of an octahedral figure. The flavour at first was acrid and caustic, but afterward became extremely bitter, with a slight smell of sulphurated

rated hydrogen gas. The author then relates some experiments which he made on this salt, and which prove it to be an hydro-sulphuret of soda.

Extract of a Letter from Mr. CHENEVIX, of London, to M. Vauquelin.—Mr. C. here acquaints M. Vauquelin that Mr. Hatchett has discovered a new metal, in a mineral from Massachusetts, to which he has given the name of Columbium. This metal is acidifiable, and may be converted into a white oxide and acid. With tincture of galls, it forms a beautiful orange-coloured precipitate; and, with the prussiates, it produces one of a green colour. It likewise combines with the alkalis, and expels the carbonic acid. Mr. C. also mentions that he has obtained nickel and cobalt which were not attracted by the magnet.

A new Mode of forming Ammonia.—M. Lampadius, of Freyberg, has observed that, when crude tartar, or cream of Tartar, has been heated until the flame and smoke disappear, ammonia may be obtained by the addition of water.

Observations on some Effects of the Electric Fluid, when put in motion by the Pile of M. Volta. By M. RITTER.—The most remarkable of these effects is the following: M. RITTER exposed himself, during one hour, to the action of a pile composed of 100 pieces of copper and zinc; and he felt more pain when he touched the copper than when he touched the side at which the zinc was placed. The arm which had touched the copper experienced a sensation of cold for some time afterward, but the other, on the contrary, felt hot. The arm on the copper side of the pile lost its power of motion, while that on the zinc side seemed to have its strength increased. At the end of an hour he was seized with a diarrhæa, and became much enfeebled; he even felt the effects of this galvanism so much as to be incapable of doing any thing for ten days, and he experienced a remarkable disgust whenever he approached the pile, or any electrical machine. M. Darnim, and some other persons, submitted to the same experiment, and were affected nearly in a similar manner.

Memoir on a native Phosphate of Iron mixed with Manganese. By M. VAUQUELIN.—This mineral, found in the neighbourhood of Limoges, was at first supposed to be an ore of tin; it is of a reddish brown colour, and, when divided into small thin pieces, has a brilliant lustre, and is semi-transparent. It slightly scratches glass; it affords a yellowish grey powder; and its specific gravity is 3655.

By the blow-pipe, it melts into a black enamel, and does not exhale any odour during the fusion. It is composed as follows :

Oxide of iron	—	31
Phosphoric acid	—	27
Oxide of manganese	—	42
		<hr/>
		100
		<hr/>

The author observes that this substance may be very useful for porcelain, &c., since it is easily fused, and produces black, brown, and violet enamels.

Observations on the Acetic and Acetous Acids. By M. DARRACQ. In the commencement of this paper, the author concisely notices the experiments and opinions of M.M. *Adet* and *Chaptal*; and, having afterward related the experiments made by himself, he concludes that there is not any difference in the constituent principles of these acids;—that water and mucilaginous matter, or extract, are the sole causes of the apparent difference in their properties;—and, consequently, that there exists only one acid of vinegar, which, being at the maximum of oxygenation, ought to be denominated acetic acid.

Observations on the Sap of Asparagus and of Cabbage. By M. DELAVILLE. This paper does not appear to require any particular notice.

Letter of M. DESCROIZILLES.—A bottle, in which was some phosphorus covered with water, was burst by the freezing of the latter; in consequence, some books and papers were set on fire by the phosphorus, and the author nearly lost his life. He therefore writes this letter as a caution to those who keep phosphorus in the manner above mentioned, and recommends that the bottles should always be placed in copper cases lined with bran and paper.

Memoir on Vegetable Gluten. By M. CADET.—The experiments made by this gentleman induce him to conclude,

- 1st. That fresh gluten is insoluble in alcohol.
- 2dly. That it becomes soluble by the acid fermentation.
- 3dly. That this solution is precipitated by water.
- 4thly. That the same, when evaporated to the consistency of a syrup, may be employed as a varnish.
- 5thly. That colours may be mixed with this varnish.
- 6thly. That vegetable colours combine preferably with gluten.

7thly.

7thly. That paint prepared with the gluten becomes quickly dry, has not any pernicious odour, and may be washed.

8thly. That a very tenacious and solid lute may be formed with gluten and lime.

Experiments on the Tanning Principle, and Reflections on the Art of Tanning. By M. MERAT GUILLOT.—We do not perceive any thing very remarkable in this paper.

These numbers contain some other articles, which, not being original, we do not particularize.

There has been published, and imported by M. de Boffe, a *Table générale raisonnée des matieres contenues dans les 30 premiers volumes des Annales de Chimie; suivié d'une table alphabetique des auteurs qui y sont cités.* 8vo. pp. 430.

ART. XVI. *Tableaux de Famille, &c. i. e. Family Pictures, or the Journal of Charles Engleman.* Translated from the German of AUGUSTUS DE LA FONTAINE, by the Author of *Caroline of Litchfield* (Madame de Crousaz). 12mo. 2 Vols. Paris. 1801. Imported by de Boffe, London.

IN the preface to this work, Madame Crousaz gives an animated and ingenious description of that difficult though humble province of literature,—translation; and she thus replies to a friend, who compliments her on her peculiar excellence in this line:

‘ Yet I know nothing so ungrateful and thankless as the task of the translator. If the version be good, it is the author alone to whom the reader feels himself obliged; if the work be bad, the translator alone is accused: if the version be liberal, it is said to want grace and elegance; if it be diffuse, it is deficient in strength and spirit. The difficulty of exactly catching the genius of one language which is not familiar to me, and which differs so materially from my own, of preserving inviolate the strength of the one and the purity of the other; and the obligation to alter nothing, to rigidly impart an idea in which I do not accord, or to copy an incident which is displeasing, when conscious that it might be improved: all these circumstances induce me to think that it is easier to compose than to translate.’

Madame de Crousaz pursues this subject even to the region of Parnassus; and she recounts to her friend the following *jeu d'esprit*, which was prefixed to one of her former publications:

‘ Vain is the effort to engrave
Colours that a *Reubens* gave,
Breathing tints and glowing hues;
Like the lyre, at second hand,
Stript of all its proud command,
Torn from Genius and the Muse.

So labour'd *versions* oft efface
 All the poet's fleeting grace,
 Which a single touch inspir'd;
 Like the rose that winds have tost,
 Fading when the stem is lost,
 Which its beauteous form required.*

We have before observed *, respecting the writings of M. DE LA FONTAINE, that one of his qualixies is to rise in the reader's estimation by gradual and progressive advances; and this is surely preferable to the art of sinking, in which so many are equal proficient. The first chapter of the volume before us is intitled, by the journalist, 'My Commission of Biography,' and contains a whimsical relation of the circumstances whence he derived the commission, with the manner of his being invested with it. It is a painting of the Shandean school, and not a bad copy of the mock solemnity of Sterne's affected pathos:

'This infant (added my father, pointing to me,) shall inherit this *Bible* after my death; and promise me, my Charles, that you will fill all these blank leaves with the actions and occurrences of your life, be they good or bad: promise me, my child.—My father rose from his seat, his eye was animated, his voice had something of peculiar solemnity,—my uncle rose also, and laid down his pipe,—my mother clasped her hands. This scene, and the solemn silence which accompanied it, impressed my mind with awe; I advanced—I gave my hand to my father—he took off his cap—my uncle held out his hand—and my mother embraced me with tears in her eyes—while, to my father's benediction, which accompanied the *Bible*, every one said—AMEN.'

From the hour of this *pathetic* ceremony, the young Charles (then twelve years old) determined on being his own biographer; the charms of authorship captivated his youthful imagination, and the first thing which he wished to see was—a printing press. Instead of playing at marbles, like other boys of his age, he was continually ruminating on the task which his father had enjoined to be performed in the *Bible*; he prepared for it with the same speculation which many authors exercise when they set out on travels, for the purpose of making a book; and he availed himself of every little incident in his own family. Apprehensive, however, that a journal barren of misfortunes would be insipid, he earnestly wished that his life might be in some degree chequered with sorrow, in order to afford just such a number of unhappy adventures, that a spring of tears might not be wanting to water the dry ground of his narrative.

* See M. R. Vol. xxiv. N. S. p. 565, &c.

A love-story soon presents itself; and the journal improves (as Charles very rightly conjectured it would) with the melancholy history of the beautiful Susette; who is dismissed from her father's protection for a fault perhaps *unpardonable*, but certainly not so *unnatural* as the conduct of her parent who, in consequence of her frailty, abandons for ever his only child. We must not, however, give too much attention (partial as we are to beauty) to this *picture*. *Le Vaut-rien* is another equally interesting; the mournful incidents of his life, it seems, were derived from his parents conceiving an aversion to him because he was born with red hair; and *Le Vaut-rien* (the good for nothing) owed this disgraceful name, with ten thousand calamities, to the fatal influence of these ruddy locks.

The character of the artful Julia is the best sketch of the painter; in which the triumph of vice over virtue, and of virtue over vice, with the struggles between ambition and love, are touches of an animated and ingenious pencil. In the *picture* of the school, we are amused by the master's whimsical method of classing his scholars according to the impression which his ideas receive from their infantine physiognomy; and we smile at the conceit of aquiline noses being characteristics of distinguished birth, seldom to be found among the vulgar.

In taking leave of this journalist, we must acknowledge that we have been much amused with many parts of his narrative: but we cannot close our remarks without a hint of congratulation to our fair countrywomen, that they have not German despots for parents. If the national character of the *German father* be accurately portrayed in the features of *Le grand Bailli*, and in those of *my Uncle* (who is a very bad copy of Uncle Toby), our English wives and daughters may bless those kind stars which were the ascendants at their birth, and commanded it to be on this side of the Northern Ocean.

ART. XVII. *Mémoires Historiques, &c. i. e.* Historical Memoirs of *Maria-Theresa-Louisa, Princess of Lamballe*, one of the principal Victims sacrificed on the horrible Days of the 2d and 3d of September 1792. Published by Mme. GUÉNARD. Sm. 8vo. 4 Vols. Paris. 1801. Imported by De Boffe, London.

THE first and second volumes of this work portray a character which belonged to the first circles, and which for some time enjoyed the highest favour of the late Queen of France, during the most brilliant period of the court of Versailles. The last two are chiefly occupied in repeating the wearisome tale of the revolution; and here its gloomy aspects

and forbidding traits are alone exhibited : it is represented as an event originating in private hatred and malice ; and as carried on by fraud, usurpation, and every unworthy art, for the most detestable purpose, that of dethroning a virtuous Prince, in order to substitute in his place an odious monster. Had not *d'Orléans* been the most cowardly of men, (or, as *Mirabeau*, after his secession from him, expressed it, *lâche comme un laquais*,) the supreme power would have been early lodged in his hands, and the good Monarch would sooner have been dethroned, or have fallen a victim to violence.

If, as a politician, this fair biographer * of *Madame de Lamballe* be partial, she appears everywhere amiable ; if her sensibility be roused by fallen greatness, her heart sympathizes with the distresses of the poor ; if the fall and captivity of the descendant of a long race of monarchs affect her, she describes with heartfelt glow the charitable acts of her heroine, and the beneficent deeds of the good *Duc de Penthièvre* ; and if she censures the public conduct of the leaders of the revolution, she is not reluctant in doing justice to the talents of some, and to the virtues of others. She admits the great abilities of *Mirabeau*, and vindicates *Necker* and *La Fayette* from several calumnies ; and though she laments many of their measures, she will not pronounce on their motives, but leaves them to be judged by posterity. She regrets that *Bailly* was drawn into the transactions of the time, does justice to his high scientific and literary merits, and weeps over his fate. When speaking of *d'Orléans*, however, language seems inadequate to the expression of her detestation : had it not been for him, she thinks, the King and the Assembly would at length have understood one another ; unparalleled horrors would never have happened ; streams of blood, which have polluted and hardened the age, would never have flown ; the world would have been spared a million of calamities ; and France would have become a free and happy country.

The work commences with an account of the connection between the House of Savoy and the reigning family of France, and with a lively sketch of the character of the first Charles Emanuel.—The father of the unfortunate heroine of these pages, the *Prince de Carignan*, held at the court of Turin the same rank which the Duke of Orleans held in France. The beauty and vivacity of *Mademoiselle de Carignan* induced her parents to destine her for the French court ; and her Sovereign, also, hoping

* As no intimation is given to the contrary, we suppose that the memoirs are written by *Mme. Guérard*, who avows herself to be the publisher.

that by her means his daughters might be married to the younger grandsons of Louis the XV. acceded to the plan, and instructed his ambassadors to promote it.

The Duke *de Penthièvre*, consulting the King respecting a proper wife for his son, the Prince *de Lamballe*, his Majesty recommended Mlle. *de Carignan*; the proposal was approved, the proper steps were taken, and the match was concluded accordingly.—The state of the French court, and the characters of those who made the principal figure in it at the period of the Princess *de Lamballe's* arrival in France, are well described.

The Princess for a short time deemed her new connection a happy one, as her husband was of a good disposition, appeared fond of her, and treated her kindly. Unfortunately, however, he had been connected with the Duc *de Chartres*, afterward *d'Orléans*, and had shared in all his excesses; and he had not been many months under the ties of wedlock, before his old habits recurred with additional force: he now became inseparable from his former profligate associate, and neglected his wife; while a disease, the consequence of his vices, arrested his career, and baffled medical skill; and this unhappy Prince, the heir of vast domains, now a prey to remorse and to excruciating pain, was forced to look to death as the only end of his sufferings. The behaviour of the Princess is described as most tender and affectionate.—The author insinuates that the Duke *de Chartres*, intending to marry Mademoiselle *de Penthièvre*, (which he afterward accomplished,) led her only brother into fatal excesses, with the design of succeeding, in right of his wife, to the immense possessions of her house. It seems, however, that this surmise was never made till subsequent events had developed the character of that monster. We apply this harsh name to a man whose actions seem to have obtained it from her by general consent; yet that he was not always—

——— “*Monstrum nullâ virtute redemptum
A vitiis,*”——

is proved by two traits recorded by the present biographer, and which the love of justice even to the worst of characters induces us to copy:

‘The Prince, one day, finding his carriage interrupted by a crowd in a narrow street, inquired into the cause of the assemblage, and was thus addressed by a venerable aged person: “An honest tradesman has given credit to several persons who have neglected to pay him, and he therefore is unable to take up a bill drawn upon him. His creditor has seized every thing, notwithstanding that his wife has been only two days delivered of her sixth child; and the crowd only amuse themselves with gazing at the sight, without being disposed to lend the sufferer any relief.” The Duke, on hearing this, leaped out of his carriage, and forced his way through the crowd till

he reached the officer of justice, who did not know him. He ordered him to proceed no farther:—"On what ground?" said the evil genius, "my authority is legal, and nothing can hinder me from acting on it."—"I will hinder you effectually."—"Will you? we shall see. No violence, or I will inform against you."—"I don't believe it: but let us finish, and away with you."—"You joke, I fancy."—"No, I am in earnest; give me some paper."—"For what purpose?"—"You shall see," said the Prince; and he drew a bill for six hundred francs on his treasurer, and gave it to the officer, who became confounded at the signature; while the Duke mounted his carriage, and drove from the spot at full speed.'—

Another time, as he was going to his seat at *Mousseau*, he saw a man standing at the threshold of his little hut, and weeping; he went up to him, and asked what was the matter with him?—"Alas! Sir, my wife is just brought to bed, and we are so poor that no one will be god-father to my child."—"Is that all?" replied the Prince, "I will."—He then desired the father to shew the way, entered the house, and beheld a woman lying on a wretched bed, surrounded by four or five little children, who looked as wan as herself, with the new-born infant at her breast, and a poor old woman, her mother, attending upon her;—"Come, my good woman, (said the Duke,) let us take the little infant, and let us go and give it a name." The old woman, astonished that so fine a gentleman should become the godfather of her grandchild, took it up in her arms, and crossed the court with her son-in-law and the Duke, who left the hut last, and who laid on the chimney piece 25 louis; he then called a hackney coach, drove to the church with the husband and the grandmother, whispered in a low tone his name and quality to the clergyman, named the infant, signed the register, and quitted the church before the poor persons had time to learn from the signature, that it was the Duke *de Chartres* who had held the poor infant to the font, and who afterward continued his kindness to his godson.'

A curious account is given of the intrigues, which at this time were carried on by different courtiers, in order to get into their hands the management of the indolent monarch Louis the XVth. The *Noailles* family placed Madame *de Lamballe* in his Majesty's way, in the hope that her charms would raise her to the throne; and the scheme would in all probability have succeeded, had it not been defeated by counterplots:—the minister *Choiseul* made Louis enamoured with the plan of a marriage between the Dauphin and an Archduchess of Austria, as leading to a perpetual peace, the favourite object the king:—while the Duke *de Richelieu* threw a mistress in his way, Mademoiselle *l'Ange*, afterward Countess *Dubarry*, and defeated both the scheme of the *Noailles* and the object (though not the plan) of *Choiseul*; for, though the Archduchess became *Dauphine*, *Dubarry* reigned, and the minister was disgraced. The marriage of the Duke *de Chartres* to Mademoiselle *Pen-*

histoire, that of the Dauphin, the behaviour of the Dauphine, the elevation of the mistress, and the fall of the minister, occupy the remainder of the first volume.

The second volume commences with the marriage of Monsieur with the eldest Princess of Savoy; and a very amusing account is given of her journey from the frontiers to Paris. This match was soon afterward followed by that of the Comte d'Artois with her younger sister; and characters of the parties are drawn in the same happy manner which distinguishes all the portraits given in these pages.—The Princess Louisa, a daughter of Louis XVth, shut herself up in the convent of St. Denis, and abandoned herself to all the austerities of a monastic life, from which no persuasion could induce her to desist, in the pious hope of prevailing on heaven to work the conversion of her father. The tale is finely wrought, and, though true, it has all the air of romance.

Versailles, it is said, at this time resembled Olympus: Bacchus and the licentious pleasures inhabited the apartments of the King: Venus and the Graces adorned those of the Dauphine; and Minerva and the Sciences were the inmates of Monsieur and Madame de Provence: while, on the other hand, with the daughters of the Monarch, the Christian religion and its ministers were in full authority.

About the beginning of the summer in 1774, the King was seized with the small-pox. It was proposed to him to employ our countryman, Doctor Sutton: but the Monarch, who had overturned the established laws of his kingdom, would not employ the only man who could save his life, because he was not of the faculty. When every hope was relinquished, however, they sent for Dr. S., who said, without hesitation, that all was over. After this *arrêt*, the royal patient ordered Madame Dubarry to be led away, and employed himself in preparing for his salvation: the *viaticum* was administered on the next day; and the grand almoner, at the request of the King, (he being too weak himself,) pronounced these words:—"Though his Majesty is not obliged to account for his conduct but to God alone, he repents his having caused scandal to his subjects, and declares that, in future, he will live only for religion and the good of his subjects:"—a resolution which, if sincere, the writer thinks, though it came too late for this world, would obtain grace from God.—A trait of his successor, which shews the weakness of conduct that always distinguished him, here occurs:—on his accession, he broke open the sealed casket which his father had left for him, and there found pointed out to him the persons whom he should employ as ministers; and the appointments were accordingly made out, no regard being paid

paid to the differences to which ten years had given rise in characters and circumstances.—Another such instance of childish deference, and unworthy self-abasement, is scarcely to be found in history.

The Princess *De Lamballe*, whose favour with the Dauphine is mentioned in the first volume, was made superintendant of the household on the accession of the latter to the throne. According to this writer, the intimacy of these persons, so distinguished for their charms, their rank, and their misfortunes, had no extraordinary nor improper cause: but the Princess, we are told, used her influence over her royal mistress only for the most laudable purpose, that of succouring misery and want; and her solicitude and exertions of this nature were unwearied, and such as shewed a most amiable heart.—The particulars of the coronation at Rheims, the visit of Joseph II., his behaviour, and its prejudicial effects on the Queen, the marriage of the Princess Clotilda with the Prince of Piedmont, the joy on the several *accouchemens* of the Queen, the patronage afforded to the American cause, its popularity and its consequences, the visit of the Grand Duke of Russia (afterward Paul the 1st) to Versailles, the various devices for his entertainment, and his observations on the curiosities shewn to him, are here all related in an easy and engaging manner.

The Royal Family were entertained, by the city of Paris, on the birth of the Dauphin, at the *Hôtel de Ville*, according to ancient custom. The cookery was not agreeable to the King, and he did not conceal his dissatisfaction. A Rhenish carp, which had cost 4000 livres, was set before his Majesty, and it happened to prove hard and unsavoury; when, instead of feigning to be pleased with it, he described it as being what it was: which acerbity of manner, we are told, was natural to him, but did him no small injury in the estimation of a people by whom, heretofore, amiableness and complaisance were regarded as prime virtues.

Among the topics of this second volume, we must not omit to notice the declining favour of the Princess *De Lamballe* with the Queen, who was beginning to manifest her partiality for Madame *De Polignac*. The third volume, on which we are now entering, announces that the *Polignacs* had almost wholly estranged her Majesty from our heroine; and that the latter bore this event in the best manner, living retired, and making the relief of the distressed her business.—The visit of the Archduke Ferdinand, the disgrace of the Chevalier *D'Arcq*, the birth of the Duke *De Normandie*, (the late poor unhappy Dauphin,) and the origin and story of Madame *De la Motte*, occur in this part of the work. The sacrifice of Mme. *De la Motte*,

we learn, cost the Queen her popularity. The crowds which, on every occasion, pressed to see her, and the murmurs of applause which accompanied her whenever she appeared in public, were gratifications which nothing could purchase, and which she now lost never to regain. Instead of courting the people, she bade them defiance; her countenance and manner seemed changed; she regarded the multitude, not with her former looks of grace and affability, but with those of hatred and disdain; and, as she was losing ground in public favour, the Duke of *Orleans* used all efforts to direct its course to himself. Here the writer lays claim to a discovery: the *Orleans* party, as thus represented, was no other than the faction which distracted France under the league, roused from a sleep of centuries, and influenced by the same maxims and conceptions which had swayed it in its former activity: rival powers were again attempting to give a king to France, in order to rule in his name; again the *grandeess* were setting up independent governments; again the Protestants were at work, who, before the reign of Henry the IVth, had sought to erect a republic in the South: Henry delivered France from anarchy; and his descendant, had he possessed the same energy, would have guarded his kingdom against the same curse.—This is ingenious: but we think that the revolutionary faction, except as far as the Protestants were concerned, bore very little relation to past times. Perhaps, however, the influence of the Protestants in the revolution was very considerable, and much greater than it is generally conceived to have been.

We are now called to listen to the disgusting secrets of the French Revolution, to long conversations between Madame *De Lamballe* and the Duke *De Penthièvre*, and between the same lady and the Queen; which, however, it must be owned, shew foresight and dexterity. In these pages, the revolution is the entire work of the detested *D'Orleans*. Many smaller matters, interesting on account of the light which they throw on the extraordinary events of this period, are here given more in detail than in professed histories of the time; of which kind are the accounts of the hurricane of July 1788, and the well-known alarms respecting a pillaging banditti. The former occasioned an entire devastation over an extent of one hundred leagues, by four or five in width; the corn, just ready for the sickle, being not only destroyed, but the ground being furrowed by the hailstones, some of which are said to have weighed not less than ten pounds!—and the latter was the means of inducing the people to arm, and so laid the foundation for that immense popular force, the national guards.

The

The pictures of the Duke *De Penthièvre* and his admirable daughter, in *Florian's* discourse on his admission to the Academy, interest not only by their elegance, but by their fidelity; the conduct of the Duke, as exhibited in this work corresponding with the high reputation for virtue and piety which he maintained through all France.

Volume the fourth and last commences with the capture of the Bastille; and uniform gloom pervades the remainder of the narrative. It reflects the highest credit on the heroine of these memoirs, that, though discarded by the Queen in her prosperity, no sooner did she perceive her Majesty in danger, than she warned her of it, and rendered her all the service which could be expected from the most devoted attachment. She encouraged the advances of her royal Mistress, and cheerfully succeeded to that attendance about her person, and that share in her confidence, which were shunned by the friends of her better days, whose intrigues had supplanted the Princess. She seemed most happy in dissipating the Queen's alarms, in partaking of her dangers, and in sharing her sufferings: she had an apartment at the Thuilleries, accompanied her unhappy Mistress to her prison, and felt comparative calmness till the tyrants denied to the fallen Queen the satisfaction of having about her any of her confidential attendants.

The only guilt chargeable on the Princess was that of being the intimate and unshaken friend of the Queen; she had always refrained from political matters, but *d'Orléans* hated her because she was attached to her Mistress. Moreover, he owed her 300,000 livres; and he was aware that the Duke *De Penthièvre*, who loved her as well as if she had been his own child, meant to settle on her a splendid independence. These, we are told, were the reasons of her becoming the victim of his cut-throats. We shall not attempt to sketch any part of this terrible scene; let him, who wishes to have the feelings of his soul harrowed up, read the account of it which is here given.

In the course of this last volume, Mr. Pitt is complimented with having a large share in producing the calamities which our neighbours suffered at this and at subsequent periods. It is a curious circumstance, that in almost every French publication, in which politics are introduced, our late Premier is represented as in an eminent degree the author of the miseries of France: but we think that the ex-minister must be acquitted of the guilt of carrying on any very effective intrigues in the interior of that country, because he has furnished too many proofs of want of acquaintance with it, to give any probability to the charge.—*Madame De Lamballe*, we learn, visited this
country

country in 1791; and conversations are related, as having passed between her and certain high personages, which a due respect for them has induced us to refrain from introducing into our pages. The authenticity of these communications may appear to some of our readers (whom we beg leave to refer to the work itself) not to be above suspicion. Indeed the whole composition, which is evidently designed to rescue the memory of its heroine from imputation, should perhaps be received with some allowances. We shall only say, *Valeat quantum valere potest.*

ART. XVIII. *Mémoires sur la dernière Guerre, &c. : i. e. Memoirs of the late War between France and Spain in the Western Pyrenées. By Citizen B***. With a Military Map of the Frontier of France and Spain, &c. 8vo. pp. 234. Paris. 1801. Imported by De Boffe, London. Price 6s. æwed.*

THE descriptions of warlike plans, of combats, and of skirmishes, which these pages principally detail, can be interesting only to those who bore a part in them, to their near connections, or perhaps, in a degree, to professional men in general: but the few digressions on the passes between the two countries, on the striking scenery of certain valleys which were the scenes of bloody conflict, the specimens of the strange spirit which manifested itself in the armies during the height of the revolution, and the delineations of characters which during the same period rose to mischievous ascendancy, are parts of this volume which present claims to the attention of the great bulk of readers. The last chapter of the work comes also under the latter description; it is rather original, as far as our recollection goes, and it treats of a subject which deserves the attention of all the future historians of wars; for it is an account of the police, of the internal economy, of furnishing the provision and the clothing, of the maintenance of the sick, and of the expenditure of the army, during the whole contest.

We are told that, at the beginning of the war, scarcely an individual officer or private in the army of the Western Pyrenées had ever seen the face of an enemy; and the author farther observes that the misfortune of the times had infused into the army, as well as elsewhere, a gloomy mistrustful spirit, which extremely relaxed the bands of discipline, while reverses aggravated an evil which had its origin in the anarchy of ideas, and in a revolution which had extended itself to every point. A character is here sketched, which is by no means uncommon, at the period to which the narrative relates; and which

which confirms the remark that we have sometimes seen made, that the courtier of the despotic multitude is an animal not less contemptible than the dependant of a single tyrant. The commandant, says the author, was a debased being, whom the revolution had rescued from ignominy; a person of unbounded audacity, whose chief business was to criminate others, and to create confusion: he was always heard to decry the Generals, to instill into the raw troops an idea that they were betrayed, and to communicate, with hypocritical sighs, the suffering which they endured in an insalubrious camp, and under an inclement sky.

Mentioning the recall of *Servan*, the author says; all the world knows that, in the horrible contest of the passions which at that epoch agitated the republic, merit was overlooked, services were disregarded, and the ardent spirit of the time seemed as if it would consume all the monuments, and all the men, to whom fame had ever belonged.—Lamenting the dreadful excesses of which the French troops had been guilty in one of their expeditions, he observes that

‘The French character, goaded and irritated in every possible way, had become contemptible; and that the principles of *Hebert*, then applauded and practised, had plunged the blind multitude into every species of licentiousness and immorality. From the societies of Bayonne, Jean de Luz, and St. Pée, came men devoted to the maxims of the times, who corrupted the soldiery; before whose violence the soundest maxims of reason and the best feelings of our nature gave way, and even that sweet sentiment which takes such lively interest in innocence. Happy he, who during this period of crimes and calamities, practised virtue, and who was held by the ties of friendship! If he still lives, he is a sincere friend, a virtuous citizen;—he has passed through the most severe trials which the earth ever witnessed.’—

What an active thing was this French Jacobinism! It had its academies of immorality diffused over the whole surface of a vast country; and it appears that its pernicious science was studied with as much effect, and carried into operation with as much zeal in the most distant seminaries, even in those on the very frontiers, as in those of the metropolis itself. These traits of the revolutionary spirit will appear precious to the philosopher and the historian.

La Victoire, one of the French Generals in this army, had been a taylor; and it is said that, on one occasion, he thus addressed his troops; “My friends, you cannot doubt my fidelity to the cause of the Republic: it is not yet a year since I made clothes for you.”

The author thus describes one of the Spanish valleys:

‘What a delicious picture did the valley of Baztan present to us, as we were entering it! Descending from the rugged summits of the loftiest

loftiest mountains, to which we had been long confined, we seemed as it were transported, all at once, to a country of enchantment ! we saw before us a fertile soil adorned with smiling verdure, watered by crystal streams, covered with fruit, and holding forth the promise of harvest ! where mansions and villages, to which the wealth of Mexico had given splendour and neatness, succeeded each other without interruption, and which gave to this spot the appearance of the asylum of Goodness !'

We shall lay another revolutionary trait or two before our readers, and then we shall dismiss the present work.—The province of Guipuscoa, we are informed, had requested to be considered as neutral in regard to the contending states ; and this increased the hatred which the representative *Pinet* bore to the Spaniards, and made him resolve to let the yoke of terror press harder on their necks. The horrid guillotine was stationed on the market place of St. Sebastian, and the province was parcelled out between administrators of his choice. The nobles, the priests, and the respectable inhabitants of Guipuscoa, were put under arrest. The violence of the administrators, the burthensome requisitions, and the shutting up of the churches, occasioned a multitude of the inhabitants of all descriptions to fly into the interior of Spain. He sent troops on expeditions, the sole object of which was to set fire to villages ; and he became so much the object of terror, as to be called *the old man of the mountain*.

Muller was at this time chief in command ; and he appears to have been that upright and resolute character, which the general dissolution of manners was not able to affect. How soothing is such an object to a virtuous bosom ! how delightful to contemplate it ! At this epoch, (that of the proconsular tyranny of *Pinet*,) *Muller* quitted the command of the army, the esteem and regret of which he carried away with him ; since his talents, his affability, and his modesty, had conciliated all hearts. An enemy to violence and persecution, circumspect almost to timidity in his enterprises, profound and independent in his views, he suffered endless vexations from the fiery tempers and absolute power of the two representatives. Overwhelmed with disgust, he obtained, at length, that leave to retire which he had long and incessantly solicited.

Speaking of the peace which was signed at Bâle on the 22d of July 1795, and which put an end to this inglorious struggle, the author says that ' this treaty was at once honourable and useful : it procured us a faithful ally, and it favoured greatly the pacification of *la Vendée* and our successes in Italy.'

From this work, we do not learn that the victories of the French were so decisive, nor so easily purchased, as the republican

publican dispatches of the day would have led us to conclude. Many persons, on the faith of Paris Journals, believed that, at the time of entering into the treaty, the French had obtained a complete ascendancy; that the career of victory was secure; and that there was nothing to hinder them from marching to Madrid itself. This writer, however, who served in the French army, tells a very different tale: he relates no instances of cowardice in the Spaniards; success attended them during the whole of the first campaign: the French did not cheaply gain their advantages; at the period of entering into the treaty, their armies were in a situation which threatened peril, rather than promised farther success; repulse was not improbable; and to maintain their posts was all that the republicans could reasonably hope. In such a situation, if such it really were, (and we see no reason why the author should represent it as more unfavourable than it in fact was,) it must be admitted that the peace was an achievement far more beneficial than any military exploits to which the continuance of the campaign might have given rise: since this peace detached Spain from England, and restored it to all its former relations with France. The news also dispirited the insurgents of la Vendée, and made them think of submission; while the troops, which, if the war had continued, would (as the author states) have probably fought and bled in defence of obscure mountain posts, were marched into Italy, there to assist in conquests which were incalculably to aggrandize the power of the republic, and most materially to affect the fate of Europe. As this representation of the conclusion of the war between the French republic and Spain differs essentially from those which are contained in the public journals, we have been led to report it more at length than we should otherwise have done.

The details of all that appertains to the province of a commissary, as it affected this army, which are given in the last chapter already mentioned, will interest many readers, and should not be overlooked in any military history. According to the present writer, the whole expenditure of this military force, which continued on foot during 31 months, and which procured to its country so beneficial a peace, fell short of four millions sterling!

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